

*Head Thomson*

AFRICA. No. 5 (1885).

CONVENTION

BETWEEN

HER MAJESTY

AND

HIS MAJESTY THE KING OF THE BELGIANS,

ACTING AS FOUNDER OF, AND IN THE NAME OF,

THE INTERNATIONAL ASSOCIATION

OF THE

C O N G O .

*Signed at Berlin, December 16, 1884.*

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*Presented to both Houses of Parliament by Command of Her Majesty.  
May 1885.*

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CONVENTION between Her Majesty and His Majesty the King  
of the Belgians, acting as Founder of, and in the name of,  
the International Association of the Congo.

*Signed at Berlin, December 16, 1884.*

*(Ratifications exchanged at Brussels, May 9, 1885.)*

WHEREAS the Government of Her Britannic Majesty have recognized the flag of the International Association of the Congo, and of the Free States under its administration, as the flag of a friendly Government;

And whereas Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, Empress of India, on the one part, and His Majesty the King of the Belgians, acting as Founder of the International Association of the Congo, and in the name of the said Association, on the second part, deeming it expedient to regulate and define the rights of British subjects in the territories of the said Free States, and to provide for the exercise of civil and criminal jurisdiction over them, in manner hereinafter mentioned, until sufficient provision shall have been made by the Association for the administration of justice amongst foreigners, have with this view appointed their respective Plenipotentiaries, that is to say:

Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, Empress of India, Sir Edward Baldwin Malet, Knight Commander of the Most Honourable Order of the Bath, Her Majesty's Ambassador Extraordinary and Plenipotentiary to His Imperial Majesty the German Emperor, King of Prussia, &c.; and

His Majesty the King of the Belgians, Charles Ferdinand Strauch, Military Intendant of the first class in the Belgian Army;

The said Plenipotentiaries, having communicated to each other their respective full powers, have agreed upon the following Articles:—

ARTICLE I.

The International Association of the Congo undertakes not to levy any duty, import or transit, on articles or merchandize imported by British subjects into the said territories, or into any territory which may hereafter come under its government. This freedom from custom-house duties shall extend to merchandize and articles

ATTENDU que le Gouvernement de Sa Majesté Britannique a reconnu le pavillon de l'Association Internationale du Congo et des États Libres sous son administration, comme le pavillon d'un Gouvernement ami;

Et attendu que Sa Majesté la Reine du Royaume Uni de la Grande-Bretagne et d'Irlande, Impératrice des Indes, d'une part, et Sa Majesté le Roi des Belges, agissant comme Fondateur de l'Association Internationale du Congo et au nom de la dite Association, d'autre part, étant d'avis qu'il convient de régler et définir les droits des sujets Britanniques dans les territoires des dits États Libres, et de pourvoir en ce qui les concerne, à l'exercice de la juridiction civile et criminelle, comme il sera indiqué ci-après, jusqu'à ce que l'Association ait pourvu d'une manière suffisante à l'administration de la justice à l'égard des étrangers, ont à cet effet nommé leurs Plénipotentiaires respectifs, c'est-à-dire:

Sa Majesté la Reine du Royaume Uni de la Grande-Bretagne et d'Irlande, Impératrice des Indes, Sir Edward Baldwin Malet, Chevalier Commandeur du Très Honorable Ordre du Bain, Ambassadeur Extraordinaire et Plénipotentiaire de Sa Majesté auprès de Sa Majesté Impériale l'Empereur d'Allemagne, Roi de Prusse, &c.; et

Sa Majesté le Roi des Belges, Charles Ferdinand Strauch, Intendant Militaire de première classe dans l'Armée Belge;

Les dits Plénipotentiaires, ayant communiqué l'un à l'autre leurs pleins pouvoirs respectifs, sont convenus des Articles suivants:—

ARTICLE I.

L'Association Internationale du Congo s'engage à ne prélever aucun droit, d'importation ou de transit, sur les articles de commerce ou marchandises importés par des sujets Britanniques dans les dits territoires ou dans les territoires qui seraient placés à l'avenir sous son gouvernement. Cette franchise de droits s'étendra aux



of commerce which shall be transported along the roads or canals constructed, or to be constructed, around the cataracts of the Congo.

#### ARTICLE II.

British subjects shall have at all times the right of sojourning and of establishing themselves within the territories which are or shall be under the government of the said Association. They shall enjoy the same protection which is accorded to the subjects or citizens of the most favoured nation in all matters which regard their persons, their property, the free exercise of their religion, and the rights of navigation, commerce, and industry. Especially they shall have the right of buying, of selling, of letting, and of hiring lands and buildings, mines and forests, situated within the said territories, and of founding houses of commerce, and of carrying on commerce and a coasting trade under the British flag.

#### ARTICLE III.

The Association engages itself not to accord any advantages whatsoever to the subjects of any other nation without the same advantages being extended to British subjects.

#### ARTICLE IV.

Her Majesty the Queen of Great Britain and Ireland may appoint Consuls or other Consular Officers to reside at ports or stations within the said territories, and the Association engages itself to protect them.

#### ARTICLE V.

Every British Consul or Consular Officer within the said territories, who shall be thereunto duly authorized by Her Britannic Majesty's Government, may hold a Consular Court for the district assigned to him, and shall exercise sole and exclusive jurisdiction, both civil and criminal, over the persons and property of British subjects within the same, in accordance with British law.

#### ARTICLE VI.

Nothing in the last preceding Article contained shall be deemed to relieve any British subject from the obligation to observe the laws of the said Free States applicable to foreigners, but any infraction thereof by a British subject shall be justiciable only by a British Consular Court.

marchandises et articles de commerce qui seront transportés par les routes ou les canaux établis ou à établir autour des cataractes du Congo.

#### ARTICLE II.

Les sujets Britanniques auront en tout temps le droit de séjourner et de s'établir sur les territoires qui sont ou seront sous le gouvernement de l'Association. Ils jouiront de la même protection que les sujets ou citoyens de la nation la plus favorisée en toutes les matières qui regardent leurs personnes et leurs biens, le libre exercice de leur religion, et les droits de navigation, commerce, et industrie. Spécialement ils auront le droit d'acheter, de vendre, de bailler à ferme et de louer des terres, des édifices, des mines et des forêts compris dans les territoires susdits, d'y fonder des maisons commerciales et d'y faire le commerce et le cabotage sous pavillon Britannique.

#### ARTICLE III.

L'Association s'engage à ne jamais accorder d'avantages, n'importe lesquels, aux sujets d'une autre nation, sans que ces avantages soient immédiatement étendus aux sujets Britanniques.

#### ARTICLE IV.

Sa Majesté la Reine de la Grande-Bretagne et d'Irlande peut nommer des Consuls ou autres Agents Consulaires dans les ports ou stations des territoires susdits, et l'Association s'engage à les y protéger.

#### ARTICLE V.

Tout Consul ou Agent Consulaire Britannique qui y aura dûment été autorisé par le Gouvernement de Sa Majesté Britannique, pourra établir un Tribunal Consulaire pour l'étendue du district qui lui est assigné, et exercera seul et exclusivement la juridiction, tant civile que criminelle, à l'égard des personnes et de la propriété des sujets Britanniques endéans le dit district, conformément aux lois Britanniques.

#### ARTICLE VI.

Rien de ce qui est contenu dans le précédent Article ne dispensera n'importe quel sujet Britannique de l'obligation d'observer les lois des dits États Libres applicables aux étrangers, mais toute infraction de la part d'un sujet Britannique à ces lois ne sera déféré qu'au Tribunal Consulaire Britannique.

## ARTICLE VII.

Inhabitants of the said territories who are subject to the government of the Association, if they shall commit any wrong against the person or property of a British subject, shall be arrested and punished by the authorities of the Association according to the laws of the said Free States.

Justice shall be equitably and impartially administered on both sides.

## ARTICLE VIII.

A British subject, having reason to complain against an inhabitant of the said territories, who is subject to the government of the Association, must proceed to the British Consulate, and there state his grievance. The Consul shall inquire into the merits of the case, and do his utmost to arrange it amicably. In like manner, if any such inhabitant of the said territories shall have reason to complain of a British subject, the British Consul shall no less listen to his complaint and endeavour to settle it in a friendly manner. If disputes take place of such a nature that the Consul cannot arrange them amicably, then he shall request the assistance of the authorities of the Association to examine into the merits of the case and decide it equitably.

## ARTICLE IX.

Should any inhabitant of the said territories, who is subject to the government of the Association, fail to discharge any debt incurred to a British subject, the authorities of the Association will do their utmost to bring him to justice, and to enforce recovery of the said debt; and should any British subject fail to discharge a debt incurred by him to any such inhabitant, the British authorities will in like manner do their utmost to bring him to justice, and to enforce recovery of the debt. No British Consul nor any authority of the Association is to be held responsible for the payment of any debt contracted either by a British subject, or by any inhabitant of the said territories, who is subject to the government of the Association.

## ARTICLE X.

In case of the Association being desirous to cede any portion of the territory now or hereafter under its government, it shall not cede it otherwise than as subject to all the engagements contracted by the Association under this Convention. Those engagements, and the rights thereby accorded to

## ARTICLE VII.

Les habitants des dits territoires qui sont sujets du gouvernement de l'Association, s'ils portent un préjudice quelconque à la personne ou à la propriété d'un sujet Britannique, seront arrêtés et punis par les autorités de l'Association conformément aux lois des dits États Libres.

La justice sera rendue équitablement et impartialement des deux côtés.

## ARTICLE VIII.

Un sujet Britannique ayant des motifs de plainte contre un habitant des dits territoires, sujet du gouvernement de l'Association, doit s'adresser au Consulat Britannique et y exposer ses griefs. Le Consul fera une enquête quant au bien fondé de la cause, et fera tout ce qui est possible pour l'arranger à l'amiable. De même, si quelque habitant des dits territoires avait à se plaindre d'un sujet Britannique, le Consul Britannique écouterait sa plainte et s'efforcera d'arranger l'affaire à l'amiable. S'il surgit des différends de telle nature que le Consul Britannique ne puisse les arranger à l'amiable, il requerra alors l'assistance des autorités de l'Association pour examiner la nature de la cause et la terminer équitablement.

## ARTICLE IX.

Si un habitant des dits territoires, sujet du gouvernement de l'Association, faillit au paiement d'une dette contractée envers un sujet Britannique, les autorités de l'Association feront tout ce qui sera en leur pouvoir pour le traduire en justice, et procurer le recouvrement de la dite dette; et si un sujet Britannique faillit au paiement d'une dette contractée envers un des habitants, les autorités Britanniques feront de même tout leur possible pour le traduire en justice et procurer le recouvrement de la dette. Aucun Consul Britannique ni aucune des autorités de l'Association ne peut être rendu responsable pour le paiement d'une dette contractée, soit par un sujet Britannique, soit par un habitant des dits territoires, qui est sujet du gouvernement de l'Association.

## ARTICLE X.

En cas de cession du territoire qui se trouve actuellement sous le gouvernement de l'Association, ou qui s'y trouvera plus tard, les obligations contractées par l'Association dans la présente Convention seront imposées au cessionnaire. Ces engagements et les droits accordés aux sujets



British subjects, shall continue to be in vigour after every cession made to any new occupant of any portion of the said territory.

This Convention shall be ratified, and the ratifications shall be exchanged with the least possible delay. It shall come into operation immediately upon the exchange of ratifications.

Done at Berlin, the sixteenth day of December, eighteen hundred and eighty-four.

(L.S.) EDWARD B. MALET.

Britanniques resteront en vigueur après toute cession au profit de quelque nouvel occupant que ce soit de toute partie que ce soit du dit territoire.

Cette Convention sera ratifiée et les ratifications seront échangées dans le plus bref délai possible. Cette Convention entrera en vigueur immédiatement après l'échange des ratifications.

Ainsi fait à Berlin, le seize Décembre, dix-huit cent quatre-vingt-quatre.

(L.S.) STRAUCH.

*Declarations exchanged between the Government of Her Britannic Majesty and the International Association of the Congo.*

*Déclarations échangées entre le Gouvernement de Sa Majesté Britannique et l'Association Internationale du Congo.*

*Declaration of the Association.*

*Déclaration de l'Association.*

The International Association of the Congo, founded by His Majesty the King of the Belgians, for the purpose of promoting the civilization and commerce of Africa, and for other humane and benevolent purposes, hereby declares as follows:—

L'Association Internationale du Congo, fondée par Sa Majesté le Roi des Belges, dans le but de favoriser la civilisation et le commerce de l'Afrique, ainsi que dans des intentions humanitaires et bienveillantes, déclare par la présente ce qui suit:—

1. That by Treaties with the legitimate Sovereigns in the basins of the Congo and of the Niadi Kwilu, and in adjacent territories upon the Atlantic, there has been ceded to it territory for the use and benefit of Free States established, and being established, in the said basins and adjacent territories.

1. Que par des Traités conclus avec les Souverains légitimes dont les États sont situés dans les bassins du Congo et du Niadi Kwilu et dans les territoires adjacents à l'Atlantique, il lui a été cédé des territoires à l'usage et au profit d'États Libres établis ou à établir dans les dits bassins et territoires adjacents.

2. That by virtue of the said Treaties, the administration of the interests of the said Free States is vested in the Association.

2. Qu'en vertu de ces Traités l'Association est investie de l'administration des intérêts des dits États Libres.

3. That the Association has adopted as its standard, and that of the Free States whom it represents, a blue flag with a golden star in the centre.

3. Que l'Association a adopté comme son pavillon et celui des États Libres, un drapeau bleu avec étoile d'or au centre.

4. That with a view of enabling commerce to penetrate into equatorial Africa, the Association and the said Free States have resolved to levy no customs duties upon goods or articles of merchandise imported into their territories or brought by the route which has been constructed around the cataracts of the Congo.

4. Que dans le but de permettre au commerce de pénétrer dans l'Afrique équatoriale, l'Association et les dits États Libres ont résolu de ne prélever aucun droit sur les articles de commerce ou marchandises importés directement dans leurs territoires ou introduits par la route qui a été construite autour des cataractes du Congo.

5. That the Association and the said Free States guarantee to foreigners in their territories the free exercise of their religion, the rights of navigation, commerce, and

5. Que l'Association et les dits États Libres garantissent aux étrangers établis dans leurs territoires le libre exercice de leur religion, les droits de navigation, du

industry, and the right of buying, selling, letting, and hiring lands, buildings, mines and forests, on the sole condition that they shall obey the laws.

6. That the Association and the said Free States will do all in their power to prevent the Slave Trade, and to suppress slavery.

On behalf of the Association.

*Declaration of Her Britannic Majesty's  
Government.*

The Government of Her Britannic Majesty declare their sympathy with, and approval of, the humane and benevolent purposes of the Association, and hereby recognize the flag of the Association, and of the Free States under its administration, as the flag of a friendly Government.

Done at Berlin, the sixteenth day of December, eighteen hundred and eighty-four.

(Signed) EDWARD B. MALET,  
On behalf of Her Majesty's Government.  
(L.S.)

commerce, et de l'industrie, ainsi que le droit d'acheter, vendre, et louer des terres, des édifices, des mines et des forêts, sous condition d'obéir aux lois.

6. Que l'Association et les dits États Libres feront tout ce qui est en leur pouvoir pour empêcher la Traite et supprimer l'esclavage.

Ainsi fait à Berlin, le seize Décembre, dix-huit cent quatre-vingt-quatre.

(Signé) STRAUCH,  
Au nom de l'Association.  
(L.S.)

*Déclaration du Gouvernement de Sa Majesté  
Britannique.*

Le Gouvernement de Sa Majesté Britannique déclare accorder sa sympathie et son approbation au but humanitaire et bienveillant de l'Association, et par la présente reconnaît le pavillon de l'Association et des États Libres sous son administration, comme le pavillon d'un Gouvernement ami.

Ainsi fait à Berlin, le seize Décembre, dix-huit cent quatre-vingt-quatre.

Au nom du Gouvernement de Sa Majesté.



AFRICA. No. 5 (1885).

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CONVENTION between Her Majesty and His Majesty the King of [the Belgians, acting as Founder of, and in the name of, the International Association of the Congo.

*Signed at Berlin, December 16, 1884.*

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*Presented to both Houses of Parliament by Command of Her Majesty. May 1885.*

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# LIBERIA GAZETTE.

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cards and envelopes, tastefully arranged and  
 mounted, a contribution from the Post-  
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 numbers of all the newspapers published in  
 Liberia since its foundation. A complete  
 file of the "African Luminary" a paper  
 published in Liberia over fifty years ago,  
 has been presented to the Museum by  
 Mrs G. C. Dennis of this City. Hon. Alfred  
 P. King has also contributed a complete  
 file of the "Observer." The services of the  
 General Manager and Secretary and their  
 assistants, Messrs I. Moor and A. L. Mc Gill  
 are given gratuitously. Contributions of  
 books, etc. earnestly solicited.  
 We hope that our leading citizens  
 throughout the country will foster this  
 institution and that the youth of Liberia  
 will learn to regard it as an important  
 adjunct to the educational system of the  
 country.

interesting question for us is not the  
 delimitation of the Franco-Liberian, but  
 the delimitation of the Anglo-French  
 frontier; and this work is still dragging  
 its slow length along. Early this year  
 the two countries were reminded unpleasantly  
 of the frontier question by the collision  
 between English and French troops at  
 Wozima—an incident which we suppose,  
 is still engaging the leisure moments of  
 the two Foreign Offices. Even with the  
 help of a somewhat elastic boundary,  
 French publicists have not seriously  
 attempted to show that the unfortunate  
 LUTTENANT MARITZ was where he had  
 any right to be. But the untoward  
 affair has been suffered to lapse into  
 the limbo of the forgotten. We assume,  
 at all events, that the French Govern-  
 ment has not given to Liberia any  
 territory which belongs to us. The treaty  
 between France and Liberia can only have  
 effect subject to our own territorial  
 claims. As for the Liberians themselves,  
 the French seem to have been fairly  
 liberal to them, not cutting off much, if  
 any, of the *Hinterland* usually given to  
 Liberia on modern maps. France takes  
 the coast east of the Cavally, and there  
 is a mutual surrender of claims west and  
 east respectively of the mouth of that  
 river.  
 Upon the whole the treaty may be  
 regarded by us benevolently, and even  
 with approbation, as terminating a  
 state of things which might have given  
 rise to misunderstanding and international  
 complications. Our countrymen will  
 not fail to take note of it as one more  
 step taken by France to realize her  
 dream of an African empire extending  
 from Algeria to the Congo. The path  
 of the treaty is no doubt to be found  
 in the reservation to France of the  
 entire basin of the Niger and its  
 tributaries. This may be read in  
 connection with the clause conceding  
 to her the free navigation of the  
 Cavally. French explorers hope to  
 discover a connection between the  
 upper course of the river and one of  
 the navigable affluents of the Niger,  
 thus giving themselves an outlet to  
 the sea for the trade coming from  
 the French *Hinterland*. The ideas  
 hold, and shows that Frenchmen  
 are keenly alive to the possibilities  
 arising out of their new conquests.  
 Nor can we affect to be quite  
 indifferent to the consequences of  
 the isolation of Sierra Leone, now  
 completed by the formal absorption  
 of SAMORY'S dominions. It may be  
 that Sierra Leone will prove  
 independent of the *Hinterland* trade,  
 but there are competent authorities  
 who prophesy that our colony will  
 be seriously injured by the diversion  
 of the trade from the interior into  
 French channels. The treaty, it will  
 be observed, places Liberia almost  
 in the position of a French protectorate.  
 Liberia is not perhaps, a brilliant  
 success as a self-governing State,  
 although it contrasts favourably  
 with Hayti, the only other country  
 in which the negro has been  
 endowed with the blessings of  
 autonomy; and we are not greatly  
 concerned with this lowering of  
 its status. Coupling, however,  
 all these signs of French activity  
 with the occupation of Timbuctoo,  
 we cannot reproach the French  
 with indifference to the realization  
 of their dreams of colonial empire  
 in Africa. The only question is  
 whether our neighbor will ever  
 make their newly acquired posses-  
 sions more than military posts; or  
 whether, in fact, they will ever be  
 able to make them a commercial  
 success. Of this last consummation  
 there is at present little sign.

about the coffee market of this country  
 and the possibility of increasing the  
 sales of Liberian coffee, and thinking  
 the State Department might like  
 such information as I have been  
 able to obtain I would report as  
 follows:—  
 There is some Liberian coffee  
 received and sold in this City,  
 the exact amount I have been  
 unable to ascertain, but two or  
 three of the large coffee houses  
 here handle it at the present  
 time, and but one commission  
 house receives consignments of  
 the berry. That house informs  
 me they could easily double the  
 amount of sales if they had  
 the coffee, and that they could  
 best handle shipments of from  
 fifty to one hundred bars.  
 Having communicated with  
 several of the large coffee  
 houses and brokers in New  
 York city I have been informed  
 that Liberian coffee meets  
 with a ready sale in that  
 city, that some 10,000 or  
 11,000 bags go to that city  
 annually and that nearly  
 all of the Liberian coffee  
 that is shipped to Germany  
 is re-shipped to the United  
 States.  
 Liberian coffee has been  
 offered quite freely in the  
 New York market of late,  
 and in consequence prices  
 have fallen off about one  
 and a half cents per pound.  
 Until recently the coffee  
 has only been offered in  
 small amounts but it is  
 understood that the crops  
 have largely increased and  
 it is expected that there  
 will be a corresponding  
 increase of receipts. The  
 coffee is well liked and  
 to get a wider market for  
 the increased supply will  
 take time.  
 One objection made to  
 the coffee is that the berries  
 will not mix with those  
 of other coffee without  
 being detected. The berries  
 are of a peculiar shape.  
 I believe the coffee sells  
 at the present time at  
 from 19 to 19½ cents  
 per pound. I cannot even  
 approximate the amount  
 of coffee received in the  
 United States at the present  
 time as some comes by  
 way of England and more  
 by way of Germany.  
 As the coffee producing  
 countries are comparatively  
 few I think it safe to say  
 that Liberian coffee will  
 sell in any of the large  
 cities of this country if  
 properly handled and  
 sales could be largely  
 increased if there was  
 a certainty of a steady  
 supply with regular  
 shipments and of a good  
 quality.  
 I will be very glad to  
 do anything I can in  
 the way of making the  
 coffee better and more  
 favorably known in the  
 American market or in  
 aiding the planters and  
 shippers."

T. W. HOWARD, Printer.

## Notice!

The Liberia Gazette  
 will hereafter be conducted  
 by Mr. Arthur Barclay. It  
 is to be no longer regarded  
 as the official organ of the  
 Government of the Republic.

### THE NATIONAL MUSEUM AND PUBLIC LIBRARY.

In the month of April last, application  
 was made to His Excellency, the President  
 of Liberia, by Messrs F. E. R. Johnson  
 and S. F. Dennis, of this City, for  
 authority to establish a National Museum  
 and Library, in the interest of Govern-  
 ment, to be located at Monrovia.  
 In the Prospectus which was submitted  
 to the President, the promoters of the  
 enterprise set forth the utility of an  
 institution of this nature, in which  
 might be collected and preserved,  
 manuscripts and other articles of  
 historic interest, and which might  
 also serve as a repository for  
 articles of domestic manufacture  
 and specimens of the natural  
 products of the country, a  
 permanent exhibition of the  
 resources of the Republic.—It  
 was also proposed to establish  
 a Library and Reading Room  
 in connection with the Museum.  
 The President, responded  
 readily, and favorably to the  
 application, and appointed  
 Mr. F. E. R. Johnson to the  
 post of General Manager of  
 the institution, associating  
 with him Mr. S. F. Dennis  
 as Secretary; authorizing  
 them to solicit funds, books,  
 specimens etc., and to manage  
 the institution until the  
 meeting of the National  
 Legislature, when it is  
 intended that the project  
 shall be submitted for  
 legislative action.  
 On the night of the  
 twenty-sixth of July,  
 the forty-seventh  
 anniversary of  
 Liberia's  
 declaration of  
 independence,  
 the institution  
 was formally  
 opened to the  
 public. Among  
 the visitors  
 present were  
 the President,  
 the Hon. G. W.  
 Gibson, Secretary  
 of State; the  
 Hon. Arthur  
 Barclay, Post  
 Master General;  
 and Hon. C. T.  
 O. King. A  
 large number  
 of ladies also  
 graced the  
 occasion with  
 their presence.  
 Among whom  
 we noticed  
 Mrs. H. A.  
 Williams and  
 the Misses  
 Cruso; Mrs.  
 H. J. Moore,  
 Mrs. G. C.  
 Dennis and  
 Miss Gibson.  
 After the  
 inaugural  
 address by  
 the General  
 Manager,  
 the  
 institution  
 was  
 declared  
 open. After  
 which  
 followed  
 spicy  
 speeches  
 from the  
 President,  
 Secretary  
 of State,  
 and the  
 Postmaster  
 General. An  
 interesting  
 feature of  
 the  
 exhibits  
 is a  
 valuable  
 collection  
 of  
 Liberian  
 postage

### THE FRANCO-LIBERIAN TREATY.

(The Times, August 13.)  
 A treaty settling the frontiers between  
 the Republic of Liberia and the French  
 Soudan was signed on Friday and will  
 be published in the *Journal Officiel* on  
 Tuesday. Meanwhile, before its  
 appearance elsewhere, I am able to  
 send it to you. The signatories of  
 the treaty are M. Hanotaux and  
 Hanasman for France, and for  
 Liberia the Minister Resident and  
 Consul-General of that Republic,  
 Baron de Stein, who has just  
 been made Commander of the  
 Legion of Honour by the French  
 Government as a mark of its  
 appreciation of his intelligent  
 and conciliatory efforts to settle  
 this long-pending question. The  
 importance of this treaty is  
 considerable. From the English  
 point of view the chief matter of  
 interest is that the *Hinterland*  
 line of the upper part of Liberia's  
 western boundary separates a  
 portion of the English colony  
 of Sierra Leone from the French  
 possessions in the Soudan. France  
 thus secures some of the  
 advantages of a buffer state  
 over a large stretch of territory  
 between the Samory country  
 and Sierra Leone. This result  
 is secured by France having  
 considerably extended and  
 well defined the *Hinterland*  
 of Liberia. In exchange  
 Liberia has renounced all  
 rights east of the Cavally  
 river, and has inserted a  
 clause virtually rendering  
 that river French. This is  
 the chief success of M.  
 Hanotaux, and in order to  
 obtain it he has definitely  
 given up to Liberia all the  
 Gaeraway territory west  
 of the Cavally and the  
 various points formerly  
 ceded to France on the  
 Liberian coast. The  
 signatories of the treaty  
 may certainly feel  
 content at having  
 settled an important  
 matter with credit to  
 their respective  
 countries. *Our Own Correspondent.*

The treaty between France and  
 Liberia of which our Paris  
 Correspondent gives the  
 text this morning, does  
 not appear to affect  
 British interests in any  
 serious degree, so far  
 as can be gathered  
 from the map by which  
 it is accompanied.  
 Apparently the  
 negotiators have  
 included in Liberia  
 a strip of territory  
 extending for some  
 distance between the  
 frontier of Sierra  
 Leone and the  
 country until lately  
 occupied by  
 SAMORY, but  
 now, as the result  
 of the operation  
 against that chief,  
 annexed by France.  
 We can have no  
 objection to this  
 partial application  
 of the principle of  
 a buffer State,  
 provided that the  
 Liberians are equal  
 to the responsibilities  
 involved in  
 maintaining order  
 in their strip.  
 Otherwise we  
 should be distinctly  
 worse off with  
 the Liberians as  
 neighbors than  
 with the French,  
 who can, at all  
 events, be trusted  
 to make short  
 work of frontier  
 marauders. Nor  
 are the advantages  
 ascribed to the  
 interposition of  
 a buffer State  
 between the  
 territories of  
 two great Powers  
 very conspicuous  
 where the  
 buffer State  
 does not  
 entirely  
 separate  
 their  
 frontiers,  
 but  
 merely  
 subtracts  
 from  
 the  
 line  
 of  
 contact. A  
 glance at  
 the map  
 will show  
 that  
 whatever  
 may be  
 the  
 precise  
 course  
 of the  
 new  
 boundary,  
 by far  
 the  
 greater  
 part  
 of the  
 Sierra  
 Leone  
 frontier  
 will  
 remain  
 continuous  
 with  
 French  
 territory.  
 The

### LIBERIAN COFFEE IN AMERICAN MARKETS.

Consul General Adams of Boston,  
 has recently sent the following  
 report on Liberian Coffee in  
 the Markets of the United  
 States to the Department of  
 State.  
 "Sir,  
 Having recently received a  
 letter from a gentleman in  
 Liberia making enquiries

### THE CONVENTION WITH RESPECT TO KRU LABOR.

THE LIVERPOOL CHAMBER OF COMMERCE.  
 (The Liverpool Mercury, July 28.)  
 In August last, on the receipt  
 of a provisional agreement  
 between France and Liberia,  
 which amongst other things  
 provided for the free  
 engagement by the French  
 Government of its subjects  
 of native labourers on the  
 Liberian Coast, and  
 reciprocally for a similar  
 privilege being accorded  
 to Liberia at the French  
 Ivory Coast, a  
 representation was made  
 by the committee of the  
 association to the Foreign  
 Office that a similar  
 agreement should be  
 made without delay  
 between the British  
 Government and Liberia  
 on the one hand, and  
 the British Government  
 and the French Republic  
 on the other, the latter  
 in respect of native  
 labour offering at the  
 French Ivory Coast.  
 Negotiations with  
 France to attain this  
 object have failed so far,  
 and a poll tax of £1  
 per head on the  
 engagement of Kroo  
 labourers at the French  
 Ivory Coast has been  
 imposed with the  
 assent of the French  
 home authorities.  
 Yesterday there was  
 read a letter from the  
 Foreign Office, dated  
 July 21, giving details  
 of a conference at  
 Monrovia between  
 Colonel Cardew,  
 Acting Governor of  
 Sierra Leone, her  
 Majesty's Consul for  
 Liberia, and the  
 Hon. G. W. Gibson,  
 Secretary of State  
 for Liberia. For  
 some time past the  
 fee of two dollars  
 per head once  
 charged at Liberian  
 ports on the  
 engagement of  
 Kroomen has  
 been remitted,  
 and the Liberian  
 Republic proposes  
 to continue its  
 remission provided  
 Kroomen are  
 engaged at  
 Liberian ports  
 of entry only.  
 The ports are  
 Robertsport,  
 Monrovia,  
 Marshall,  
 or Junk,  
 Bassa,  
 River Cess,  
 Nifoo,  
 Greenville  
 (Sioc country)  
 and Har-



per, Cape Palmas. It is admitted, however, that along one portion of the Liberian Coast there is a distance of 95 miles without any port of entry, and it is alleged that the ports at which the best "boys" are to be obtained are not ports of entry. The matter, together with a contingent proposal that British vessels shall land goods at Liberian ports of entry only, has been postponed for consideration to a later meeting, when more information is expected to be furnished by the merchants, shipowners, and masters of vessels engaged in the trade.

(The Liverpool Mercury, August 11th.)

The recent communication from the Foreign Office on the subject of the proposed agreement between the British and Liberian Governments relating to the free engagement of Kruo labour on the Lower Liberian coast was again under consideration, together with the additional proposal on the part of Liberia that the calls of steamers should be limited to declared ports of entry. The communication touches on many features in the present system of the West African trade. Evidence has to be taken on several points, and the sending a detailed reply to the Foreign Office has therefore been postponed for a month. It was, however, agreed that it would be impracticable to apply the practices of trade as carried on in highly civilized countries to West Africa, where circumstances are entirely dissimilar. The ports of entry of Liberia are long distances apart, and the intervening villages are not in communication. The power of Liberia over large sections of the State is either disallowed by the native tribes or is only nominally admitted, the State having neither military nor civil representatives at many places of call on the coast. The natives of neighbouring towns or villages are frequently hostile to one another, and land traffic could not therefore be practically or safely conducted. Kruo labor of an efficient kind is not always to be obtained at the ports of entry, and labourers after performing a term of service, have, by arrangement, to be landed at their homes. So great is the risk to life and property incurred by landing elsewhere, that the Kroomen prefer to be carried to a British port rather than make their way through hostile tribes and the bush to their own villages. The question therefore raised by Liberia is an important one, affecting not only trade, but reasonable customs and liberties of the natives. Both trade and liberties would suffer hardship by any hasty change in these circumstances under which commerce with Africa is being slowly developed. Even with British power and organization it is difficult to combine trade to fixed routes. For such reasons it is held by the committee that it would be premature to enter into the agreement that Liberia proposes, and the committee resolved that the opinion should be expressed to the Foreign Office, details being gone into later.

## NOTICE.

TREASURY DEPARTMENT  
AUDITOR'S OFFICE,  
MONROVIA.

In consequence of the unwarranted delay on the part of the holders of claims against government, this office is constantly and greatly hampered in the execution of its duties and in very many instances the quarterly reports required of this office cannot be accurately rendered, because the quarterly bills are delayed sometimes for two, four and in some cases six months after the ending of the quarter, whereas the law governing the disbursements of public moneys at the Treasury Department and the authenticating of the quarterly indebtedness of Government, makes it necessary that the Auditor's Report for each quarter should correspond with the quarterly appropriations and warrants issued by His Excellency the President under the Law. Therefore all parties concerned are in future required to take notice that the quarterly Report of this office will not be delayed longer than twenty days after the end of each quarter.

The office begs also to call the attention of the Treasurer and Sub Treasurers of the Republic to the law requiring them to transmit quarterly reports to this office through the Hon. Secretary of the Treasury and to request them to be hereafter governed as near as possible by this notice; due allowance in every instance will be made for the delay caused by the irregular arrivals and departures of the mail packets.

T. W. HAYNES.

## CHICAGO EXHIBITION.

### AWARDS TO LIBERIAN EXHIBITORS.

The following are the first class awards and Medals obtained by the Republic and individual exhibitors.

#### DEPARTMENT OF AGRICULTURE.

GROUP 1.	
Liberia	Corn.
Liberia	Ground Peas.
GROUP 8.	
Liberia	Coffee.
Hill and Moore	Coffee.
M. T. De Coursey	Coffee.
P. A. King	Cocoa Beans.
GROUP 9.	
Liberia	Collective Exhibit of 17 Fibres.
Liberia	Cotton.
GROUP 17.	
Liberia	Ivory, Rhinoceros and other Horns.
GROUP 18.	
Liberia	Palm Oil, Palm Kernel Oil, Vegetable Butter, Palm Kernels, Palm Soap.

S. S. Herring

#### FORESTRY DEPARTMENT.

GROUP 19.	
Liberia	Collection of 64 Specimens of Native Woods for building and ornamentation.

#### ETHNOLOGY.

Alfred B. King, Liberian Commissioner. Ethnological cooking utensils, garments, weapons, household implements, ornaments, skins.

#### VEGETABLE DYES.

Liberia	Camwood, Indigo, Annatto Seeds, Yellow bark, etc.
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Liberia in receiving the Award for its peculiar Coffee had to confront Liberian Coffee from 13 other countries, being dependencies of Great Britain, France, Spain, The Netherlands, and the Latin States of South and Central America. The genuine Liberian Coffee from Liberia was stronger than any of the 13 exotics.

The Award for Palm Oil and Palm Kernels was obtained in the presence of exhibits of these articles from other sections. Of course, these were specially prepared for the Exposition and the Award shows to what a high state of excellence they might be brought.

The Liberian Commissioners insisted on having it recorded that Liberia originated the Palm Kernel Trade of West Africa—this was warmly contested by some old African coasters of the Anglo Saxon race, who were serving on some of the Juries; but none could bring forward any dates earlier than the introduction of this kernel to the attention of the commercial world by Hon. Samuel S. Herring, of Luchanan Grand Bassa, Liberia.

While we had fine specimens of rubber we lost the prize on account of its having foreign substances in its get up.

The Palm Soap exhibited by S. S. Herring created much interest on its examination by experts. A business scientist of high rank in official life at St. Petersburg who served on the Jury was particularly pleased with the soap. He said that there was some special and peculiar features about it, not noticeable in other soaps—and he was sanguine that it would take the place of many soaps in the world if it could be put on the market properly on account of its almost absolute purity. He carried one of the few cakes he had on exhibition, back with him to the Royal Museum of his native land.

We lost the prize on ginger for want of proper preparation, but it was particularly noticed by the Coffee and Spice men on that Jury for its great and unusual pungency when compared with West Indian ginger.

Number of Exhibitors	32
This number is represented as follows:—	
By the Government of Liberia	13
By individual exhibitors	19
Number of Awards and Medals	32
To the Government of Liberia	9
To individual exhibitors	5
	14

## OUR FRIENDS, THE ENEMY.

It is interesting as well as amusing to notice in the reports of the African Section of the Liverpool Chamber of Commerce, the cool manner in which that body disposes of the claims of Liberia to exercise sovereignty over that portion of Africa which lies between the Manna River on the North and the River Cavalla in the South. It matters not, to them that the Republic of Liberia acquired this territory by fair and honorable purchase from the original proprietors of the soil and

that her title has been specifically recognized by the leading nations of the world, and maintained for over fifty years, in spite of the machinations of unscrupulous Foreigners and the consequent repeated outbursts of insurgent natives. It does not even strike them that Liberia is entitled to some consideration from them in view of the fact that the Republic and Great Britain are allied by treaties of Amity and Friendship, and that a considerable proportion of the trade of Liberia finds its way into the hands of the gentlemen who constitute, that body—the Chamber of Commerce. In reading between the lines, we see it clearly and distinctly laid down, in every report which condescends to mention this country, that Liberia has no rights which the Liverpool Chamber of Commerce is bound to respect. This attitude is strictly in keeping with the traditional policy pursued by British traders in Africa, and is not, therefore, a new phase in the attempts which has been systematically carried on, since the infancy of the Republic, by those gentlemen, to incite our native population to revolt against our rule, and to call down upon our devoted heads the indignation of the British Lion.

During the recent hostilities at Cape Palmas the insurgent G'deobes were as usual, supplied with arms and munitions of war by British traders some of whom are members of this august Chamber; and the fact that a British cutter was captured by us red handed, in the act of running the blockade at Cavalla and that the ships of the British and African Steam Navigation Company were often ordered away from the insurgent ports by our gunboat, in the very act of giving aid and comfort to the rebels, has only added fuel to the fire of their wrath.

How these gentlemen can reconcile their conduct with their boast of British fair play, is beyond our comprehension.

We are sorry that our existence as a nation, is a source of disquietude and unhappiness to the gentlemen of the Chamber of Commerce, and that they will insist on regarding every attempt to enforce our laws, within our territorial limits, as a fresh insult to them.

However, as in the past we have moved on our way, regardless of the sneers and machinations of the British trader on the coast, so in the future we must endeavor to maintain our rights, and perpetuate our existence though burdened with the thought that the Liverpool Chamber of Commerce, disapproves of that existence.

## "THE SCHIEFFELIN INSTITUTE"

AND

### Practical School, Monrovia.

Agesilaus King of Sparta, when asked, what things boys should learn replied.— "Those which they will practise, when they become men." This School is designed to enable youth and young men to acquire such practical knowledge as will serve them in after life. It is altogether of a practical and industrial character. An attempt will be made to accommodate and economize the time of its exercises, so as to be convenient to those who are engaged as clerks, apprentices, mechanics &c, or whose avocations may prevent them, during the main portion of the day, from attending. The hours of teaching will therefore be from 7 o'clock a. m. to 9 o'clock p. m. It may be desirable to enumerate some portions of the course, that will be taught, Mathematics in particular; such as Arithmetic, Algebra, Geometry, Trigonometry and their applications to Surveying and Navigation. Natural Philosophy and Astronomy, Book-keeping, Freehand and Industrial Drawing, Music, as well as also the Elementary English course of Reading, Writing, Grammar, Geography, &c. As it is desired by some of our young men, Brief Lessons in the Military Science will also be attempted; such as Field Fortification and Artillery Drill and Practice.

The polytechnic character of this Institution will render necessary a more ample and commodious site than its present location in the township. The Principal anticipating this necessity, has procured a twelve acre block of land within the suburb of the township and bordering on the high banks of the widest part of the Mesurado River; from whence views of the surrounding country can be seen and enjoyed twenty five to thirty miles around

on one side and the Atlantic Ocean on the other. At present the School will be carried on at the residence of the Principal in Monrovia; but in a year or so to be able to remove it to the site just mentioned. The Institute will open next Monday the 10th of September.

BENJ. ANDERSON,

PRINCIPAL.

Monrovia, September 6, 1894.

## THE LIBERIA GAZETTE.

Monrovia, September 13th 1894.

### THE CONVENTION WITH RESPECT TO KRU LABOR.

The proceedings and comments of the African section of the Liverpool Chamber of Commerce upon the Convention arranged between Hon. G. W. Gibson, Secretary of State and Col. Cardew the British Consul, in the month of June, which we publish to-day will be read with interest, and considerable surprise.

The Convention proposed by Col. Cardew was couched very much in the terms of the IV article of the Franco-Liberian Delimitation Treaty. The Convention was agreed to by the President represented by the Secretary Gibson with the proviso, that vessels in search of laborers should call only at ports of entry.

To this stipulation it seems the Chamber of Commerce has conceived a violent antipathy toward thereto no doubt by the managers of the Steamship lines running to West Africa.—

See the respect paid to the power. There is not a word said in reprobaton of the proceedings of the French authorities at the Ivory Coast who imposed a tax of £ 1.0.0 on each Kruo boy shipped, but it is our Republic that made the bulk of the complaints of the Chamber of Commerce. The practices of trade they say are carried on in highly civilized countries are impracticable in West Africa which was proclaimed a protest against the existence of ports of entry. The ports of entry are long distances apart and the intervening villages are not in communication with the ports of entry by either road, or minor water communication. The power of Liberia over large sections of the state is either disallowed or only nominally admitted and so on; each objection becoming more and more foreign to the matter in hand.

Nothing could be more misleading than the statements of the Chamber of Commerce. It is more than probable that notwithstanding the views of Chamber, trade and the regulations for the collection of the revenue arising from trade, will in Africa conform more and more closely every year to the standard in vogue in highly civilized countries.—

The ports of entry are about fifty miles apart, but we are compelled to deny the statement that they are not in communication with each other by roads or minor water communications.

The facts of the case about Kru labor are not known beyond the limits of Liberia.—The Liverpool Steamers generally take their native crew on board at Sierra Leone, and on their homeward voyage they are put on shore there. When the Steamers reach the Liberian Coast they take on board boys, mostly from the interior districts, who go down to the Rivers and the Gold Coast to work there a year or two. The Captains of the Steamers either have orders to hire them or they take them as a matter of mere speculation. Of course the Captain received a handsome bonus from those in want of labor, both for the accommodation and by way of passage money.— In short the whole system is a species of traffic, which has been found remunerative and those who benefit by it are loath to relinquish. The native Liberian at a great distance from home is entirely at the mercy of his employer. He may be overworked, kicked, killed or robbed he has no one to whom he can appeal for redress. Hundreds and thousands have gone but never returned. We remember a case in which a party of three hundred who went from the vicinity of Monrovia and were employed as carriers and guards in an expedition to the Interior lost sixty killed and were deprived of their wages, some £ 2000, on the plea that they had robbed their employer.



To confine the shipment of laborers to ports of entry is but exercising a duty which State owes to its native citizens.

But there is another reason why the African traders are unwilling to be confined to ports of entry and it is because they smuggle quantities of goods on the Liberian Coast and this they do at different points at which the Steamers call under the pretense of obtaining laborers, and they are anxious that the British Government should protect them in their unlawful proceedings on the ground that the Natives do not admit our rights. It is a matter of fact that if it is understood that the Steamers will call only at the ports of entry they will there obtain an abundant supply of laborers. But they will not take there even when offering, because they do not wish to encourage the natives to seek for, or obtain the protection of the constituted authorities.

### SECRETARY GIBSON'S LETTER OF RESIGNATION

On the 30th. ult., Secretary of State formally dissolved his connection with the present Government. The correspondence between himself and the President upon the subject of his retirement was made public on the 28th. ult. Of course it was known months ago in official circles that Mr. Gibson would resign as soon as a suitable opportunity presented itself. His employments in other directions and the pressure of his private affairs proved too onerous when to these duties were added the post of Secretary of State, and he expressed the fear that his health might suffer. At the age of sixty, men tend to seek relaxation rather than additional labor, but in the case of those who have forced their way to the front and are regarded as the leaders of the community, at this age their employments are more diverse, their labor more exhausting and their responsibilities more weighty than at any other period of their lives.—And in Mr. Gibson's case we believe this to be true. He will remain President of the College in connection with which there is a great deal to be done, and in addition to the care of Trinity Church he will have the oversight of several mission stations.

It appears that Mr. Gibson was anxious that it should be generally known that although forced to resign he was thoroughly in accord with the policy of the Administration. Therefore he gave publicity to the correspondence between the President and himself.

In his letter he sets out the measures which the President had set on foot and promoted during his brief incumbency and which think entitle him to the continual support of the country. It is now said that Mr. Gibson has given President credit for measures which he did not originate or set on foot, and that the credit for at least two of the measures specified, the steam revenue service and the placing the revenue on a gold basis, does not belong to Mr. Cheeseman.

We are quite satisfied that Mr. Gibson is above intentionally belittling the public services of any of his fellow citizens. No one can or will deny that the movement for a gold revenue commenced under the administration of Mr. Russell and was urged on and the policy of the Government in this direction settled under the administration of Mr. Johnson.

It can not be denied on the other hand that Mr. Cheeseman has followed strictly the same line of policy.—When Mr. Cheeseman came into office he found that his predecessor had determined to purchase a steam vessel and the money to pay for it was in the Treasury.—He caused the vessel to be purchased. The terms used by Mr. Gibson are sufficiently guarded, for we may set on foot measures which would not originate. One Administration may find a certain policy set on foot by its predecessor which it may not be able to promote.

Mr. Gibson's relations to the President and the Administration were perhaps too intimate for enmity, but we have been so accustomed to abuse and neglect our public men, that he is perhaps to be excused for the hint he has given that their merits as public servants should have at all times just and cordial recognition.

### THE NEW ATTORNEY GENERAL.

The President has offered the post of Attorney General vacated by the death of the Hon. H. W. Grimes, to F. E. R. Johnson Esq., Counsellor at Law, and for many years Public Prosecutor for the County of Montserrat. He has accepted the post. The appointment takes effect on the first of October.

As Public Prosecutor Mr. Johnson has given great satisfaction to his fellow citizens and friends. It is generally conceded that the promotion has been well earned by Mr. Johnson, on account of the able, zealous and efficient manner in which he has always maintained the cause of public order, and repressed crime.

Mr. Johnson is about thirty-two years of age and is the oldest son of the Hon. H. R. W. Johnson, Ex-President of the Republic.

### THE FRANCO-LIBERIAN TREATY.

We publish to-day an article from the London Times of August 13th, giving some English views of the Treaty.

The Government has received a Telegram to the effect that the Treaty has been ratified by the French Government but no advices on the subject have been received since the arrival of the Telegram.

Meanwhile the Government may congratulate itself upon having succeeded in putting at rest, without friction, a matter which might have proved disagreeable and exceedingly trying.

It can now enter upon the task of regulating its internal affairs especially with respect to the Native Tribes, without fear of external interference.

There is nothing in the Treaty which will warrant the assumption of the Times that it almost amounts to a protectorate as the term is understood in the political world, but it necessarily follows as a consequence of the arrangement just accepted that our relations with France will have to be more carefully looked after in the future. The idea that Liberia might serve as a buffer state between the French and English possessions has been repeatedly broached in France. It may bear fruit in the future, under certain conditions. It would of course involve a great augmentation of the Territory of Liberia in the direction of the JOLLA or NIGER, and eastward. But neither England or France would seriously entertain such an idea unless both powers were satisfied that with a great augmentation of territory the Liberian Government would be able to maintain order and effectually restrain marauders both in its interior and on her frontiers. We publish to-day the text of the Treaty.

### THE MONTHLY COURT.

The Court of Probate met on the 4th inst. and was adjourned by the Sheriff until the next day owing the severe indisposition of the Judge.

On the 5th inst. His Honor J. F. Dennis attended and presided.—The witnesses to the will of Mary Jane Butler attended and the due execution of the said will having been proved the will was ordered to be recorded. The following Deeds were presented and ordered to be registered:

A Warranty deed from James Anderson to Maria Steel.

A Deed of Lease from G. W. Gibson to Fredk. Grant.

A Warranty Deed from W. J. Wiles to B. Y. Payne.

Warranty Deed from J. R. Moore and Wife to Ellen J. E., and Johanne L. Crusee,

A Warranty Deed from Martha A. Wright to J. E. Jones,

A Warranty Deed from C. L. Parsons to E. L. Parker,

Maria Stubblefield was apprenticed to E. A. Snetter.

The last will and testament of Arena Freeman late of Clay-Ashland was read and notice of contest given.

The administrators of the Estate of Susan Boyer presented their final report, which was approved. The estate was then declared closed, and the bond of the Administrators ordered to be delivered up. A petition presented by Maria Thomas for the rectification of a deed was refused for

want of jurisdiction. The Court then adjourned until the first Monday in October next ensuing.

### THE COURT OF QUARTER SESSIONS, MONTSERRADO COUNTY, September Term 1894.

The Court of Quarter Sessions and Common Pleas for the County of Montserrat met on the 10th inst. His Honor H. W. Travis presided. There was a full attendance of the Bar.—Prayer having been offered, the panel of the Grand Jury was called upon the following jurors appeared in accordance with summons:

J. W. Howard, Sr., A. B. Stubblefield, John Davis, P. Green, J. H. Rix, G. H. Bailey, Jack Allen, W. H. Ricks, Pbos. Mitchell, John Mills, C. A. Sims, J. W. Cooper, George Nelson, T. B. Woodson, W. N. Hess.

J. W. Howard was appointed Foreman of the Grand Jury. The Judge then charged the Jury.—

The Docket was then read. The following cases are set down for Trial.

#### MURDER.

The Republic vs. Farpay.

The Republic vs. Charles Krouth.

The Republic vs. Varney and others, ISLANDERS OF THE PEACE.

The Rep. vs. J. L. Anderson.

Twelve cases are set down for trial on the civil docket.

G. W. Walker one of the defendants in a case of Affray tried at the last term, was brought up and sentenced to pay a fine of 20 dollars, and enter into recognizance of \$50, to keep the peace for six months. On Tuesday, the Court heard the case—The Rep. vs. Ellen Taylor and others, Assault and Battery with intent to do grievous bodily harm. The complainant J. W. Emory was annoyed by the child of the defendant Taylor and he whipped the child. The mother Mrs. Taylor came to its aid and a fight ensued in the midst of which Emory's leg was broken by a blow from a stick with which the child struck him.

Mr. Godegan defended. The Jury found for the State.

The case, Hannah J. Harris vs. A. B. Harris, Divorce, was also heard and determined in favor of Plaintiff.

The case of Rose vs Rose, Divorce, was heard yesterday. Verdict for Plaintiff. Indictments were presented in the cases, Republic of Liberia versus Farpay, and the Republic versus Varney, Dumbek and Others, Murder.

The case of Republic vs Farpay, Murder, was heard to day. He was found guilty.

### FRANCO-LIBERIAN AGREEMENT.

The undersigned, Baron de Stein, Minister Resident and Consul-General of the Republic of Liberia in Belgium, Commissioner of the Republic of Liberia to the Government of the French Republic, &c., &c.; Hanotaux, Minister Plenipotentiary, Director of the Consulates and of Commercial Affairs at the Department for Foreign Affairs of the French Republic, &c., &c.; and Haussmann, Chief of Division at the Under-Secretary of State's Office for the Colonies of the French Republic, deputed by the Government of Liberia and the Government of the French Republic to frame an agreement relating to the delimitation of the territories of the Republic of Liberia and the French possessions, have agreed to the following arrangement under reserve on either side of ratification by the respective Governments:—

Art. I.—On the Ivory Coast and in the interior the frontier line between the French possessions and the Republic of Liberia shall be constituted as follows, in conformity to the tracing in red ink on the map annexed to the present agreement and marked, viz:— (1) The half way of the Cavally river up to a point situated about 20 miles to the south of the junction of the river Podadougou Ba at the intersection of 6 degrees 30 seconds north latitude and of 9 degrees 12 seconds longitude west, Paris. (2) By the parallel passing through the said point of intersection up to its junction with the 10th degree of west longitude (Paris), it being understood that the basin of the Grand Sesters belongs to Liberia, and that the basin of the Fodelougou Ba belongs to France. (3) By the 10th degree up to the juncture with the 7th parallel north latitude. From this point the frontier shall go in a straight line towards the point of intersection of the 11th degree with the parallel which passes through Tombieounda, it being understood that the town of Bamaquilla and the town of Mahamadou belong to the Republic of Liberia, and that the point of Naala and Mnsardou belong in return to France. (4) The frontier

shall then take a westward direction, following the same parallel up to the juncture of the 13th degree of west longitude with the Anglo-French frontier of Sierra Leone. This line must in every case insure to France the entire basin of the Niger and its tributaries.

Art. II.—The navigation of the Cavally river up to the confluence of the Fodelougou Ba shall be free and open to traffic for the inhabitants of both countries. France shall have the right to construct at its own expense on the waterway or on or either bank of the Cavally the works necessary to render it navigable, it being, however, quite understood that this fact in no way infringes the right of sovereignty which on the right bank belong to Liberia.

Art. III.—France renounces the rights conferred upon her by ancient treaties to different points on the Grain Coast, and recognizes the sovereignty of the Republic of Liberia over the coast west of the Cavally river. The Republic of Liberia on its part abandons all pretensions which it might set up to the territories of the Ivory Coast situated to the east of the Cavally river.

Art. IV.—The Government of Liberia, as in the past will facilitate by all possible means the free engagement of laborers on the Liberian coast for the French Government or its subjects, and the same facilities are granted to Liberia by the French Government on the French part of the Ivory Coast.

Art. V.—In recognizing the boundaries now fixed the Government of the French Republic declares that it binds itself only to the free and independent Republic of Liberia and makes all reservation in case of that independence being impaired or in case of the Republic of Liberia alienating any portion of the territories recognized as hers by the present convention.

### NOTES.

—The President has been pleased to appoint Col. J. D. Jones Brigadier General, by brevet, in recognition of his services in the late Half Cavally Expedition.

—Senator D. W. Frazier, was in the City for a few days ago. He has suffered a severe loss by the burning of his farm-house on the Sinoe River.

—Hon. Alfred Z. Kiag, has promised to send us a series of letters on his experiences at Chicago, the people ho met, and their views with respect to Liberia.

—Mr. Lomax, the Superintendent of the County has been compelled to keep his bed for several days. He is suffering from congested liver.

—The Union Mechanic Society of Monrovia celebrated its thirty-fifth anniversary on Monday the 27th. ult. The exercises took place in the M. E. Church. The annual address was delivered by Counsellor T. W. Haynes, a member of the Society, and it was an interesting and instructive one. The music on the occasion was nicely rendered by the choir. Upon the whole the exercises of the occasion were pleasing, instructive and delightful. At 3 p. m. the choir joined the members of the Society at Luncheon at the residence of the President, the Rev. Henry Cooper.

—THE FREEMAN LYCEUM has recently been re-established and will hereafter hold its meetings at the rooms of the National Museum.

—Doubar a Pessy Chief living about 20 miles from Careyburg against whom the citizens of that place had filed a complaint, appealed to the President through Mrs. M. Cooper for a hearing. He was ordered to appear at the Department of the Interior. He promptly obeyed and arrived here on the 4th inst.

The charge against him was that he obstructed the road between Careyburg and the Interior. The Superintendent of Careyburg has been ordered to attend when the charges will be investigated.

—Mr. T. W. Howard has recently exhibited several pumpkins weighing between 40 and 72 lbs each. These were grown at his farm near Monrovia. Persons may obtain seed upon application.

—Pa Dwalla still continues to disturb the peace of the northwestern frontier, try and is reported to be preparing to make another incursion into the Teyweh Coun.

—The election for a Senator to take the place of the late S. M. Benson will be held in the County of Grand Bassa on the 11th. Octobes prox. It is reported that Mr. H. C. Russ. and Mr. E. B. Mitebell, both of the town of Edina, are candidates for the seat.

—Middletown near Cape Palmas has been burned down. In what manner the fire originated is unknown.



# PROSPECTUS.

## THE SAINT PAUL'S STEAM BOAT COMPANY, LIMITED.

<i>Name.</i>	The St. Paul's Steamboat Company, Ltd.
<i>Capital.</i>	\$ 10,000.00 in 1000 Shares of \$ 10.00 each.
<i>Payment.</i>	One Half on Application, the other Half on allotment.
<i>Officers.</i>	President, Hon. C. T. O. King. Vice Presidents, Rev. T. A. Sims, Mr. C. Irons, Mr. Francis T. Clark. Secretary, J. Benj. Dennis. Treasurer, Hon. R. A. Sherman. Directors. Managers. Solicitors. Consulting Engineers.
<i>Offices.</i>	To be in Monrovia and such other places as may be designated.
<i>Directors.</i>	The Board to be composed of 7 members, who shall be the holders of at least 10 shares. Five members shall be necessary to form a quorum to transact business. The Directors to be directly responsible to the Share holders.
<i>Shares.</i>	Can be transferred or sold. The Company having precedence of purchase. The object of the Company is to run Steamboats on St. Paul's River, for the conveyance of Passengers and Freight.

## MEMORANDUM OF ASSOCIATION.

### I.

The name of the company shall be, the Saint Pauls Steam Boat Company Ltd

### II.

The Office of the company shall be at Monrovia.

### III.

The objects for which the company is established are as follows:—

1. To run Steam-boats on the St. Paul's River, Montserrado County, for the carriage of freight and passengers.
2. To absorb in this connection the steam-boat business of Mr. Clement Irons.
3. To extend the business to other rivers in or ports of Liberia as openings may present themselves.
4. To promote any company or companies for the purpose of extending internal communications such as the survey and construction of roads and bridges.
5. To enter into such partnership or into any arrangement for sharing profits, union of interest, joint adventure, reciprocal concessions, or co-operation with any person or company carrying on or engaged in or about to carry on or engage in any business or transaction which this company is authorized to carry on or engage in; or any business or transaction capable of being conducted so as to directly or indirectly benefit this company, and to take and hold shares or stock in or securities of, and to subsidize or otherwise assist any such company, and to sell, hold, re-issue, with or without guarantee or otherwise deal with such shares or securities.
6. To do all such other things as are incidental or conducive to the attainment of the above objects.

### IV.

The liabilities of the Members of the company are limited to the amount represented by the number of shares taken by them.

### V.

The capital of the company is divided into One thousand Shares of Ten dollars each with power to divide the shares in the original or any increased capital, into several classes.

### Prospects.

From a statement made at a meeting of the Company, by Clement Irons, owner of the Steamboat "Sarah Ann" lately plying up the St. Paul's River, we deduce the following;—That the said Boat under his management for Six (6) months reduced the liabilities of said boat to the amount of \$ 1,400.00, after paying expenses. His boat made on an average, three (3) trips pr. week, making in all 78 trips in the 6 months, which shows she made clear of all expenses for management about \$ 17.00 per trip, to which adding \$ 6.00 for expenses we have \$ 23.00 per trip as the average gross earnings.

Now the Boat this Company proposes to place on the river is to make daily trips to and fro; to have more, and better accommodations for the conveyance of passengers; and it will be about 20 tons burthen; more than double the capacity for conveying freight; therefore we conclude that if it makes 300 trips per year, and the gross earnings be \$ 25.00 per trip the total gross earnings for the year will be \$ 7,500.00 from which deduct \$ 3,500.00 for running expenses &c. we will have \$ 4,000.00 as the Net earnings.

From Freight alone we calculate if she carry 400 bags Coffee at 12 cts. per Bag we will have \$ 48.00 per trip, but there will not be a full load every trip, besides there will be bulkier cargo with less freightage. If we will reduce her earnings to one half which will be \$ 24.00 per trip, this it will be perceived does not include the passage money which will more than make up any deficiency in the lack of freight at times. The aforementioned calculation does not include the round trip, which would augment her earnings and allow the company safely to calculate on \$ 25.00 per diem as the average gross earnings of the Boat.

The above calculated \$ 25.00 is actually about one fifth of the full capabilities of the Boat, hence the Company can safely say that all investments made in this Company will realize at least from 25% to 50 % dividend or profit.

Gibson Sons & Co.  
Monrovia.

Planters and Dealers in Coffee, Lumber, Woods, and other African produce.

Business Office,  
No. 322 Gurley  
Street.

**F. BERNARD**  
PAINTER,  
HOUSE DECORATOR,  
GENERAL  
CONTRACTOR.  
PATRONAGE SOLICITED.

*Fredk. J. Jackson & Co.*  
*African Merchants*  
*16 Portland Street*

*Manchester,*  
*Having a thorough know-*  
*ledge of the West African*  
*trade, and for a great*  
*number of years having*  
*been connected with the Li-*  
*berian trade, are therefore*  
*thoroughly aware of its re-*  
*quirements.*

*Send a trial order.*

**J. B. DENNIS**  
Sells

**Coffin Furniture,**

**Hardware,**

**Varnish Polish,**

**&c. &c.**

Call at his shop, Water  
St., near H. Cooper & Son.

Samuel F. Dennis, Successor to I. C. Dickinson, begs to notify the public that he is carrying on business at the store of the late I. C. Dickinson. He solicits the continued patronage of the friends of the business. He is prepared to continue the Landing and Shipping business of the late firm.



# THE LIBERIA GAZETTE.

Vol 1.

MONROVIA, THURSDAY, NOVEMBER 8th, 1894.

No. 5.

## THE LIBERIA GAZETTE

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## CORRESPONDENCE intended for this

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## SUB-TREASURER TURNER, AND THE SINOE COUNCIL.

SENATOR FRAZIER PUT IN A REPLY TO THE "GAZETTE."

## The Same Old Jack. Misleading and Tinctured.

TO THE EDITOR OF THE GAZETTE.

Sinoe, October 22nd, 1894.

We have read your statements in the article of the 11th Octo. entitled—Sub Treasurer Turner and the Council of Sinoe. They are amusing, interesting, and highly tinctured. They are amusing in this way. When the paper made its advent it was a Government paper. It died after a short life of toil. It makes its appearance again under the same name professing to be private property, but to careful readers, it appears like unto a boy, who lived with a friend of mine, named Jack. Jack would lie and steal. In the course of time, Jack went to sea, and when he came back, he professed to belong to the church. He was full of prayers and singing. His old master took him into his store. But, soon, so many things were missing that the people concluded, that after all, if he could read and pray, he was the same old Jack. It is interesting to see how many times the same thing appears in one small paper. It makes me think of the old apple trees in America, filled with apples in summer and with sticks in the winter time, which say well there has been something good in these old trees in the days gone by, if there is not any now.

It is tinctured, in that it is misleading in statement, when it is said the opponents of Mr. Turner admit his conduct to be satisfactory, and his removal was based upon political necessities. There is much said about the law governing the Superintendents and Council, but remember this, the law is always the same, but our opinions differ. We still hold that the Council has a right to meet, suspend an offender, and inform the President, and if he approves, well, if not, well, there is no hanging matter. It is not over-leaping bounds, nor flying in the face of the Executive. Do not try to make the people believe that in far-away Districts, that the Superintendent's Council is of no good. It has good in it. It makes people polite and smooth after hanging up for a few days in the wind, and causes them to respect the *magnates* and *bosses* too. Again you speak of the action of the Council as a thing unheard of. Did you know that in 1885, the Council dismissed nearly all of the local officers? Have you not a knowledge that there are now officers in Sinoe who have never balanced their accounts? and why do you now say the action of the Council was not sustained because Turner had no time to make and render accounts? Did not Sub-Treasurer Peal make his report and settle his accounts after he was out of office five months?

What kind of thing are you talking about?

It is a lame argument. It is like the old Judge writing his judgment and hearing the ease afterwards. We take a good deal of what was said, to be said to make us get vexed and quarrel, but we are not going to quarrel, but we shall have our say, and still remain true to each other. There is no use in trying to shirk duty by putting up the plea that Sinoe has had too much of her share in petitioning the functionaries of Government, and the Chief Magistrate. We have not commenced yet, to what we intend doing, and shall repeat it, as often as necessary. Turu and overturn is the order of inspiration, and has the divinity of man, and the Godhead marked upon it. Do not put too much upon the Sinoe people. They are a peculiar people, and what suits other people does not satisfy them, and it comes about in this wise. When there are large Communities, and many aspirants for political positions, it takes a long time to get around, and a longer time, still, to educate the masses into the science of Government. Whereas in smaller places like Sinoe, one goes the rounds in a short time, and no few have served first as Collector of Customs, then as Wharfinger Lawyer, Representative, Clerk of Court, Land Surveyor, &c., and in a short time, those people gain a considerable amount of knowledge about Government. A few words with smiles, and fewer dollars do not satisfy their minds; and the same tactics deputed upon at other times, fail in their case. In many large places, some people do not know the Collector of Customs, from the Post Master, nor that there has been a time that one man served for both positions. Not so here. Every boy of any considerable size does not only know the men, but can perform the duties of the office, and more talking will not satisfy him. This is the difference between Sinoe people and people from other sections of the Country.

Again, the people of Sinoe can be found always when needed, and always answer when the time comes. When you are ready, call the roll, and we will be there.

D. W. FRAZIER.

## REVIEWED.

TO THE EDITOR OF GAZETTE;

I notice several communications in your issue of September 27th that touch chords with which my mind are in unison. The Clay-Ashland letter and the Editorial on the October town meetings contain thoughts on local interests. I am not in the habit of animadverting on the doings of the Fathers, for if I love any set of men dead or living, most, I love them.

In the year '39 the territory now known as Liberia were the four Colonies of Montserrado, Grand Bassa, Sinoe and Maryland, under their respective patrons and with separate governments.

The paucity of territory attached to each colony made every public measure of the colony a local one, but when they were erected into a single and Independent State, the new made counties were left without any local interests. Hence every improvement was centered in the general Government. A bridge, a road, a jail, a court house, the clearing of a creek, the dyking of a swamp, all had to be authorized and appropriated for by the Legislature.

What has this done for us? First, it has created a jealousy, if not a clashing, in the National Council.

"We want a bridge," and "We want a jail" "if you will vote for our bridge we'll vote for your jail."

"There is not enough money for both and we need our prison worse than you do the bridge." "Ah! well then let the criminals escape." Well you swim across your creek" and this jealousy is often transferred to the constituency of the several counties. Again, every office from the Constable to a Superintendent is centered in the Capital; hence recommendations made in town meetings are but a mockery; a partisan caucus goes directly contrary to recommendations of the former meetings.

Consequently local interests, at present, must exist and be augmented through the October town meetings. But to give the coun-

ty power in all that concern bridges, roads, creeks, jails court-houses and school-houses would require the formation of a Council in which each town-ship might be represented. Such a body sitting for a brief space of two or three days the Legislature can create, no doubt, as easily as it did the town meetings. Then back up this power by leaving more of the county's revenue in the county's treasury and the privilege to use the working prisoners or chain-gang on the works for this latter public force, at present, spends most of its time in works of little public utility. I feel then, there would be an opportunity for one county to emulate another, which emulation can scarcely exist now.

It is right that a commission should emanate from head quarters, as far as the document is concerned, yet the Chief Executive is not always acquainted with the men he nominates for officers, hence his choice is based on the information imparted through the county's representatives, members of the House and Senate. In many cases their choice is a mere partisan one, and unsatisfactory to the people these officers are to serve. In colonial days for each settlement, out of three nominees of the people, the Governor chose two officers. It might be well if all county officers were elected; the non-possession of certain legal qualifications being the only restriction.

It is claimed that our Government is modeled after that of the United States, but few, perhaps, stop to think what a material difference there is between a *federated* Republic and a *consolidated* Republic like ours.

By having Superintendents or nominal Governors for each of our counties, the crude idea does sometimes prevail that our counties represent States.

Yes, the Fathers had that form of Government for a guide, and adopted such parts as obviously suited their condition. It is a question, however, how far they could make the immediate circumstances of Liberia conform to those of the United States.

The genius of a people and their surroundings when guided by wisdom and discretion will generally dictate to them the basis upon which to build and the changes necessary in the structure to ensure permanency and satisfaction. This principle our signatories fully recognized. The framers of the government had high hopes for Liberia, but they did not expect their descendants to attain this eminence by servility following any people or nation.

The present method of appointing officers is, I believe, a draw-back to our local interests, for if justice A. and constable B. are not the men the citizens recommended in their town meeting, there is an apathy manifested in upholding their authority. Besides confidence is lost in the members of the Legislature who will palm off on an innocent community partyzism for patriotism.

"Pedagogy," drew my attention also, and I hope that the writer may impress it upon the citizens that among the improvements of each town and village, should be a substantial school house. I am not certain that the Government should erect these edifices, for they should be a local care, for the benefit of the children of all. I feel that a town or village that has not the ambition to build such a house should have no school.

To those quasi Americo-Liberians whom we claim and the natives also claim, as mentioned in the article "Interior," I give a passing notice. The claim of the aborigines to these highly dual characters, generally (though not always) arises from the depth of native habits into which they have fallen. The country will have to suffer much and long from the intrigues of these unprincipled persons, unless they are debarred from certain privileges, or punished severely when found out.

Another topic worth attention of all Liberians is the fact that for 25 years the population of Liberia has been set down at 18,000 Americo-Liberians. The suggestion in the Clay-Ashland letter is indeed a happy thought, "simple, practicable" says

the writer. It need not be the town clerk arbitrarily, but any competent citizen might compile these most important statistics and be paid out of the town treasury. I for one am weary of seeing and reading statistics of other countries and can hear or know nothing of those of my own.

UNISON

## BRIDGES.

TO THE EDITOR OF THE GAZETTE

Sir,

It is gratifying to learn that a good substantial Iron Bridge has been put over the stream of water between Upper and Lower Buchanan in Bassa County. A long want has been supplied, and this improvement is likely to induce others.

This has caused me to think a hit, and after learning of the intention of the people of Clay-Ashland, to put a similar bridge across the Creek near Freeman's, I feel it my duty to speak and give my views on the matter.

The Iron bridge at Bassa may be very well for many reasons, but I object to getting out Iron bridges for any Creek, of the St. Paul's River, or for Monrovia, for the following reasons.

- 1st. Because we have an abundance of stone and clay—better material—on the spot.
- 2nd. Because it is no economy to employ foreigners and aliens to do for us what we can do for ourselves as cheaply.
- 3rd. Because every dollar sent needlessly to England impoverishes Liberia.
- 4th. Because all coin will be required, whereas to do it ourselves we can utilize merchandise to a great extent.
- 5th. And lastly, but not least, because we are tacitly teaching our children had lessons by importing things that we can and should make and produce. To look up to the white man for every thing; to mistrust and not believe in themselves.

These, I think, are quite sufficient reasons for trying to do it for ourselves.



I would suggest a stone and brick bridge after the style of the above design, 10 or 12 feet wide.—We could then utilize our own materials and home labor. The Bridge would be firmer, stronger and more durable, to say nothing of the great advantage of teaching volumes of lessons to both old and young, most of whom are ignorant of both our abilities and capabilities; which ignorance, together with the lack of confidence among our people, are the things in my opinion most to be fought in the industrial and material development of this country. And I am thinking that there is nothing calculated so strongly to enlighten men and encourage enterprise as the successful accomplishment of such things as are looked upon as stupendous, or impossible; for then the truthfulness of the familiar expression, "What man has done man can do," will be proven. Once get our people to believe this, and in themselves, and they will do wonders. They are naturally smart enough, but ignorance and false training has hampered them. Theoretical teaching alone will never develop this country, it is now time to prove theory by practice.

I have given Senator King of Clay-Ashland estimates for such a bridge, 60 feet long, 10 feet wide: the bridge, to have three spans. It will last not less than a hundred years.

Before closing I beg to remind my readers that the same old stubborn facts are still true, viz; that things are dearest which seem cheapest, that things half done are not at all done. That others can never do things as well for us as we can do them for ourselves.

Where are most of those beautiful houses that graced the settlements and banks of the St. Paul's twenty or more years ago? Echo answers where,—but I answer they were cheaply and half-built, their fire they were dear and not at all built. They were only put up and soon fell down. In Monrovia, and here and there on the river, you will find houses 25, 30, 40, and even 50 years old which are



still in good condition. Why? because they were well built out of good materials without regard to cost so much as to durability—Remember, soon ripe, soon rotten is applicable in many ways.

Finally, In every country and in every age God has placed both the men, materials and means for its development in every avenue. It is with the people of that country to utilize them or not.

I trust the people of the River and parts adjaacent will understand me, for I mean only good towards them.

Yours for improvement,  
J. RENJ. DENNIS.

### NEGRO EMIGRATION.

"The Chicago Record" SEPTEMBER 5TH., 1894.

A migration society of Birmingham, Ala., is said to have closed a contract with a Philadelphia steamship company for the transportation of 5,000 negroes from the southern states to Liberia prior to Nov. 1. It is said that the same society will carry out 10,000 more emigrants of the same character to the same destination by Jan. 1.

These reports, if they be true, indicate the most important movement in the direction of negro emigration in the history of the race. It remains only to prove their truth. So much has been said and so little done in the work that the American people naturally suspend judgment on such reports until they find confirmation in fact. More than once the too credulous colored citizen of the south has been inveigled into pretended schemes of Liberian emigration, only to find himself deserted and stranded on the streets of New York or Philadelphia. Many even of those who have been carried to Liberia have found in that far-away land a sorry chance of improving the conditions left behind.

It is the memory of these facts which inspires the hope that the reports now current may prove true. But the Afro-American, like his Caucasian brothers, enjoys a perfect right to go or stay, so long as he pays his way and obeys the law.

### A DISAVOWAL.

To the Editor of the Gazette.

We noticed in your October number a publication headed "Sub Treasurer Turner and the Council of Sinoe" giving a descriptive detail of that Council's unwarranted proceedings. As that council is composed of the chief of the military and the representative; we consider it not a miss to assure the public generally that neither Col. W. E. Harris, nor Representative Raynes had anything to do with it, but rather strove against the irregular and unlawful proceedings; in fact would not be present the day of their appointment of H. B. Brown as Sub-Treasurer. Hon. W. E. Harris was so disgusted with the unprecedented proceedings that he abruptly left the so called council and wrote an injunction at once. The same legal references that you used were cited and discussed at full length—showing the prerogatives of the Superintendent, acting as the vicegerent of the President—int, to no effect. These men seemed mad and bent on the dismissal of Turner, right or wrong—as a proof of this they attempted to ignore the injunction, and the Superintendent up to this date has set the order of the President, for the re-installation of Turner, at naught.

The only way to cool some of these "Bosses" or political demagogues is to silence them, as Hon. Reeves was for attempting to operate against the order of the Executive Head.  
S. S. RAYNES.

Sinoe, Octo. 1894.

### LIBERIAN COFFEE.

INTERESTING INFORMATION FROM MR. THOMAS CHRISTY.

London E. C. Aug. 3, 1894.

Sir,—I notice in the *Tropical Agriculturist* for July that Liberian coffee is likely to boom in Ceylon. Of course if you go to any of the people who really understand what the flavour of a high class coffee is they turn up their noses at Liberian, but I have endeavoured to show that there are certain people in England and in France who purchase coffee only for the strong flavour and they purchase it because it impregnates or saturates more easily the different ingredients which they sell for "coffee" when ground up, and it is this class of dealers who want the Liberian because it is found here to carry a great deal of strength. On the other hand the giant maragogipe coffee and any of the varieties of coffee Arabia yields beautiful flavour especially those coming from Central America and Mexico; but in the generality of houses coffee is never measured or weighed. The consequence is that it is unreliable in strength when made into a decoction for drinking. As a rule it is found that the cafe noir or black coffee requires an ounce of coffee to produce a really good rich cup of this beverage.

### THE FRENCH IN AFRICA.

"The Western Press," August 25th, 1894.

Though the emasculation of the Congo treaty in such a way as to practically restore the status quo has given infinite satisfaction to the French people, and has produced a corresponding feeling of depression amongst the more advanced Imperial expansionists in England, it is tolerably plain that certain new elements of friction between the two Powers are in process of evolution in the Dark Continent. For the moment the drag has been placed on the race for the sources of the Nile; but the restlessness of the French has manifested itself in another direction. The other day it was announced that the European Republic had concluded a treaty with the sister Republic of Liberia—the only Republic in Africa, and the smallest, with the exception of Lubeck, in the world. The precise terms of this compact have not yet been disclosed, and that being so we are, perhaps, unable to apprehend its true significance. Nevertheless, having regard to the situation of the Liberian Republic on the West Coast of Africa, and having regard also to the trend of French activity in that part of the world, the Franco-Liberian compact is an instrument the existence of which the British Foreign Office cannot afford to regard with perfect complacency. It would be premature to assume that Liberia is about to be absorbed into the rapidly growing Franco-African Empire; but our experience of how easily, in other parts of the globe, the smaller and less powerful States become merged in the greater and more powerful, is sufficient to inspire the idea that the French have not entered into an alliance with Liberia for the mere purpose of mutual defence. That of course, may be the primary object of the compact; but it would be wise to regard it as something in the nature of a preliminary step. The acquisition of a *locus standi* in Liberia must naturally give to the French access to a considerably extended range of coast line on the west, and, moreover, it must tend to bring the French into closer touch with the British settlements at Sierra Leone. On the north side of this colony the French already possess a secure foothold in Senegambia; so that with the establishment of French influence in Liberia, the British settlement runs some risk of being "nipped," to adopt the phraseology of the Arctic explorer. A telegram from Paris yesterday also reports that a strong force of French troops is about to be drafted from the interior to the Ivory coast, so as to strengthen the French position there. These movements alone would afford tolerably clear indication of the purport of the French designs on the west coast; but when they are considered in conjunction with the manoeuvres executed there during the past few years, the situation becomes one of real importance. A glance at a fairly good political map of Africa will show how the French have over-run the western lobe of Africa. The isolated exploring expeditions—all of them of a military character—have long since practically joined hands from Algiers on the Mediterranean seaboard, to the northern bank of the Congo, the French protected territory extending eastwards well-nigh to Darfur, which is one of the southernmost provinces of the Khedivate.

In this vast tract of territory there are patches belonging to England and Germany, but roughly speaking, the greater part of the "hinterland" is in the hands of the Republican pioneers. The collisions in the neighbourhood of Sierra Leone showed conclusively how loosely the frontiers of the spheres of influence are delimited; and although these collisions may have been the result of pure accident, and entirely free from the suspicion of any sinister design, it is fairly obvious that the tendency of French policy in this part of Africa is to throttle British trade with the interior by way of the western stations, and to compel evacuation through sheer force of commercial depression. And if this view of the case be accepted, a special significance attaches to the statement reported in our issue of yesterday, that the French have obtained a foothold in Ashantee. They are already supreme in Dahomey, which has a good coast-line, and the evident scheme is to induce the King ASHANTEE to accept French protection, in order that the same sort of pressure as has been successfully brought to bear on Sierra Leone may be applied to the Gold Coast, of which Ashantee forms the hinterland. It was, moreover, reported that on their march to Commacrah the French expeditionary force formally annexed several other plots of territory, and raised the tricolour. Theoretically speaking the British have no right to object

to the establishment of a French Protectorate in Ashantee. If the King be willing to subscribe to an arrangement of this kind we cannot say him nay; and the probabilities are, that the ruler of Ashantee will not be wholly averse to adopt this step as a sort of reprisal for British interference in the country at an earlier period of its history, though as a matter of fact he owes his position on the throne to the prompt action of British troops under the leadership of Lord (then Sir GARNET) WOLSELEY. The rumour is, and it has naturally created not a little uneasiness amongst the British settlers in West Africa, that the King of ASHANTEE invited the French at his capital, and that he is prepared to throw in his lot with that of the new-comers, who were by no means slow to respond to his overtures. The move is decidedly significant, and an expert on African politics, writing the other day, declared that in consequence of the French expansionist movement in West and Central Africa, Sierra Leone, from a flourishing colony, is dwindling down into a mere settlement. The once considerable trade on the Gambia is handicapped for the same reason; i. e., that the French hold the hinterlands. The Gold Coast, though in a fairly prosperous condition at present, is being gradually surrounded by a belt of French territory; and its decadence is only a question of time. It may be urged that these are the forebodings of the pessimist; but the news that France has obtained a lodgment in Ashantee seems to suggest that there is more foundation for these opinions than is usually to be found in the predictions of the habitual prophet of evil.

### LECTURE ON LIBERIA.

"The Lagos Weekly," October 13th, 1894.

The Rev. MOJOLA AGBEI gave a very interesting lecture last evening on Liberia to a large and appreciative audience in the Native Baptist Church, Joseph Street. The lecturer, who is pastor of the Church and has recently visited Liberia and Sierra Leone, in his opening remarks, referred briefly to the history of the Negro republic, and said that he had found much to admire in Liberia as an independent Christian African Government, though he was not prepared to say that Liberia was an unqualified success. That personally, he was not much enamoured of republican forms of government which he regarded as an impossible idea for the African, and quoted Dr. Blyden and Dr. Richardson in support of the view. But, said the lecturer, whatever the form of government, the cream of the matter lies in the fact that it is conducted by black men; men, who though they have foreign names, are many of them as black as ebony. Liberia, he said, is therefore one of the most daring and grandest attempts in the history of the black man, and one of the most glorious achievements of Liberty; and as such, Liberia would never cease to be a fact in the world's history. And though she might be unable—and perhaps fortunately unable—to make progress by leaps and bounds, she would by slow degrees acquire a place among the nations. Touching the social aspect of Liberia, the lecturer said, Liberia is at present a little America in Africa. The people as a whole have not yet become indigenously African. They were more white than black in their customs and habits, and he ventured the opinion that a reasonable intermixture and amalgamation with the aboriginal element would tend to improve the situation. There are, he said, intelligent Liberians who have discovered this untoward aspect of their social life and who are putting forth stringent efforts to remedy it. These receive aboriginal intelligent Africans with open arms, and in some cases have taken educated aboriginal maidens to wife. The aboriginal element in Liberia, is represented the lecturer said, by the Mandingo, Vey, Pessey, Gollah, Dey, Bassa and Kroo tribes. One of these (the Vey), have invented an alphabet of their own language and by which they communicate with one another in writing. The Kroos, the lecturer went on to say, form not an insignificant portion of the body politic, and though they are regarded in Lagos with something akin to scorn, in Liberia they develop into respectable intelligent citizens and become office-holders in the Government. The lecturer dwelt briefly on the physical aspect of the country, and the existing religious and educational system. And in connection with the latter referred to the National Museum, where he said you can meet with the materials referring to the early age of the republic

—all the press influence, the literary efforts put forth, tokens of the aesthetic culture acquired, and proofs of advancement made in art and science. Alluding to the commercial development of the country—the lecturer said that it was indicated in the exports, which consisted of palm-kernels, sugar ginger, palm oil, fibres, rubber, camwood, ivory and principally coffee. A most striking idea brought out by the lecturer in the course of his remarks, was that in his opinion, it was not the mission of American Negroes to come to Africa, settle together in one place, and found independent governments, but to disperse themselves among the aboriginal people and assist the latter in building up enlightened nationalities. The lecture closed with a number of hints and reports on the cultivation of Coffee in Liberia and a strong recommendation of Agriculture as being the basis for national prosperity.

The lecture was followed with addresses by C. A. Sapara Williams Esq., Rev. J. H. Samuel, Professor M. J. E. Ajayi, Rev. W. B. Fuba, Professor R. A. Coker, E. I. O. Hafemi Esq., and Rev. S. G. Pinnoek. The Emergency Club Band discoursed some excellent airs at intervals in the proceedings. Mr. John P. Jackson, presided.

### OUR CLAY-ASHLAND LETTER.

Thanksgiving Day. The Wars in the Interior. The Rubber Trade.

CLAY-ASHLAND, ST. PAUL'S RIVER,  
5TH. NOVEMBER 1894.

It is a relief to pass from October to November—the former gives us so much water. The rains we usually have in September, this year we had in October. But as farmers we can not grumble; for we know when we are having protracted rains that a favorable dry season will naturally follow. This month also brought around our National Thanksgiving Day—the 1st. inst.—which is now everywhere on this river observed as a holiday—this year especially so. In spite of the hard times and the prospect of short Coffee crops, on account of the prolonged dry season and resultant drought, we feel that we have abundant cause for thankfulness and a lively hope for the future; for if the crops be short the coming season, nature ever where promises that they must be manifold the succeeding season and this is a consolation to those who may live to reap them. We venture to assert that every farm in this settlement has received better attention this year than for some time past, and that more breadstuffs have been planted every where, and so that it this year repeats itself thrice we will have no further need for the importation of white rice from Europe. We can then live and board at the same place—home! We can then return to the happy and simple days when our own rice was sold in the streets of Monrovia for 37½ cts. a Kroo in the local currency—and a far superior article to the insipid stuff we now have from India and China.

Our progressive townsmen, Mr. Samuel D. Richards, J. P., lost his oldest son on the 28th. ult. by drowning in the St. Paul's. This is a very sad blow to the family. The death is remarkable too on account of being the third of its kind since the founding of the settlement. The young boy was fishing when a fit seized him. This happened twice before at intervals of several years.—an old farmer by the name of Brown and a young man by the name of Arthur Dean.

This is the close of our gripper season on the St. Paul's—this is unmistakably a fine fish when young and perfectly fresh and properly cooked—a dainty dish fit to be set before the King! It is nice!

We have earwasp in profusion during this month also—they can not be beat when not too old and when not stale. By the way, the north east boundary of Clay-Ashland is called GRIPPER CREEK.

We are still concerned about the wars in the interior. We are creditably informed that King KAMANGH KEK KULAH sent down five messengers to the BAILLE or GBELER and the BONDO people stating that he did not wish to fight war and that he only wished to open the roads for trade purposes. The messengers were sent back and the King informed that they could only receive communications from SAMARY (whom our natives call MURY.) SAMARY and KULAH seem to be the most powerful chiefs or Kings in our hinterland. And it seems that SAMARY is at war with the French and that KULAH is a kind of powerful vassal of SAMARY. And it does appear too that he tried to make friends with the French by "throwing cold water" as the natives express it—he gave the French large quantities of clean rice, cattle and chickens. It appears that there are only four white Frenchmen, who are engineers and officers, surveying and exploring, but they are followed by many thousands of the Negroes from beyond and are occupying SAMARY's country on the other side of our boundary. The source from whence we get this information states that a month's travel from SAMARY's country is a very important French town where there are brick and stone houses, and that the MANDINGOES call it



SANANGORO—here they say there are many white men.

SAMARY, who is strong and powerful, refuses to submit to French rule, stating that he knows no foreign ruler in the country except the GOVERNOR AT THE SEA, meaning our PRESIDENT. And he has been driven from his country by the improved arms of the invaders. He has tried everywhere to get improved arms and failed.

The duplicity of KULAH has so incensed SAMARY that he has bought war from the BAILLE, BOSDO, BOATSWAIN and PESSEH people to cut off the latter in his march or retreat towards this sea. And no letter or messenger with the scent or the mark of the BOPORA MANDINGOES upon it can go beyond PAKLAR TUAR.

This war can not be settled without going out to FEEZAMBOO, 12 days hard march from Clay-Ashland and no BOPORA MANDINGOES can go there, or would even dream of wanting to go there. On the other hand an Americo-Liberian can pass through the entire country where the wars are raging with PRESIDENT CHEESEMAN'S mere word to the very confines of LIBERIA to SAMARY and the Frenchmen's camps.

PANDAMYAR, the chief town of KAMANGH KEK KULAH is 14 days journey from FEEZAMBOO

MAXMAY, on his way down to Mr. Coleman of this town, was stopped at SAPTEMAR, 3 days walk from here, by PALLAH TUAR'S orders. He is brother to the SYVO who was killed two years ago at BUNDERKAL, just outside of CLAY-ASHLAND.

Can not we find enough public land beyond the false Cape, MONROVIA, to allot the wandering MANDINGOES? They will never go back in the interior unless SAMARY forgives the duplicity of KULAH. Or, if that can not be, may they not be located on the undrawn Government and Society lands on BUSHROD ISLAND? Or better still, the Government might buy back and escheat the private lands on that island and the authorities might make it the Mandingo quarter of the City of Monrovia.

Since Mr. GEORGE HOENIGSBERG, representing the Woermann House at Monrovia, passed here in September, on a prospecting tour looking up the rubber interests of that firm, we have been making strict inquiries from our native friends who traverse our hinterland to the Mandingo country; and we find that there are no reasonable hopes to expect any great gatherings of Rubber from the forests in BOOZIE, PESSEH, GIBBEH or BARLINE, which was the source of supply to the Rubber trade from 1879 to 1891, for the county of MONTEERRADO. From which time the trade has gone to nothing. Not as generally supposed on account of the Concession; but we find from our investigations, on account of the wholesale and wanton destruction of the Vines and Trees. The natives never tap the trees—they always cut them down and destroy them root and branch.

Now, cannot this unhappy state of affairs be remedied? For it is a crying shame that this lucrative and important trade should be killed out. If the concessionaries would throw up and retire from the field and give it up as a losing game, we could suggest something to the Government.

There is no rubber after leaving BOOZIE, PESSEH, GIBBEH and BARLINE; for there the heavy forests stop and the rubber is only found in the heaviest forests. After leaving these countries you reach the high plateau and table lands of MANDINGO and as far as we can gather from reliable sources these are vast prairies resembling the Western lands of United States of America. There are no forests at all.

Agred B. K.

THE LIBERIA GAZETTE.  
Monrovia, November 8th, 1894.

### THE LAND OFFICE.

#### SECOND NOTICE.

We refer in our last number to the duties which, in consequence of our misunderstanding of the Land Act, the President of the Republic was required to be troubled with.

But it follows also from this state of affairs that such power is put into the hands of the President that granted the principal industry to be agriculture and the lands thereto to be obtained principally by grant from the Republic, it follows that the President, if he is so disposed, can place you by signing your grant on the highway to competency, or reduce you, by refusing or neglecting to do so, for a time into an altogether dependent and precarious position as to your future.

We hardly appreciate at present the vast personal influence which the President may exercise, under the existing administration of the Act.

We have never been able to understand the reason for directing that the Registrar file copies of the Surveyors' certificates in the office of the Secretary of State. Would it not be better that they be filed in the Treasury Department to be filed, checked and to be compared, with the reports of the Land Commissioners?

The Surveyors are the principal sinners under the Land Act. These officers fall under two classes, Government Surveyors who are public officers, and private Surveyors who have to pass an examination and be licensed by the Courts of Quarter Sessions.

The third Section of an Act authorizing the appointment of Surveyors for each county and defining their duties ordains that all land shall be surveyed so as to give its situation, number

of lot, the boundaries, corners or angles and the number of acres and the Certificate of the Surveyor shall state these facts. It is also the duty of the Surveyors to extend all lands surveyed by them upon the plot of the Township or district within which the land is situated.

It is a fact well known that the surveyors, in Montserrat County especially, do not run off properly any of the land which they are paid to survey. They generally chain off the front and one side and leave the owner to find the others for himself. The result is disturbance and confusion especially as regard the back land or boundary. No remonstrance seems to awaken them to a conception of the trouble they are giving owners and occupiers.

Occupiers have encroached upon the lands of each other in consequence, and this through ignorance. Should one of them try to get right a serious disturbance often ensues—Entrance of the Surveyor upon the lands is often forbidden rifle in hand.

Again it is to be noted that the Surveyors do not extend upon the plots the land surveyed by them. The result is again confusion.

They may, to oblige a person for whom they survey a large block of land give a plot, but this is generally unconnected, and affords no information when examined in connection with the plot of the Township in which the block is situated.

The plots, we regret to say, do not afford any correct clue to the quantity of land taken up in any particular district.

### OUR KROO CITIZENS.

The efforts put forth by our Kroo Citizens to adopt civilized customs and habits are commendable—and should be encouraged by the Government, but in dealing with this tribe and assisting them in their progressive march, we should teach them to make haste slowly.

That they really adopt themselves to civilization must be admitted; but at the same time it cannot be denied that they are extremely superstitious, and very tenacious of their heathen customs.

One of their faults is an excessive love for lawsuits especially suits growing out of women plunders; and this in our opinion is a great obstacle to their advancement, in Civilization and Christianity.

As their wives form a very important part of their wealth, they cannot be brought to see that it is sinful to have more than one and consequently any religious system which condemns a plurality of wives receives but scant encouragement from them. The inhabitants of Kroo Town, in this City, are experimenting in home rule and sharing in its advantages, its blessings and its woes.

Hitherto a resident Governor selected from one of the Kroo tribes has been biennially appointed conjointly by the President and Mayor of Monrovia, and this officer with his council composed of the oldest inhabitants of this Town heard and determined all matters of a native character and of local interest; and occasionally performed the duties of a Justice of the Peace.

But lastly, owing to tribal jealousies, it became impossible to select a Governor without causing friction between the different clans, and therefore in lieu of a Governor, and in accordance with their request, a Justice of the Peace and three Magistrates were appointed by His Excellency the President and the Mayor of Monrovia respectively.

Unfortunately, like most tyros in the art of self-government, these magistrates seem disposed to abuse their newly acquired power; and like a late Judge—to carry the doctrines of contempt rather far.

In spite of the complaints of certain influential residents, of Kroo town, suits are being brought daily and the magistrates are consequently reaping a rich harvest of fees. It is amusing to see how they blend their Native Customs with the usages of civilized life; and how they support their dignity at the expense of litigants.

It must be granted that the experiment has so far proved a failure.

Yet it has clearly shown that there is grit and mettle in the Kroo policeman, who if properly trained, could be made the nucleus of an efficient constabulary, and thus supply a long felt want. We suggest that at least six of the most intelligent Kroomen of this City be selected for training as policemen for Monrovia,—special reference being had to the physique of the candidates.

This class of men would certainly be preferable to the incompetent, ignorant and weak men who are seen patrolling the streets of the Capital, sometimes inciting rows, sometimes intoxicated, but always, ready to extort money from our citizens.

### THE PROBATE COURT.

The Court of Probate and Monthly Sessions met to-day according to Law. His Honor C. T. O. King presided.—The Judge was introduced by the County Attorney to the gentlemen of the Bar and his Commission was then read.

After argument the Court decided to hear the objections of W. H. Freeman to a deed given to W. C. Dennis, for half of Lot Number 105. The following deed were then probated. A Quit Claim deed from L. E. and Richard

Graham to Thos. E. Tyler,

A Warranty deed from Thos. Smith, to Julia Ann Mitchell.

The Will of George Brown of Paynesville was read.

A deed of Lease from C. J. Yates to the Agent of the Norwegian Trading Company was ordered to be registered.

The Report of the Administrator and Administratrix of the estate of W. J. Payne was read and approved, and the estate ordered to be closed.

Five children were then apprenticed to Lucinda J. Majors.

The following Deeds were then probated.

Lydia A. Glover to Nancy A. Minus.

Lydia Bell and T. Wilson, Administrator and Administratrix of the estate of C. H. Wilson to O. Devault, Edward Ethridge and T. W. Haynes Administrators of the estate of Danl. Johnstone to James Bryan t.

The Court then rose. The Court resumed.

Mrs. Major's disputing about the apprenticeship of a boy whose custody she claimed was fined ten dollars for contempt of Court and was imprisoned until the fine be paid.

T. W. Haynes and Caroline Hodgkins were appointed Administrator and Administratrix of the estate of Timothy Charles.

A Warranty deed from E. W. H. James, and wife to M. E. Cole was ordered to be registered.

The Administrators of V. L. Roye made a report. They were ordered to close the estate in February 1895.

The Administrators of the estate of Jackson Smith asked for power to sell real estate.

Granted.

The Administrators of D. J. Ammons asked for further time in order to settle the estate. This was granted.

The Will of Rev. J. W. Blackledge was read and ordered to be over until next term.

The Executors was ordered to file an inventory, after which appraisers for widow bower would be appointed.

Leave was granted to Administrators of H. Etheridge and of J. W. Smith to keep open the said estates until March in order that the liabilities might be settled with greater facility.

A Warranty deed from W. D. Coleman to J. T. Clark was probated.

The estate of Charles H. Wilson was closed upon the report of the Administrators.

The Administrators of the estate of W. B. Chesson presented their final report which was approved, and the estate declared closed.

The estate of Hannah Snowden was closed.

The Administrators of the estate of W. F. Chesson received an extension of time in which close said estate.

Peter Shaw and Saml. Barker were appointed Administrators of the estate of Isaac Tong.

E. U. McGill, A. B. King, and A. E. Snetter were appointed Administrators and Administratrix of the estate of A. L. McGill.

Mr. W. E. Dennis was associated with Mr. E. U. McGill as Administrator of the estate of Charles S. McGill.

The Court then rose.

Tuesday, November 6th, 1894.

The Court by consent of parties heard to-day the argument upon the objection to the deed given by W. H. Freeman to W. C. Dennis for the southern half of Lot No. 105 in the City of Monrovia. It appearing however during the course of the argument that it was merely a sham proceeding on the part of the objector, the Court ordered the deed to be registered.

A Warranty deed from E. A. Payne to Maria E. and Sarah Payne was then presented and ordered to be registered.

Administrators of the Estates of R. Cook and D. Ware presented their final reports; and these Estates were thereupon declared closed. James Bayan guardian of J. W. Travis, submitted his report, his ward having attained his majority. The report was approved and the balance of the property ordered to be handed over to the said J. W. Travis.

The Court then adjourned until the first Monday in December.

### NOTES.

—Several communications are crowded out. We would be glad if our correspondents would condense their letters. The shorter the letter, the more extensively read.

—Hermann Jager Esq., will very shortly go on a tour through some of the Interior districts. His party will consist of about thirty men. He will be accompanied by Mr. W. C. Dennis an employe of the firm. Mr. Jager intends to be absent for about two months. It is understood that his principal object is an examination of the possible resources for the production of rubber.

—Appliances for electric bells have been put up at the German Consulate in this City. It is intended we understand, to put in very shortly the plant for an electric light. The firm of A. Woermann we are given to understand will facilitate, in every way the introduction of these appliances of civilization into this City.

—The Hon. C. T. O. King entertained the President, the Members of the Bar, and a few friends at Luncheon on Tuesday.

—The *Colchester*, a small English steamer of about 49 tons belonging to the African

Association, London, was wrecked a few days ago between Cape Palmas and Grand Bassan.

The Crew, eight men, reached Monrovia on Tuesday, in two small boats.

—We trust that Senator Frazier having had his say is mollified if not satisfied. If a bad precedent was set in the case of Sub Treasurer Peal is there any reason why that precedent should continue to prevail? And is it not the duty of the President to see that the laws are properly executed?

—Bishop S. D. Ferguson arrived here last Friday, from Grand Bassa.

—M. S. Boyle Esq. has been sick for about twelve days.—He is now somewhat better.

—The British Cruiser *Waroo*, Captain Marks, arrived here last Friday evening on her way home from Benin. She left Saturday afternoon for Sierra Leone.

—The views presented by Mr. J. B. Dennis in his letter published to-day are excellent if persons competent to build the bridges can be found in the Country. Unfortunately but few of our young mechanics try to fit themselves, as Mr. Dennis does, to be placed in the direction of such pieces of work as brick and stone bridges.

—The Lecture on Liberia, delivered at Lagos, a notice of which we print to-day was delivered by the Rev. D. B. Vincent who was here in July. He has, however since resumed his Native name MOJOLA AG-BEBI.

—THE WAR IN SINOE COUNTY. On Saturday, the 3rd inst., a fight took place between our gun-boat, and the natives at Setra Kroo brought about by an attempt of the s. s. "Ambriz" to land freight at that place. Some twenty-five lives—natives—were lost.

### OFFICIAL AND POLITICAL.

—The President has been made a Commander of the Legion of Honor of France.

—The Commander-in-Chief will inspect the Fifth regiment to-day.

—Advices have been received here to the effect that the first boat of the American African Steamship Company will arrive here about the middle of the present month with emigrants.

—Why does this Company publish that the Liberian Government will give it a subsidy of Ten thousand dollars? There is no such arrangement. Nor have they asked for the said subsidy.

### THE CHURCHES.

—The Congregation of the Episcopal Church of this City had the privilege of listening on Thanks-giving Day to an able, philosophical and patriotic discourse by their Rector,—the Rev. G. W. Gibsou, D. D.—upon the text "Except the Lord build the house they labor in vain who build it. Except the Lord keep the City the watchman waketh but in vain."

The discourse, after the exegesis, recounted the many occurrences and deliverances during the past year for which the nation should utter its gratitude to God. These were first, the rebellion in Maryland County with all its fears, anxieties and longings, its favorable termination and the happy return of most of our loved ones. Next the French complication which threatened so much and caused the deepest concern in the minds of all, and also its favorable conclusion with boundaries defined and mutually assented to. There were next the threatened plagues of Locust and Drought which were also the cause of great anxiety and fear among the agriculturists of the country; but which compared with the direful effects in other countries, were scarcely to be mentioned.

—The Rev. T. A. Sims of the M. E. Church received, on Sunday, forty odd members on probation.

—Bishop Ferguson, on Sunday, at Trinity Memorial Church, baptized six, and confirmed fourteen persons.

### MARRIAGE.

—On the 4th inst., at Arthington, Liberia, Mr. Michel Alexander Claire Francois-Beruard to Miss. Hortense Bracwell, the second daughter Mr. T. J. Bracwell.



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On the middle floor an excellent Billiard Room also, with a private sitting and Drawing Room. It has excellent, and spacious Bed-rooms for gentlemen and families fitted with every requirement as far as up to the third floor.

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Terms for Breakfast \$ 0.48. Dinner from \$ 0.24 to \$ 0.75. Bed-rooms from \$ 0.36 also.

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For further information apply to the Manager.

Monrovia, September 1894.

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Apply to the Editor of the Liberia Gazette.

The African Planter, an Agricultural Journal, will be published in Monrovia, on the third Thursday in each month, commencing January 1895, by Messrs. Barclay and Howard. Subscription one dollar per year.



Compliments of  
A. B. King

# LIBERIA GAZETTE.

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## THANKS.

The undersigned begs to express his thanks to all who assisted in paying the last tribute of respect to his wife Mary Ann, who died June 14th, 1895 at the age of 57 years and five months after an illness of only two days.

M. A. AENMEY.

## LIVERPOOL AND THE AFRICAN TRADE.

(Liverpool Mercury, June 1st, 1895.)

A meeting of the committee of the African Trade Section of Liverpool Chamber of Commerce was held yesterday in the Boardroom. Mr. Ellis Edwards occupied the chair and there were also present Messrs. J. T. Bradbury, W. Dodd, John Holt, George Hutchinson, J. Hampden Jackson, J. Pincock, Louis Solomon, Hahnemann Stuart, and Thomas H. Barnes (secretary.)

A letter had been written to the Colonial Office with reference to a suggestion made last year to the governors of the West African Colonies that they should consider the desirability of encouraging the formation within their several jurisdictions of colonies of Kruo labourers.

It was known that a sort of colony existed at Sierra Leone, and Sir Claude Macdonald, Commissioner and Consul-General at the Oil Rivers, had announced that he had set apart a site for a village for Kroonmen. Nothing, however, in the same direction had been done in the other colonies and the committee held it to be desirable that the Colonial Office should recommend the Governors of the Gold Coast to follow the example shown them at Sierra Leone and the Niger Coast Protectorate, Lord Ripon had promised under date 23rd. May, that copies of the letters from the section should be sent to her Majesty's representatives at the Gold Coast and Lagos.

The committee had also drawn the attention of Lord Ripon to the reports of the progress which is being made by France and Germany in the matter of acquiring control over new territories in the Hinterlands of the Gold Coast and in Countries adjacent to the Upper Niger.

It was pointed out that Dr. Gruner had recently negotiated treaties for Germany at Pama near Salaga and in Gurma &c., and that agents of the French had been operating in regions supposed to be under British protection such as Sokatoo. The committee had expressed their apprehension regarding the effects of such movements upon British commercial interests at the Gold Coast.

The Colonial Office had avoided any explicit reply, on the ground that the questions spoken of were for the consideration of the Foreign Office to which department of the Government the letter from the section had been referred.

A letter had been written to Lord Ripon asking him to fix a date for the reception of the long-postponed deputation from the Liverpool and other chambers of commerce on the subject of the construction of railways in West Africa. The report of Captain Lang and of Mr. Shelton on a scheme for a railway at the Gold Coast having been received and being under the consideration of the committee Lord Ripon had been asked to name a day towards the end of June for the interview. The London, Manchester, Oldham, Wolverhampton, Birmingham, Bristol, Glasgow, and other chambers had been asked to co-operate with the Liverpool

Chamber and in several cases favourable answers had been received but no reply had arrived from the Secretary of the State for the Colonies. It was agreed to wait a week longer for his lordship's answer and if not then received to write again claiming the fulfilment of his former promise to receive the deputations.

The recent deaths of Agona and others at various places on the West Coast had drawn the attention of the committee once more to the need for a good and healthful water supply to the principal towns on the coast. A letter was read from Mr. Alfred L. Jones expressing his regret at being unable to attend the meeting, and saying that the recent lamentable mortality had distressed him and other members of the section very much and that he was of opinion that the Government should be memorialized at once to provide pure water at Lagos, Accra and other places. The viewing was expressed that pure water would tend to reduce the number of diseases which had lately had such fatal results.

It was agreed that the attention of the Colonial Secretary should again be drawn to the views of the residents of the Gold Coast on the subject of the water supply to Gold Coast towns which at the close of last year had been so strongly expressed to Sir Brandford Griffiths and also to the fact that many deaths at Lagos had been attributed to the drinking of impure water and that it was the opinion of old residents at Lagos that a supply of wholesome water could be readily obtained from the mainland of the colony.

The Foreign Office, under date 18th May, had written, handing a copy of the following dispatch from Paris on the subject of investigations at the French Ivory Coast into the matter of the persons injured by the Verdier monopoly, viz: Paris May 11th, 1895.—My Lord—I have the honour to transmit herewith to your lordship an extract from the Politique Coloniale stating that according to information received from Grand Bassam, Monsieur Chartrons had instructed Monsieur Hourau Desruesseaux an inspector of the colonies to investigate the Forest Concession granted to Monsieur Verdier and adding that Monsieur Desruesseaux had heard the merchants who pretend that they have been injured by that concession and who are all English.—I have &c. (Signed) Henry Howarth, Her Majesty's Principal Secretary of State for Foreign Affairs.

## THE WEST AFRICAN TRADE.

WITHDRAWAL OF THE GENERAL STEAM NAVIGATION COMPANY.  
(Jol. Comm-ree Liverpool, June, 11, 1895.)

Over the signature of Chas. H. Glyne, secretary, the General Steam Navigation Company has just issued a circular, dated London, June 6th, and received in Liverpool yesterday. This document reads as follows:—Dear sir.—I regret to have to inform you that the result of the working of the company's steamers in the West African trade has been so unsatisfactory owing to the low level of freights which has ruled that it is considered necessary in the interests of the shareholders to discontinue the service, and I am instructed to intimate that the company will have no further sailings for the West Coast of Africa. The directors much regret that they should have been compelled to adopt this course, and in retiring from the line they desire to express their thanks to those shippers who have aided them in their efforts to secure a position in the trade.

No doubt shareholders generally are a long suffering lot, though at times dissentients do appear who take exception to the acts of directors, and it is greatly to be wondered at that pressure was not brought to bear on the apparently unwise course adopted by the General Steam directors in following the suicidal lead of several firms who attempted to "secure a position" in this trade. The utter collapse of this latest, and perhaps most foolish, of all oppositions will no doubt damp the ardour of other aspiring firms who may be possessed of boats for which remunerative rates for freight cannot be obtained elsewhere for some little time to come. To adequately show the amount of energy displayed, and the belief in their ability to perform great things the General Steam directors brought up their fleet to an encounter which had resulted disastrously to the companies hereafter named within a period of ten years, nothing but a firm belief in superior tools or management could have induced any trading company to embark on such a forlorn hope as the successful fighting of the existing lines, managed by Messrs. Elder, Dempster, and Co., which have made the trade and maintained it effici-

ently for over a quarter of a century. The General Steam line has only been competing for a comparatively short time, it is believed that their losses are very heavy, notwithstanding their willingness to run their steamers up the Ship Canal to gain the patronage of patriotic Manchester shippers. The following lines entered the lists, but withdrew after somewhat chequered courses, wiser, and without doubt, poorer than before the tilt. The first were Messrs. Schimore, Weston, and Co., in conjunction with Messrs. Bucknall and Co., who placed boats on the run, but after making a considerable loss discontinued the service. Afterwards came the Anglo-African Company, a new firm, number many very wealthy and influential shareholders, which, after losing all the money put in the ships "retired." Afterwards Messrs. John Hay and Co. made a further attempt to court fortune in this trade, but, like previous trials, the best proved an expensive failure.

Next came the Free Line, but success did not attend even that company's operations and a considerable loss was believed to have resulted. These failures to "secure a position" did not deter yet another company, viz, the White Ball line, Messrs. Christie and Co. Cardiff, with Mr. Ditchfield, from making a similar trial of the value of the West African trade, and that there was not a fortune in carrying palm oil and kernels, spiced perhaps with gold and ivory. This futile attempt broke down, and it is astonishing to know that even after this record another firm could be found willing to knock its head against a stone wall. It would indeed be interesting to know how much good money has been laid in the endeavour to get a footing in this trade, which does not seem to earn much for the strong firms engaged in it much less a dividend for others. The competition is very keen between the German, Portuguese and French lines the latter having the advantage of a subsidy of not less than £2,000 per trip.

## THE GENERAL STEAM NAVIGATION COMPANY AND THE WEST AFRICAN TRADE.

(Journal of Commerce June 14th 1895.)

TO THE EDITOR OF THE JOURNAL OF COMMERCE.  
Sir,—Referring to the circular published in your issue of today and your comments upon same the withdrawal of the General Steam Navigation Company from the West African trade comes somewhat as a surprise in face of the hearty support that company received from the shippers and remembering that the steamers always had full cargoes both out and home. Still rumors have been very busy of late and seeing that the staff of the old African company knew about the withdrawal long before it was publicly announced perhaps they know more than the withdrawal circular disclosed. If the General Steam boats had been "superior tools" it is very probable that long ere now the two old companies would have come to terms and not continued the very low rates they introduced solely to keep the opposition out. One of the steamers however appear to have been "up to date," and seeing the Sparrow, the branch boat employed at Lagos has been taken over by Messrs. Elder Dempster, and Co., it would be interesting to know what the price paid for her was and also how much of the price was intended to represent the loss through abandoning such a promising trade. Rumour says the price paid for the Sparrow was altogether out of proportion to her cost; and the price of the balm of acknowledging defeat will, if disclosed, prove how old companies value the monopoly and pay likely competitors a handsome retiring fee. However, after a fight of nearly eighteen months duration the firm of Messrs. Elder, Dempster, and Co. have considered it worth their while to "take over the branch boat Sparrow at a good price;" it will doubtless be an indication to some other shipping firm with "suitable tools" to take up a trade which is now without its equal out of the port of Liverpool and is yet only in its infancy.

Yours,  
HENRY TYRER & CO.  
Liverpool, 11th June, 1895.

## OBSTACLES TO PROGRESS IN AFRICA.

(Record, June 7 1895.)

The week has brought another and still more painful reminder of the obstacles to Christian progress in Africa. Bishop TUGWELL sends to the Times a letter, reproduced in our columns,

which pleads for some restriction of the spirit traffic in West Africa. It cannot be alleged that he views the situation solely from the standpoint of an evangelist, and that he is merely concerned with the difficulties in the path of Christianity. For his facts supply examples which the moralist, whether Christian or not, and the trader, whether Christian or not, must deem worth their attention. When the entire population of a town is found drunk, and when great markets receive few other British products than gin and rum, the objections to this traffic cannot be called purely religious. At present, according to Bishop TUGWELL, the development of trade on the West Coast chiefly means a development of the gin trade, and every year new districts are being brought more and more surely under its grasp. We had ventured to think that there was only one opinion as to our duty in this respect; that in common with other European nations we did look upon the drink traffic as a threat to the moral and commercial prosperity of Africa; and that we did regard it as a fit subject for special restrictions. But the letter in the Times of yesterday, signed GERRARD T. CARTER, Governor of Lagos, takes quite a nother view. This communication offers the astounding spectacle of a British official, the servant of the Crown, entering the field of controversy to defend the African liquor traffic, to extol Mohammedanism, to bracket "Christianity and drink" as usually going together, and to defend polygamy. A more amazing and more saddening communication from the pen of an official has never, we suppose, been communicated to the Press. The writer of this letter is entitled, like any other man, to his personal convictions. He may believe if he chooses in the value of the drink traffic to the native races of Africa; he may hold that Islam is morally superior to Christianity; he may deem polygamy more desirable than monogamy. But he is not entitled to enter controversy as "Governor of Lagos," and to thrust these opinions upon the notice of the public clothed with such authority as his official position may give. The spirit which moves Sir G. CARTER may be gathered from one characteristic statement: "It cannot be denied," he writes "that Christianity and drink usually go together; and yet it is feared that agents of the Church Missionary Society in West Africa would prefer to see Mohammedanism extinguished rather than the abolition of the traffic in spirits." Sir G. CARTER's statement as to the alliance of "Christianity and drink" in Africa is, as he ought to be aware, quite ludicrously untrue. Perhaps he would wish us to believe that Uganda has become a nation of drunkards, or that the appalling spectacles to which Bishop TUGWELL bears witness are the direct outcome of Christian enterprise. Bishop TUGWELL's case is that the efforts of the Lagos Native Church and of other agencies, Protestant and Roman Catholic, have failed because the country has been drenched with gin. We are unable quite to determine whether the chief point of the Governor's letter is to extol Mohammedanism and polygamy, or to defend the debauchery of the natives on the ground that it provides a revenue. In either case we believe that he has entirely misunderstood the present temper of the nation, no less than the attitude which it looks for in those whom it pays to work in its colonies. Possibly a question or two in the House of Commons might assist Sir G. CARTER to a better estimate of the situation. In any case we hope it will be made quite clear to him that to advocate as Governor of Lagos the sentiments contained in his letter is inconsistent with the view which the majority will take of his duties.

Both these examples are, however, useful reminders of a fact too often forgotten. We somehow assume that, although it may be the few who really care for missionary work, the sympathies of the many are with us, and that active opponents have become a quantity we may now neglect. This optimism is at intervals put to flight by letters and articles such as that of Sir G. CARTER. We learn that there are those to whom the facility with which the drink traffic produces revenue is of more consequence than the moral evil it spreads, or the obstacle it places in the path of sounder trade; that there are those who do not care to conceal their preference for Islam over Christianity; who, perhaps as an inevitable consequence, view the Christian missionary as a man to be opposed whenever possible. If we are aware that objectors of this type are still active, we may at least take steps to limit the harm they do. In the case of British officials such obstacles to missionary progress are rare. They have to respect the fathers of the people over whom they exercise authority, and they do it. Sir G. CARTER himself is understood to have taken very especial means locally exhibiting his regard for Mohammedanism. But it is intolerable that this should go with an assault upon Christianity. The faith of the dominant nation is not to be the only faith which officials may with impunity hold up to contempt. For the rest we must endeavour, as Bishop TUGWELL is doing, to stir the conscience of the nation, that evils only tolerated because they are not realized may be removed.



## GIN TRAFFIC IN WEST AFRICA.

(The Westminster Gazette, June 6th., 1895.)

Comparatively few, we imagine, will agree with the Governor of Lagos, in his reply to Bishop Tugwell in the *Times*, when he says that he should be sorry to see the spirit trade abolished in West Africa, because in his opinion there is no more satisfactory way of obtaining money to carry on the Government than by a duty on spirits. Nor is his attempt to trace the agitation in this matter to the failure of the missionaries to convert the heathen very successful. The two questions have really no connexion. A great many people at home who have little sympathy with the evangelistic efforts of Bishop Tugwell or any other missionary are fully convinced of the great curse of this gin traffic among the natives, and are determined that it shall be done away with. It may be true that there is at present far less drunkenness in many native towns than in large manufacturing towns in this country. But this question cannot be decided by Lagos alone. All experience proves that where intoxicating liquors have been permitted to subject races the consequences have been most deplorable and disastrous.

### TO THE EDITOR OF THE TIMES.

(June 8, 1895.)

Sir,—May I still further trespass on your space to reply to Mr. Fox Bourne's letter in your issue of the 7th inst. and to offer one or two remarks on your leader of the same date on the above subject?

Mr. Fox Bourne begins his letter, by accusing me of "sneering" at Bishop Tugwell. I do not know in what part of my letter, which you were good enough to insert in *The Times* of the 4th inst., he finds evidence of this assertion; but I gladly take this opportunity of saying that I have the highest respect for Bishop Tugwell, both as a cleric and as a man, and it was far from my intention to make any personal reflection upon him. My remarks were directed solely against the views which he expressed as to the evil effects of intemperance in the Yoruba country, and which I understood him to agree seriously interfered with the progress of Christianity. I expressed the opinion that Bishop Tugwell had exaggerated the evil about which he wrote, but I had no intention of using this term in an offensive sense, and am quite sure that Bishop Tugwell's sincerity and good faith are beyond question.

Mr. Fox Bourne further states that I "commend the drink traffic" because it is in my opinion "not a poisonous, unwholesome compound, but a safe and palatable stimulant."

If Mr. Fox Bourne will refer to my letter again, he will see that I distinctly stated that I was informed by experts that such was the case, and I have no doubt if he applies to the manufacturers of gin at Hamburg he will receive corroboration of this statement. Personally I do not like the flavour of this spirit, but I can make allowances for those who differ from me.

I am glad to be able to agree with Mr. Fox Bourne on one point at any rate, and that is on the desirability of increasing the duty on imported spirits. This would provide more revenue and at the same time tend to decrease the importation. But additional taxation must be worked in concert with the other neighbouring colonies to be of any avail. I may here remark that the duty on spirits at Lagos at present just doubles that recommended by the Brussels Conference. I can assure Mr. Fox Bourne that nobody deplors the spirit traffic in West Africa more than myself, though I am glad of its aid as a revenue-producing medium. I do not, however, believe that it is so harmful to the natives as is represented in some quarters, and I still fail to see why the European should be allowed to get drunk with impunity while the African should have difficulties placed in his way, in spite of the remarks in your leading article of this morning. It appears to be taken for granted that I see advantages in an unrestricted traffic in spirits. If my remarks have left this impression, all I can say is that I have very imperfectly expressed my sentiments. I commenced my letter with the frank admission that the traffic in gin was an evil, and I ventured to point out what I conceived to be a remedy for this evil.

I can safely assert that the majority of the Mahomedans with whom I have come into contact in West Africa, both in the Gambia and in the Yoruba country, have been sober men, and that they consider abstinence from intoxicants a part of their religion. No doubt many of them do not practise strict sobriety, but my experience leads me to the conclusion that as a body the Mahomedans are far more temperate than the heathen or the so-called native Christians in the large towns on the coast where European influence has been felt. It is only fair that I should state that I have observed with much pleasure the temperate habits of many of the better-class natives in Lagos, who have, doubtless, adopted this habit from the teaching of Christian missionaries.

In regard to the statement in your leading article "that this extension in the trade in spirits is

made at the cost of the trade in other European goods," I do not think that statistics bear out this contention.

The value of the imports of gin and rum into Lagos for the year 1893 amounted to £98,603, while the value of other imports amounted to £749,027, cotton goods accounting for a sum of £271,220. These figures I think, speak for themselves without further comment.

Similarly on the Gold Coast the value of the imports of gin and rum for 1883 amounted to £98,820 and the value of the general imports to £619,533, cotton goods accounting for a sum of £213,908.

Sierra Leone the figures are as follows:—Gin and rum, £33,922; general imports, £382,931; cotton goods, £132,106.

It will be seen, therefore, that in the West African colonies the proportion of spirits imported is not in undue proportion to other imports.

It is clear, therefore, from the Lagos figures that, although Bishop Tugwell's friends profess to have noticed an absence of European goods in the markets in the Yoruba interior, a considerable quantity is disposed of by some means or other, and there is no doubt that with more extended observation various articles of European manufacture might have been seen. Considering that the Yorubas weave native cloths, which are extensively used by all classes, it seems to me that the sum quoted as the value of imported cotton goods into Lagos is a very satisfactory one.

During my various tours in the Yoruba country I have made a point of visiting the markets in all the large towns, and I can truly say that gin or rum holds an infinitesimally small proportion of the articles exposed for sale. Even at Ilorin, which is considered to be ten days' journey from Lagos, English cotton goods and other manufactured articles, such as knives, beads, and trinkets of various kinds, were commonly seen.

Mr. Fox Bourne considerably underestimates the population of the Yoruba country, the two towns Abeokuta and Ibadan alone containing at least 300,000 souls. Lagos and its hinterland—that is to say, those having commercial intercourse with Lagos—may certainly be put at 1,500,000, and if we calculate the import of gin and rum at the figures quoted by Mr. Fox Bourne—viz., 1,400,000 gallons—it gives something less than a gallon of spirit per annum per head of population. It seems to me, therefore, that the outcry against the spirit traffic in West Africa is at least premature, and the word "flooded" used by Mr. Fox Bourne is scarcely applicable. I am, Sir, your obedient servant,

G. T. CARTER.

## LIBERIA IN THE LIGHT OF RECENT ING TESTIMONY.

WITH OCCASIONAL COMMENTS.

Dr. C. S. Smith has issued a pamphlet under the above title. The pamphlet is composed of articles and letters on Liberia and Negro Emigration issued except in one instance between 1893—5.

The preface indicates the object of the writer and with the afterthought sufficiently explain his motive which is to prevent emigration to Liberia.

The contents are: Historical account of the founding of Liberia. 2. Climate, in which article it is declared by T. McCant Stewart that *Malaria is King*. 3. Prof. Cook's second Report to the New York Colonization Society with regard to educational matters.

4. Mrs. McCoy's articles on Liberia, climate, people and resources—a letter by the way full of misstatements and blunders.

5. An Article reprinted from the *Lagos Weekly Record* which declares that the Liberians are opposed to identification and assimilation with the native tribes and to the admission of capital. Have not paid their foreign debt and that the machinery of Government is ponderous.

The first two statements and the last change are founded upon ignorance of the facts of the country and are distinctly untrue. As to the non-payment of the foreign debt it is so common a national fault that it is hard to throw the stone at Liberia. This debt has never been denied or repudiated and will some day be paid.

6. We have an extract from the American Colonization Society Report for 1894 giving average costs of expenses of passage to Liberia and settlement there which they fix at \$300.00 for each adult. In this report it is pointed out that the principal occupation is agriculture and that the class of immigrants most likely to succeed are young men of intelligence, good character, resolute purpose, industrious habits and race love and pride.

It does not matter if such men are poor to the class of men indicated by the Society poverty is stimulus. They soon find resources. We have often found among the so called ignorant Negroes more real intelli-

gence than is manifested by men of the pretensions of Dr. C. S. Smith.

7. Dr. Smith prints an article on Liberian Coffee by Hon. A. B. King. This is only to show how impartial he is disposed to be.

8. We have printed an Article on African Emigration by Bishop A. Grant. This paper gives reasons for the unrest among the Negro population which is attributed to the curtailment of their civil rights. The Bishop says that white men want to carry Negroes back to Africa for the same reason they brought them to the United States.

10. Is a letter from Amanda Smith the Evangelist who says that emigration to Liberia is an enterprise in every way detrimental to her people.

11. Is an Article from the *New York Press* which opposes the scheme, because it believes that those who go will suffer, and those who remain will suffer also because of the greater enthusiasm of those who go makes them fitter to remain.

12. Is an attack by *Indianapolis Journal* of March 24, on what it calls the fallacies of Senator Morgan of Alabama who advocates the assisted emigration of the Negro to Africa. The *Journal* says that Africa is no more the natural home of the American Negro than it is of the American white man which is true of that part of the Colored people is who are half white but is we are afraid not true of the pure Negro.

Articles 13, 14, 15, 16, 17, 18 and 20 are directed against the International Migration and African Steamship Companies and give some account of Smith's efforts to prevent the sailing of "Horsa" last April for Monrovia in which attempt he was defeated.

Article 19. gives an account of the sailing of "Horsa."

We print below Dr. Smith's after thought.

It is reasonable to infer that the contents of this pamphlet will prove a source of interest and information to all who read it. Africa, as a whole is a living question, while Liberia is especially so to many Americans of African descent. I wish it to be distinctly understood, that I am not unfriendly to Liberia, nor opposed to persons emigrating there; neither am I fighting Bishop H. M. Turner. Bishop Tanner and myself do not differ as to results; but as to methods.

I know that there is a large class of white people in our country who are trying to turn the hands of time backwards, so that they may once more get their feet on the necks of the colored people. Voices that once plead for us are now either silent or lifted up against us. Geo. W. Cable, Bishop Haygood, Fitzgerald and Galloway, are notable instances. Our own leaders—alas! many of them have become either discouraged, or seized with indifference. The condition of thousands of our people in many sections of the South is distressing in the extreme. In fact, they are mere serfs. These people are sighing for relief and are piteously asking, "Watchman, what of the night?" The day of their existence is growing darker rather than brighter. Bishop Turner has chosen to point these people to Liberia as a "city of refuge." The very fact that he is trying to open a door of escape for our people entitles him to respectful consideration. His misguided judgment, as I see it, lies in his over-drawing the picture of Liberia as a desirable land, and in minimizing the difficulties and hardships which all new comers to the country must experience. I opine, that his exuberant nature, rather than his lack of knowledge, leads him to this, which is the main point of disagreement between him and me.

In my opinion the better course is to lay before the people in plain and unmistakable language the difficulties which they will certainly have to experience, and the hardships which they will inevitably have to endure, in trying to settle in Liberia. Tell them it is easier for a camel to go through the eye of a needle than for persons raised in this climate to become successfully acclimated in Liberia. Say to them that there are obstacles in the way like unto the gates of hell. Then if Patrick Henry likes, they answer, "Give me liberty or give me death!" and say, "if there be a needle standing between us and Liberia, we will go up to it and try to get through its eye, if there be gates of hell before us we will wrestle, even unto death, to get through them; but, needle's eye or no needle's eye, gates of hell or no gates of hell, we will go to Liberia to breathe the air of freedom, rather than remain in America oppressed, injured and wronged." If this be done, then, with glad acclaim, I say to such a people, Go; for against a people with such high courage and dogged determination even the gates of hell shall not prevail.

There are economic conditions confronting the colored people such as they have never before had to meet. A careful estimate shows that there has been a shrinkage of fully thirty per cent. in their wage earnings during the past five years, and in some lines as much as fifty per cent. Thousands of women are now working as domestics at as low a rate as seventy-five cents per week. The average pay of day laborers is sixty-seven and a half cents per day. The average pay of farm hands is forty cents per day—women and children less. Then there is the dis-

placement of colored help by white, which adds to the gravity of the situation. It is now difficult in many places for a colored mechanic to obtain steady employment. It begins to look as if the wages of the colored laborer in America will decline to a level with that of the native African in Africa. Remember that we have done but very little since our emancipation, except to build churches, support the ministry, and make a parade and show with a lot of tomfool societies. We are increasing in numbers while the opportunities to gain a livelihood are on the decrease. Think on these things.

C. S. SMITH.

## LIBERIA AT CHICAGO.

DURING THE COLUMBIAN YEAR.

I.

To make interesting letters on Chicago's GREAT show at this late date is rather a hazardous task; for the world has had nothing else scarcely dished up for it by the press of all lands for three or four years.

And to say that this herculean endeavour deserved every line written in its praise is by no means extravagant. Such a work in the palmy days of Greece and Rome would have been attributed to the hands of the gods themselves with JUPITER OLYMPUS as presiding architect.

The school boy will never again be taught in his smalls there are seven wonders in the face of the WORLD'S COLUMBIAN EXHIBITION at Chicago; for all human endeavors, exploits and achievements, requiring union of brain and hand, when measured by this scale and standard sinks into insignificance. Possibly this EARTH will never witness the like again. No one who saw this GREAT show can ever describe it.

Memory, imagination and every faculty of the mind was impressed for eternity; and every day they are turning over afresh mental pictures like kaleidoscopic views, bewitching entrancing bewildering. Neither pen nor brush can describe it. And I am sanguine that no one who lived an worked in the WHITE CITY during the *Columbian year* will consider these meagre plaudits as extravagant and supererogatory.

Possibly in the ages to come when scientists shall have perfected a system of *inter commerce* with Mars our neighbors, humanity may witness something more colossal, Titanic and glorious. Until then I am of the opinion that the EARLY will delight to recall to mind this exposition.

These observations are mostly for the Liberian public; and I shall accordingly jot down merely a few glimpses from very numerous notes taken at the time and on the spot when the WHITE CITY was being built, and finished at Jackson Park near the windy shores of the expansive bosom of Lake Michigan.

Entered Chicago for the first time EARLY morning 1895—an exceptionally fine and sunshiny day for that time of the Spring in that climate. And just a week before the election and inauguration of CARTER H. HARRISON as mayor of the City of Chicago for the fifth time. And I mention this incident on account of LIBERIA having come in contact with this distinguished gentleman several times later on.

During the week, I took an interest in his election on account of the bitter and intense opposition to him—every newspaper in the city were opposed to him except his own—*The Times*. And during this week too I met my first Negro acquaintance (and I may now add friend) in Chicago at the Lake Side Oyster House near the Post Office and the PACIFIC HOTEL and he likewise was dead gone on "Carter"—no one called the mayor anything except Carter or Carter II.

And in passing, I may observe that my newly found friend, also had the knack of being called simply "Lige" by every body who knew him. He was a large share holder and one of the proprietors in a very prominent theatre on the West Side.

Later in the Summer, I met Messrs Monday and Sankey, the Christian Evangelists in this theatre, conducting revival meetings.

Well "Lige" had a lot to tell me about Carter—that he was a real true friend to the Negro—that he was the first man in power in the *Windy City* to give the black race recognition in the municipality—that the Negro was first put on the Police force and in the Fire service by "Carter"—and in fact, he gave them many other jobs in the city in spite of the *Ricks and howls* of the white race.

Accordingly, I was favorably, most favorably impressed with "Carter" on the very threshold of my entrance into Chicago, in



the face of all the ugly and dirty things the papers were saying about him during that campaign week—my first in the city. And I followed up his career with pride and pleasure to its bitter end; for his administration of the city and my stay there were cotemporary.

As the world knows he came to his death by the hand of an assassin on the evening of the 30th, Oct. 1898, a black lettered day in the history of the Columbian Year. He was a relative of BENJAMIN HARRISON, ex-president of the U. S. A., and a veritable descendant of WILLIAM HENRY HARRISON, "Old Tippecanoe" as famous in the political annals of America.

Notwithstanding the great and stormy opposition to "Carter," he received the largest majority a mayor ever received in Chicago—115,000 majority. I attended his Inaugural on the night of the 18th, April in the City Hall; and I repeat it hereby almost word for word that you may form your own idea of the man; and I wish you to form a favorable opinion of him because he was kind and very considerate towards the Liberian Commission at Chicago.

And I would like to let you know that "Carter" was not dressed according to style when delivering this Inaugural.

He never wore the conventional Dress Suit and Plug Hat till the Spanish princess EULALIA visited Chicago as the special guest of the U. S. Government.

#### MAYOR HARRISON'S SPEECH.

Alderman of the City of Chicago: Fondly slandered and shamefully abused by a reckless press, but sustained and honored by 115,000 composed of all but a few sore head Democrats [laughter and applause], and composed besides of the best elements of the Republican party—men who believed in fair play and honest endeavor, men who believed in business interests being protected—I stand before you again and for the fifth time, chosen to be the Mayor of Chicago [Tremendous applause and loud cheering.]

When, years ago, I stood before the Alderman of Chicago, and took the oath fitting mayor of the high office Chicago had less than half a million population. Today, Chicago is the sixth city on the face of the globe, the second city in America in population, and the first city on the earth in black energy and determination [applause].

In standing thus I feel a deep anxiety lest I may not fulfill the expectation of the vast majority of fellow citizens that has honored me. All I have to say to you Aldermen of Chicago, and others, too, of its citizens, is that my endeavor will be always to further the interest of this city, of which I am so proud—to this city which I entered when it was but an overgrown village, and which I now enter into the management of as the great and most successful giant of the West [applause], it will be my endeavor to justify the wishes of the suffragists that placed me here, and I earnestly ask your co-operation, Aldermen, in helping to wipe out the slander that has been thrown upon our good name by a venal, and corrupt press.

#### HE SPEAKS CO-OPERATION.

It has been spread broadcast over this land and has even crossed the briny deep, that the electorate that has chosen your chief magistrate is an electorate of thieves, thugs, gamblers and disreputables. We stand before the world with a black mark on our characters. Let it be your and my endeavor, Aldermen, to wipe this slander out, and prove to the world that Chicago is a city governed by the best people and that its Mayor and its City Council govern it on principles of business and respectability. [Applause]

Under the charter, I am a part of the City Council of Chicago. It will be my endeavor to cooperate with you, and I earnestly ask you to cooperate with me in proving to the world that this City that has been honored by having placed in its midst the COLUMBIAN EXPOSITION, is a city that deserved to have that Exposition placed here. I earnestly ask of you Aldermen, to cooperate with the Mayor, as the Mayor pledges himself to cooperate with you in showing and proving to the world that Chicago is not only the second city of America in population, the first city in America in pluck and energy, but is a city of good government of honest and fair dealings, and that the world can come here and feel that its pocket book is safe while it stays in our midst [long applause]. Our first duty, City Council of Chicago is to keep the city of Chicago in a healthy condition so that when the

world comes here it will not enter upon a charnel house. I pledge my honor to you fellow citizens to do all that lies in my power to protect the health of the city of Chicago. It is a part of our duty to present Chicago to the world in a gala dress, with a clean front to it. It will be my earnest endeavor to keep the city clean not only in its heart, but throughout its entire dimensions, so that the people of the world can come here and say to us: "The young city is not only vigorous, but she leaves her beautiful limbs daily in Lake Michigan, and comes out clean and pure every morning [Laughter and applause]."

I need not make recommendations to you. The Mayor who has just retired has expressed to me and to you his heartfelt wishes for our success. I thank him most earnestly for his wishes, and pledge to him that I shall endeavor to carry out all of his good wishes and espouse the people of Chicago at least to say that he had not falsely prophesied about us.

I will not attempt to detain you to-night by laying down to you a programme. As occasion arises during the next two years I shall present to you early such matters as I think ought to be laid before you. It will be my endeavor, as a part of the City Council, to sit with you in your sessions and to be a part of the Council. [cheers.]

I only hope that you will be satisfied with the regular weekly meetings. Although I am somewhat past the age of youth, and though there be wheels in my head—[laughter and applause]—my fellow citizens have shown that the wheels are composed of flowers, and that my old eagle sits perched upon the wheel. [Laughter and applause.]

I shall ask your co-operation. I shall endeavor to preside over you fairly. I shall listen to you with great pleasure when you bring into the body of which I am a member measures for the good of the city, and I promise you that if you bring any in that I do not consider right, I will be very sure to send the next week a veto. [Laughter and applause.] If I do, I hope, gentlemen of the City Council, that you will not consider it an act of unkindness on my part. You as members of the City Council, have to not much more on your own responsibility than does the Mayor. You have not a paid body of men behind you to direct you in your deliberations. The Mayor will have behind an able corps of men well paid to give him counsel, and therefore if he should claim sometime to know a little better than you, it is because the paid men behind him have aided him in arriving at just conclusions. [Applause.] Therefore I earnestly ask of you that you will not consider a return to you without the Mayor's signature of any measures that you may pass—for the Mayor will simply say to you, and I now say it to you, he returns it to you because you have hastily considered it, and he has considered it more maturely.

I ask your co-operation too, and that you will hear with me in presiding over you. If I make mistakes in parliamentary rules it will be mistakes of the head and not of the heart. But being a somewhat positive man, and the wheel having stopped in my head [laughter], I expect to be tolerably positive in my rulings. I will ask you to not too often appeal from the Mayor's decision. [Laughter.]

Gentlemen, we are now entered upon our work for the next two years. It will be, certainly a part of it—the next six months—the most trying period of Chicago's history except when the season of destruction passed over it at its mighty conflagration. The eyes of the world are upon us. Visitors by the million will be here in our midst. Let us prove to the world that Jefferson's theory that man was capable of self-government was no Utopian theory. But let us prove to the denizens of effete Europe that Chicago, the offspring of freedom and of constitutional government, is able to govern itself and that the City Council although not chosen from the 400 will yet be capable of administering the affairs of this City. [laughter and applause.]

We are now ready for business, and as your Mayor I shall proceed at once to present to the Council the names of those whom I have chosen to be part of my political family for the next two years.

## LIBERIA AT CHICAGO. DURING THE COLUMBIAN YEAR II.

I am afraid that the numberless details of introduction, presentation of credentials, approaching the proper officials of the Exposition, passing Custom House entries, juggling and quarrelling with Custom House Brokers, arranging space, hiring laborers, superintending work, installing exhibits, decorating, watching, waiting, enduring cold wading through mud, confronting labor strikes, spending money, anxiety about finance, learning to be a Chicagoan in Chicago, etc. etc.,—may not interest you at this remote date; but I will pass over all these vexatious, worrying and anxious incidents and fix on the opening day of FAIR—the first day of May—the day of days in the history of the Exposition.

And you will find it recorded in that history that Liberia was on time, ready and in line, on that high day; and was accounted by the very first officials as one of the builders of that great Show.

Perhaps it was the proudest moment in the lives of the Liberian Commissioners when they were recognised and made to feel that they were a part and parcel of the World's Columbian Exposition at Chicago on account of their individual labors and work done personally day by day on the ground that they had got there and was in it!

And I know that you will forgive this pardonable pride on the part of the Commissioners, when you recall to mind what limited pecuniary resources were at their command especially when compared with sister nations in the great faculty.

And for this very reason, I can never successfully describe to you the FAIR of MAY 1893.

And if occurs to me that I would best interest your readers (if I interest them at all) on the subject of the Chicago Exposition, by interlarding my personal observation with comments of the daily press on Liberia at Chicago for seven months and let them read between the lines and then draw their own conclusions. And before doing so let me say one word for Chicago—she is the Mecca of America for the Negro, the foreigner, the stranger,—here, all travellers are at last content to linger and to stay. No foreigner on entering Chicago loves it and none leaves it without regret and a wish to remain or return.

It is said, by the way, that the water of Lake Michigan from which the supply of the town is obtained has the fatal power of making those who drink it love Chicago.

And I myself more than once repeated to Chicago audiences when boasting of Liberia that we had a strong saying at home to match it, namely, "that if a stranger, of any race, eat roasted cassada and palm oil with relish that he or she would at last die in Liberia; for it appeared to bewitch them and turn them against their own, native land—Liberia henceforth becomes to them purely Blyssum. And this I venture to reiterate to your readers as true without the least fear of contradiction.

Before visiting Chicago, London of the old world filled my eye; but Chicago is more than London to the Negro traveler. While parts of the Windy City remind him of London, there are other parts and features simply matchless.

I can quite understand and enter into the honest pride of the average Chicagoan in his unique city.

The figurative symbol or impersonification of this phenomenal city is a large and strong woman crowned, standing squarely and firmly on her feet, good, solid, big feet with I WILL in her mouth as an utterance. And her colors are chocolate and white—very modest, yet inviting, captivating and comfortable.

Many a Commissioner and many a member of foreign Commissions returned homeward to report to their Governments and soon betook themselves to the city of their last and fullest love and choice, and pride and adoption. Accordingly, there are but few old families in Chicago dating further back than 1871, the year of that most destructive Fire which swept every thing before it and laid the young giant city of the West in ashes.

If I have succeeded in these desultory and curt remarks in influencing you to think that Chicago is no mean City, I have accomplished my purpose and I am now ready to take you through the FAIR as far as Liberia is concerned.

## THE LIBERIA GAZETTE. MONROVIA, JULY 13TH, 1895.

## THE SOUTHERN NEGRO AND LIBERIA.

The attitude of Bishop Turner toward African Colonization and the recent efforts of Dr. C. S. Smith of Nashville and others to create a sentiment adverse to the emigra-

tion of the Southern Negro to Liberia gives us a favorable opportunity of briefly discussing the Southern Negro and his attitude toward Liberia.

We may promise that the Republic of Liberia is a creation of the Negro of the South. Between 1822 to 1865 a period of 43 years about 12000 Negroes principally from the South emigrated into or were brought to Liberia through the agency of the American Colonization Society. From 1865 to 1893 only about 4500 have sought a home in Liberia. Quite 500 have paid their own way. The others were assisted.

The Civil War opened a new vista to the Negro. He became an American citizen and to some extent a ward of the nation.

A few short sighted Negro leaders hoped that the Millennium had arrived that the lion and the lamb were to lie down together, but the troubles of the reconstruction era, the outrages of the secret society known as the Ku-Klux speedily undeceived them.

As regard his attitude toward Liberia the Southern Negro is to be considered under two classes the Negro of the City and the Negro of the village and plantation.

As a rule it may be taken for granted that the first class is opposed to emigration. The Negro of the City has a better time than his brother of the plantation. He has better protection. He exercises his civil rights with less friction and there are employments of which he has, at least heretofore has had, a monopoly—especially in the southern cities. Above all things he has excellent educational advantages of which he avails himself although not always with the best practical results. In the amusements and culture of the city he satisfies the craving of his tropical nature.

His brother of the rural village and the plantation is not so fortunate. His inclination is toward the possession of a small holding but in many parts of the South this inclination is repressed by the holders of real estate.

He is forced into the position of a day labourer and this upon the terms of his employers who know well how to rivet the chain of debt obligation and dependence in such a manner as to make him as much a serf as ever he was before emancipation. His educational advantages are almost nil. He has no protection against the rough element. He is often lynched for amusement, by way of whiling away the time that the Southern loafer who disdains to work, finds to hang heavily on hand.

The press is indifferent or opposed to him and never seeks to protect him. It will state the crime of which he is accused, but is careless to examine whether he was innocent or guilty.

Rattle his bones—

Over the stones

It's only a NEGRO

Nobody owns.

Of course we speak of the mass. There are sections in which many Negroes own their own lands and have a show, but the percentage to the mass is after all small.

To be continued.

## NOTES.

—The Rocktown has been sent to Half-Cavalla. Mr. J. W. Ashton has proceeded to that place as Commissioner to settle if possible the disturbances. In case the native population continue rebellious the Rocktown will prevent communication with this port until order is restored. When necessary the Rocktown will be relieved by the *Gorranannah*.

—The Militia garrison at Robertsport has been reestablished and will endeavor to hunt down the warriors who continue to disturb the frontier.

—The Secretary of the Treasury and Attorney General left Liberia, on leave, on the 4th inst.

—A rising of the Kroo tribes about Sinoé is reported to be about to take place.

## PERSONAL.

—Rev. F. B. Perry has gone to the United States.

—Hon. J. B. Dennis will deliver the Oration on the twenty sixth of July.

—Hon. S. S. Raynes has accepted the post of Superintendent of Sinoé County in succession to Hon. D. W. Frazier who vacates that post on the 30th, September.

—Dr. Cornelius McKane has returned from the United States and has entered upon the practice of his profession.

—All persons holding posts under Government, elected members of the Legislature in May, have been informed that they will be expected to vacate their present appointment on the 30th, September.

—Mrs. M. R. Brierly who laboured for many years at Cape Mount in the Episcopal Mission died there a few days ago.

—Mrs. Sarah A. Barclay mother of the Postmaster General died at her residence in Monrovia on the 3rd. inst. in her 80th year.



**NOTICE!**

Notice is hereby given that Coy. C. Brown Joseph D. Summersville, Alexander J. Woods, and J. A. Toliver who respectively reside in the County of Grand Bassa and Republic of Liberia have formed a limited Partnership pursuant to the Provisions of the Revised Statutes of the Republic of Liberia for the opening and working of Mines and Mineral deposits in the Republic of Liberia, and transacting business such as appertains to such operations.

C. C. Brown,  
J. D. Summerville,  
A. J. Woods,  
J. A. Toliver.

Hartford, Grd Bassa, Co.  
July 1st. 1895

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LIVERPOOL MONROVIA

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As we know that pictures of Family Connections and Familiar Scenes are invariably of great value to the persons interested, and as it is a want that is not easily filled in Africa, we have, for the benefit of our Customers, retained an Artist of high repute, who has visited the Coast and is, therefore, familiar with the local coloring, to execute this class of Pictures for us, painted in oil, and colors warranted to stand the climate, and it is only necessary to send us Photographs with hints as to color and any other special features there may be.

As the time of our Artist will be limited and as these Pictures are worth double what we charge for them, we can only supply Customers with them at the following reduced prices :-

**PORTRAITS.**

Size of Picture.	Size of Frames	English Gold Frames	German Gilt Frames.
24 x 18 inches	34 x 28 inches	£5 5/-	£4 10/-
20 x 15 "	28 x 23 "	£3 10/-	£3 0/-
16 x 12 "	23 x 19 "	£2 0/-	£2 10/-

**HOUSES AND VIEWS.**

Picture 18 x 11 inches, Oak Frame 28 x 21 inches, £2 2/- each. We will also supply framed Oil Paintings of Views (taken from the sea) of following places, viz:

BATHURST two views.	SALIPO ND.	OLD CALABAR (two views)
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Reduced Price, Framed Complete, £2 2/- each View.

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Orders for American Manufactured Goods, Groceries Provisions, &c. promptly attended to.

Special attention given to the purchasing of goods in Job Lots and at Auction sales.

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To enable Merchants to meet the keen competition of the present day we are prepared to execute orders at a very low rate of profit.

We have had 20 years experience of Liberian business and therefore well know what goods are suitable.

We also receive consignments of produce, which we have good opportunities of disposing of at the highest market prices.

Any one who does not receive our calendar of 1895 will oblige by applying for same.

Barbados, West Indies,  
February 7th. 1895.

To All Whom This May Concern.

Know Ye; that in consequence of the death of the Hon. H. W. Grimes my principal Attorney and not having selected any one in his stead to act with my son Mr. W. S. Wiles as my Lawful Attorney; and not desiring that Mr. W. S. Wiles should act alone as my Attorney for the sale and conveyance of certain spots of land in Monrovia and on the St. Paul's River, I do hereby give notice to all persons, that I have from the above date cancelled and set aside the "Power of Attorney" directed to the late "Hon. H. W. Grimes" and W. S. Wiles Esq. "authorizing the sale and conveyance of certain spots of land in Monrovia and on the St. Paul's River.

J. T. WILES.

Tea!

Tea!

Tea!

Excellent mixed Tea can be bought at

GRANT'S STORES,

LADIES DEPARTMENT,

at 1 Ounce for 6 cents.

Ounces for 12 cents

0 1133 for 24 cents.

and 80 cts. per lb.

**NOTICE!**

Is hereby given to all persons indebted to the Estate of the late S. A. Givens to come forward and make settlement on or before the 30th, of June ensuing, and all persons to whom the said Estate is indebted will present their claims duly authenticated for settlement, to the undersigned.

A. L. A. SIMS,  
Administrator

PHEBE GIVENS,  
Administratrix.

Crozerille, April 1895.

**JOHN KOFLANY**

GRAND CAPE MOUNT.

IMPORT GERMANY AND FOREIGN GOODS } EXPORT AFRICAN PRODUCE

AT THE LATE I. C. DICINSON'S STORE,

Robertsport, Liberia. 1st. May, 1895.

**NOTICE!**

My wife Chaney A. Wilson of Brewerville has deserted my premises from the 9th. day of April 1895; should any person or persons give her credit during the time of her desertion I shall not be responsible to pay said debt. And should any person harbor her I shall proceed against them according to law.

**NOTICE!**

Is hereby given to all persons indebted to the Estate of the Rev. J. W. N. Hilton to come forward and make settlement on or before the 30th, of June ensuing, and all persons to whom the said Estate is indebted will present their claims, duly authenticated, for settlement, to the undersigned.

A. F. NIMMO,  
ISAAC MOORT  
Administrators

Monrovia March 1895.



Compliments of  
A. J. P. King

# LIBERIA GAZETTE.

Vol 1. MONROVIA, SATURDAY, JULY 27TH, 1895. No 19.

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## CLOSING EXERCISES AT LINCOLN UNIVERSITY JUNE, 1895.

COMMENCEMENT WEEK at Lincoln University, this year, was one of much interest. On Saturday evening, June 1, the Rev. Dr. J. A. Hodge delivered the address to the Garnet Literary Association. On Sabbath, the President, Rev. Isaac N. Rendall, D. D., preached the Baccalaureate Sermon, and the Rev. Thomas McCauley the annual sermon to the Christian Societies. Tuesday morning, Livingston Hall was filled with those interested in the junior oratorical contest. Six students contested for the gold medals, all the judges awarding the first medal to William G. Wilson, and the second to James D. Turner. In the afternoon, at the graduating exercises, the hall was crowded. The Faculty wore, for the first time in the history of the institution, gowns and caps, and presented a very dignified appearance as they marched to the platform, followed by the graduating class, which numbers thirty-five members. The Rev. Dr. R. P. Sample, of New York, invoked the divine blessing. The first honor was awarded to Albert R. Rankin, of Mississippi, but illness prevented his being present. The Latin salutary address was delivered by Henry P. Butler, of South Carolina; the scientific, by Charles B. Dunbar; the Biblical, by John W. Bird; and the mathematical, by William P. Todd; and the Political Economy, by Charles W. M. Williams. Other speakers were excused. The valedictorian was Jerry M. Brunfield, of Kentucky. President Rendall, in conferring the degree of Bachelor of Arts upon the graduates, stated that a good average of scholarship has been attained, and that the first honor-man had reached the highest grade of any who had ever graduated from the institution. He also announced that a son of the founder had contributed \$ 1,000 for the establishment of a hospital for the University, to be known as the Harriet Watson Jones Hospital, in remembrance of President Rendall's late sister. It was also stated that William H. Scott, of Gormantown, had been elected a Trustee. Lincoln was never in a more flourishing condition, nor better prepared to do finer work.

## "CHARITY HALL."

The undersigned takes this method of thanking the undermentioned Ladies and Gentlemen and of acknowledging their liberal contributions given in the building of "Charity Hall" in this City.

Mr. A. B. King,	\$ 4.60
" W. H. King,	" 2.85
" A. L. Sims,	" 9.60
" E. C. Johnson,	" 1.00
" M. C. Stevens,	" 2.40
" R. B. Richardson,	" 2.40
" F. T. Clark,	" 1.00
" A. Buriham,	" .50
" Fredk. Grant,	" 4.00
Mrs. G. C. Dennis,	" 4.00
" R. R. Williams,	" 5.00
" F. A. Cooper,	" 2.40
" Mary Howard,	" .95
" C. R. Moore,	" 5.40
" S. E. Moore,	" 3.00
" Nancy Marshall,	" 2.00
" Eliza Hicks,	" 1.00
" S. C. Richards,	" 1.50
Miss A. A. McCrummada,	" 2.87
" R. A. Warner,	" .50
" A. E. Saunders,	" .25

Mr. A. D. Williams,	\$ 9 (Merchandise.)
" S. F. Dennis,	" 3.00
" R. H. Jackson,	100 feet plank and 10 lbs of Nails.
Mr. H. W. Travis,	100 feet plank and 25 lbs of Nails.
Mr. H. Cooper,	40 sheets Zinc.
" S. T. Prout,	20 sheets of Zinc and 200 feet plank.
Mr. C. T. O. King,	1 piece of Flannel.
" J. B. Dennis,	Hinges and Nails.
" Rowland May,	150 feet plank.
" B. Y. Payne,	200 "
" W. E. Dennis,	200 "
" J. A. Bailey,	150 "
" J. R. Cooper,	assisted in paying for building Pillars, and 1 Box.
Mr. T. Reker,	500 feet plank.
" W. Bakker,	\$ 25. (Merchandise.)
" T. Thomson,	500 feet Pine Board.
" G. L. Watson,	1 piece of Timber.
" M. S. Boyle,	50 feet plank, and 7 Box.

Mr. A. Barclay,	100 feet of plank.
" U. A. Moore,	150 feet of plank.
" B. J. K. Anderson, Jr.	10 lbs Nails.
" June Moore,	200 feet of plank.
" George Wheaton,	2 planks.
" Jerry Cole,	4 planks.

Messrs. Wallace and Samuel Moore, 3 planks.  
 Mr. T. G. Fuller, 4 old planks.  
 " W. H. Diggs, 100 feet "  
 " R. J. Sherman 2 Boxes.  
 " E. U. McGill, 4 planks.  
 " Robert Barnett, Hooks and Staples.  
 Mrs. R. J. Travis, 7 lbs Nails.  
 " R. E. Williams \$ 4. (Merchandise.)  
 " M. H. Williams, 1 Quilt and 5 Pigs.  
 " J. R. Roberts, \$ 50. Government Bill.  
 " Mary Jane Skinner, 150 feet of plank.  
 " E. A. Snetter, 7 lbs of Nails.  
 " Sarah Simpson, 16 lbs of Coffee.  
 " M. E. Cole, 50 feet of plank.  
 " M. E. Potter, 1 Pig.  
 " A. T. Campbell, 2 planks.  
 Miss A. A. McCrummada, 50 feet of plank, and 4 Window Frames.  
 Mr. Samuel Williams 5 days services.  
 " Richard Kennedy 2 " "  
 " Albert Wheaton 2 " "  
 " Joseph Dennis, 1 " "

M. H. WILLIAMS.

is an influence likely to be more potent for the suppression of the evils of native drunkenness than any rigid application of the decisions of the Act of Brussels. Leaving aside for the moment the fact, made sufficiently clear by experience in the interior, that the debased Mahomedanism of Western Africa does not forbid to its adherents the consumption of alcoholic liquor, we think it would be difficult to find among rulers who have been successful in administering the affairs of African natives any corroboration of Sir Gilbert Carter's views with regard to the advantages of an unrestricted traffic in spirits. . . . In South Africa in those States in which the experiment of absolute prohibition has been tried, the result has been in the highest degree satisfactory, and restriction of the sale of the liquor to the natives is accepted as one of the fundamental laws of civilization in the new territories now being brought under British jurisdiction. . . . We put aside all specious defence of the liquor traffic with native races on independent grounds. The opinion of the civilized world has decided that it is indefensible, and that the misery and demoralization which results from it, places it in the same category as the long since condemned traffic in human beings. . . . It has been clearly demonstrated that the extension of the trade in spirits is made at the cost of the trade in other European goods. The native who buys gin buys little else, and in those markets in which the green packing cases of imported spirit arise other European goods do not appear. It is a case of one trade or the other, but not of both. The spirit trade, like a noxious weed, chokes every other growth in the districts in which it is allowed to flourish. The solution of the material difficulty is to be found in this pregnant fact. While we open the newly-opened channels of communication with the interior to be used for the dissemination of the spirit traffic, we destroy with one hand what we are creating with the other. The new markets which should be opened to general commerce have no legitimate trade, and the more slowly ripening, but richer, harvest to be reaped from the gradual development of civilized wants among the native population is exchanged for the premature profit of pandering to one destructive craving. If drink could be absolutely excluded from the West African Coast, the native markets would need only time in order to yield a revenue to the Exchequer greater than that now yielded by the spirit traffic, while their value as outlets for British commerce would be indefinitely increased. We have no desire to minimize the difficulties attendant upon reform. The gain to be reaped from it is, however, clear, and the moral sense of the community will not long submit to be outraged by a continuance of the present state of affairs.

## SIR GILBERT CARTER AND THE GIN TRAFFIC.

(The Lagos Echo, July 6th.)  
 In his letter to the Times in reply to one from Bishop Tugwell on the evils of the Liquor Traffic in West Africa (both of which we reproduce in to-day's issue), Sir Gilbert Carter shows himself several years behind the times. In this age when the evils of the unrestricted importation of spirits into Africa are known and recognized, and humanitarian governments and individuals are devising means of minimizing the traffic, for Sir Gilbert to set up as its champion, is a phase of character we had hardly expected to find in our many sided Governor. Sad as it must be to make the avowal, it must be confessed that the statements contained in Bishop Tugwell's letter are facts; and that the drink traffic is exercising a demoralizing influence before unknown in our interior countries, and one which must call forth a protest from all who are interested in the future of the race. That the motive of the Bishop in inditing his letter was a benevolent one, we do not for a moment doubt, any more than that his letter is a plain unvarnished statement of the actual experiences. The fact of a whole town being found drunk may appear strange to foreigners; but those acquainted with the custom and ceremonies among heathen populations will really recognize that the Bishop made his entrance into town on the occasion of some heathen festival, which would readily

account for the state in which the inhabitants were found. The Bishop's experience in other particulars is borne out by the statement of other travellers in the Yoruba country and all pointing to the pernicious effects of the drink traffic on the Native tribes.

Let us turn our attention to Sir Gilbert's views on this important question. His statement that there is far less drunkenness amongst the general population than exists in the large manufacturing towns in England does not disprove the fact of the growing intemperance amongst the people in the interior, consequent upon the sale and use of noxious spirits from Europe; or that at the present rate of importation, it is only a question of time before the towns on the coast and in the interior will become as wicked as the manufacturing towns to which he refers. We do not know from what experts Sir Gilbert Carter has obtained the information that the liquor which comes to West Africa is not a poisonous, unwholesome compound, but a "safe and palatable stimulant." Most probably his experts were interested in the continuance of the traffic. We would be glad to have the unbiased report of experts based upon an analysis of the potato spirit which comes from Germany; in the absence of this, we can only judge of it by its injurious effects upon the consumers. With reference to Europeans whom Sir Gilbert has known to drink gin in reference to other spirits, we can only say that their favorite beverage must be a superior article to the trade gin which is retailed here at 6d a bottle. The statement that most of the gin that finds its way into the interior is so adulterated with water that it requires but little further dilution, was true only during the time the roads were closed and comparatively few cases of gin or denajohns of rum could find a way into the interior, but since the opening of the roads and a free passage given to spirits, the practice of adulteration has ceased, those engaging in it having found it a losing business.

Sir Gilbert is of opinion that even if the gin traffic could be discontinued the Natives would still be able to find stimulants of equal potency to replace them; and refers to palm wine and a kind of beer brewed from Indian corn "capable of producing all the effects of other stimulants." We must express a total disagreement with this remarkable statement. That a person by drinking an enormous quantity of palm wine or native beer, (oti baba) may become stupefied under its influence we do not deny, but the effect upon the system physically and morally is no more to be compared to the effects of gin than chalk is to cheese. Can Sir Gilbert point out any cases of crime or bloodshed committed under the influence of palm wine or native beer, or show us any "terrible examples"—physical and moral wrecks, made so by addictedness to the use of either of these drinks? Palm wine and native beer known and used by Natives from time immemorial have not been productive of the ruin which has attended the use of European spirits.

We are not surprised at Governor Carter's advocacy of the Mohammedan Negro and his Christian brother, much to the disparagement of the latter. All this is in keeping with his behavior at the opening of the new mosque in July 1894, when the astonished community of Lagos beheld the unprecedented spectacle of the representative of a Christian government in a Moslem mosque uttering sentiments derogatory to the religion of the country.

Unfortunately for Sir Gilbert's beautiful theory of regenerating Africa by means of the Mohammedan religion, the gin traffic is getting hold of the Mohammedan who is himself becoming demoralized by its influence. Whatever may have been the case in Lagos and in the interior some years back it is an undeniable fact that a profession of the Mohammedan faith, at the present day is no longer synonymous with total abstinence. In Lagos, at least, a great—if not the greater—proportion of professed Mohammedans not only use intoxicating liquors themselves, but openly keep it in their houses for treating the guests, and this, we learn, is to a great extent, the case in the interior. So that unless some thing is done and that soon, to restrict the traffic in spirits, the "general and moral aspect" of such Mohammedan towns as Iwo in Eastern Yoruba of which Sir Gilbert draws such a delightful picture, will ere long be converted into scenes of drunkenness and debauchery. We wish Sir Gilbert had gone a little farther into the question of polygamy, which he is disposed to tolerate, and explained—if he knows anything about it—something of the workings of a system the evils of which many Mohammedans recognize and would be freed from.



The plea that the liquor traffic affords the most ready means of obtaining a revenue is untenable. If revenue is the only consideration, then the duty on spirits might be doubled or tripled, which would decrease the consumption without loss to the exchequer of the colony. We must give Sir Gilbert credit for acknowledging that an increased revenue is his foremost aim. No matter at what cost, no matter the amount of human misery it entails, the revenue must be augmented at any cost. This is no new idea—individual and national aggrandizement at the sacrifice of human souls. It is simply replacing the iniquitous traffic of the slave trade with the still more iniquitous gin traffic. The day of Africa's redemption seems to be long delayed, but come it will in God's own time. Already this matter which so nearly affects her welfare is engaging the attention of Christian governments. The opinion of the civilized world is against the continuance of the horrible trade. We look forward to the time when this question will have a final solution, which may not be far distant, and Sir Gilbert may yet live to see the day when he will be sorry for having held such views as are contained in his painful letter.

## EMIGRATION.

BY A. L. RIDGEL.

Mr. Editor:—

Perhaps in no period of American history, were the people so wrought up, over the relations of the Afro-American to the social and political rights of the Country, his future destiny and the subject of Migration to Africa, as the present one.

The whole Country is in the midst of a great commotion; the most potent factors of the country are engaged in discussing the issue. The subject has been brought before Congress and there ventilated. Some advise the Negro to leave the land of his subjection, degradation and slavery, and go to Liberia the most hopeful country for his future development and national elevation. Among the whites, Senator Morgan leads in favor of migration to Liberia, while Bishop Turner heads the column among the blacks.

Others exhort the Negro to an uncomplaining submission to American rapacity which in its fullest design and execution, reduces the man of color, to the humble station, of a slave and menial. They advise the race to continue wearing the yoke of oppression and to ignore every opportunity to ameliorate their condition which is an awful one. The old cowardly methods, of *petitioning governors*, begging Congress and eighing for protection, are still held up, by a worthless class of pretended race leaders in America, whose interest in the Afro-American, is measured by the most narrow and selfish limits. I claim that the white man has a right to rule America. He is the great power that has directed all the developing influences and enterprises that have made that vast Continent one of the great powers of the world. The white man is entitled to supreme rule in the land, founded, settled, and developed by his vigilance, industry and skill. The Negro was simply carried to America as a slave, to serve his master, and not as a citizen to enjoy the same rights as an equal and freeman. He cheerfully submitted to the galling yoke of bondage for 247 years. God set him free and yet he hankers around begging for rights which he will never enjoy. America was never intended for the Black man other than as a slave and menial. From the introduction of slavery into it, until now, it has been the scene of Negro oppression, cruelty and down right villainy. Her very foundation rest upon blood-stained pillars; every page of her awful history is crimsoned with the blood of innocent humanity; the Government to-day is menaced with powerful and complex evils that will ere long deal her a stunning blow; she staggers beneath the pent up vengeance of a just but awful God. All through her borders the smouldering embers of discontent, anarchy, insurrection are being framed, and will burst into a mighty flame. The Negro has no past in national issues; he must abide whatever fate befalls him without even hope of redress; and should a mighty clashing of arms take place between the higher and lower classes of American whites, a return to the yoke of bondage would be nothing too mean for the vindictious faction to impose upon the helpless and inoffensive Negroes, who may be found on American soil. Afro-Americans have nothing to hope for in the United States of America; even C. S. Smith, the hired agent of a den of white cut-throats in the U. S. acknowledges this fact. The Negro is an alien, a slave, a doomed menial, never to rise on the soil where his doom was sealed.

I am indignant and disgusted beyond expression at such men as C. S. Smith, who go over the country and try to discourage every movement that tends to relieve the race of the unpleasant surroundings now so widespread in America. But perhaps Bro. Smith acts quite unconsciously, as his mental equilibrium is evidently unbalanced and, just now, he suffers much from mental atrophy which may soon drive him into epileptic fits.

However, we shall pay our respects to C. S. Smith, McCant Stuart, Tom Fortune H. J. Johnson, J. C. Embury, B. Derrick and that crowd of anti-migrationists in a future letter.

## OUR CLAY ASHLAND LETTER.

AN HISTORIC OCCASION.

CLAY ASHLAND, ST. PAUL'S RIVER, 27TH. JULY, 1895.

YESTERDAY WAS OUR INDEPENDENCE DAY—a great and a high day in all Liberia communities.

The TWENTY SIXTH OF JULY is a national holiday and should be given up to thanksgiving and rejoicing as a matter of course.

It is of the same importance in the history of the nation as an individual's birthday in private life. It is a season of praise and uplifting of the heart for the safe-passage of the years and the periods left behind and milestones along the journey; and of jubilant, high hopes for the future. On these occasions, we pass in review the actions of a life time—whether good, bad or indifferent; and we are more than apt to cast the broad mantle of charity over the bad and indifferent and felicitate ourselves on the *little specks* of floating good on the surface of the stream of life heartily rejoice, and make great resolutions for the time to come.

All the unhappy, anxious, bitter, heart-rending, sorrowful experiences of the past are readily and most easily forgotten on such days and we confront the coming years with hope and strong wills to dare and to do.

We forget the times and seasons when we grew weary, faint, and despond, along the journey of the year, and remember only the roses and the lilies we picked by the wayside; and we are disposed to make merrily in happy forgetfulness. *Alas!* this is as it should be.

If men never had seasons to pause and forget the past, possibly many would die much sooner than they do; for most of us are rather disposed to look upon the dark and unpromising side of life—to forget its joys and remember only its sorrows.

Most if we seem to be so constituted by nature unfortunately—or, possibly, may have so constituted ourselves by the mode of our lives. But let that be as it may, we forget all these ills and evils and set ourselves up to the inspiration and lesson of the day.

By the same parity of reason we should act on national holidays, anniversaries, and festivals—we should fling care and sorrow to the winds and lend all our energies to make glad our hearts and to make glad the day as well.

Turn away from lamentations and doleful sounds to the notes of joy and gladness and to the noise and reverberations of drums and cannons. And this should be done especially for the sake of the young and the rising generation. For these are the times and seasons to teach patriotism, love of race and country, national pride, glory and fame. These are the high days in the history of the nation.

We have time enough, opportunity enough. One thing only we need and that is faith in the nature God has given us, its capacities and possibilities.

We are most happy to state that our Orator for the Day, Mr. A. C. Harris, took this view of the occasion and most earnestly entreated his fellow citizens to cultivate within themselves and their children the love of race and country; and to resolve from this time forth to stop waiting for the steamer to bring us white rice and stockfish; to go to work and plant our cassava, yams, eddoes, potatoes, rice, corn, and produce everything else we need to eat, as we have the finest and most fruitful country under God's sun—he exhorted the women to bring out the discarded spinning wheels and distaffs and knitting needles—and for God's sake and for the sake of the dear children who are to follow after us when we are dead, to stop staying in Liberia and boarding and dothing ourselves in Europe and America.

He remarked also that Clay Ashland had

good ground to be hopeful and proud of our contribution to the body politic; for she had at present in her citizenship the able Vice-President of the Republic; the conservative and matter-of-fact Governor of Montserrado County; the brave, unmovable and generous Colonel James David Jones, who when Liberia's fate were not worth a *pin's fee*, ran his hand down deep into his pocket and spent his money freely that the honor and dignity of the Republic might be maintained and upheld, and that Liberia's fate might be worth a *pin's fee*; and other gentlemen as prominent in the Government of the country.

He dwelt largely on the biblical fact that God made of one blood all men to dwell on the earth and that He had appointed to each Race its bounds; and that he would like to see a law passed making expressions lowering the Negro race, used by Negroes, high crimes and misdemeanors, punishable only by death on the gallows.

Lieutenant RICHARDS of the *Clay Ashland Regulars* made a very commendable introductory speech; and Mr. SHEPHERD read well the Declaration of Independence. Senator JACKSON of Louisiana, of whom we are proud, took a part in the exercises of the day.

All in all, *Clay Ashland* had a very fine celebration of the TWENTY SIXTH OF JULY this year; and the credit and praise are due solely to the young men of the settlement.

We would suggest Mr. Editor, that you would get together the TWENTY SIXTH ORATIONS and publish them on a separate sheet as a supplement, somewhat like "*The Observer*" used to do; for we have no doubt but that the Orations delivered at MONROVIA, by Hon. James B. Dennis, at ARTHINGTON by Wallace F. Moore, Esquire, and at CAREYSBURG by Rev. Thomas A. Sims were exceedingly interesting.

## NEWS FROM THE INTERIOR

THE BOOZIES AND THE MANDINGOES,

PESSY COUNTRY

(From our own Correspondent.)

July 25th, 1895.

I am now thinking of to-morrow our Nation's big day, and of the many shows which will be made on that day, in token of its high appreciation and importance. But these excellent speeches with a review of the past do not answer for to-days urgent call. I am of the conviction while I may be wrong that the time has come and now is, when about one third of our attention should be paid to our interior-domains. If this is done in the right way, and by the right materials, by the next national birthday Liberia will be able to feel prouder and happier than ever before of her God given privileges.

Our portion of Africa is now accessible to all who would possess it. Every thing is at peace, from the Coast to the *Boosie* Country, awaiting the coming Reformer, and if our Government could be made to see, or believe, that there is something to be gained in its wealth strength and influence, by availing herself of it's grand opportunity;—great will be the result.

From the coast to the *Boosies*, peace and union is established and the Roads opened for trade.

This extent of Country abounds with Palm-kernels, Rubber and Monkey Skins, Ivories of various sizes; and other marketable produce. If trading points were established on these roads about a day's walk from each other, a Tax Collector, Station House and Schools if so required, these several points would be a great incentive to the inhabitants, causing them to patronize the traders and stop the constant practise of robbing each other. For each Chief would not only have an access to such articles of trade as he might need, but certain preventative from plundering also the traders themselves, with other Factorymen,—and keep such wicked practices down.

Chief *Doublee* and his brother *Jarkie* asked me, why the present Governor does not send out biennially, men to inquire after their welfare, as the former Governors did. Of course their sole interests are the small 'Dashes' received; and yet in that, with proper direction or instruction, something might result from these small acts of kindness, which would prove a benefit to our General Government. I am quite sure that the few surviving Chiefs are sick of so much warring; not because they have been beaten by their neighbours, but by God's providence,

during the three last years, *fairine* has convinced many that war is no good.

Chief *Boota* has sent again to invite me up to his Country. I wish much to go; but have not the required 'Dashes' to make. An old practice, if neglected, little notice is given to the Visitor from the American side. He reports that he has conquered the Mandingo Chief *Kerebulah*, taken four large towns, and has driven *Kerebulah* over on the French line. He is most anxious to buy some of these guns which fire ten and five times at once, and has offered to whoever will take them up, to him a rich reward of boys, girls, gold and ivory. He sent to *Doublee* for powder; this man sold him 30 Kegs. One would not think so much powder is used by one man in the Country as it is often said; and to see how negligent we are about our fronside protection; those people when they should happen to become enraged against us, and should combine, they will be able to keep each other supplied with ammunition a good time, and in this main, do great harm to some of our interior settlements.

It is reported that some will undertake the rebuilding of *Bopora* during the year. *Totoquella* is already settled by a few of the surviving *Boatswain* people; and they are put out with the report of *Kerebulah* being conquered by this unchristian Chief. *Boota* also sent to inquire, if the Governor at the sea sent a man to help the Mandingoes against him. Rev. Stewart went up to one of the Mandingo allies town to trade, and sold one of the ten and five shooting guns. This caused quite a dissatisfaction on the part of *Boota* and *Doublee* who disliked the idea of his taking so much trade up beyond them; and not give them the advantages of the same. You can see now why I said that trading points at each town, or in due directions will stop this unjust strife.

I told them that the Government had no hand in the act; this man was only visiting the Country; and if he was harmed, the Government would hold *Doublee* responsible for the act. This somewhat abated their rage.

Now, if His Excellency would like to have me visit this man officially as well as to take to him any communication he may wish to give, and desire him in person or by a representative to visit the City, I think with God's help, I could be of some service in this instance; being at a point on the way. I could go further on, if aided with an ordinary 'Dash' for him. I am urged by this man to go, as a visit by an American will be a great treat; it having been so long since a Liberian visited him. Again what do you think of the act, am I acting wisely or not? I have concluded to try it as soon as these boys return to me.

## LIBERIA AT CHICAGO.

DURING THE COLUMBIAN YEAR.

THE FIRST OF MAY.

III.

ON this day the Fair was formally opened with the assembled world as guests of the U. S. Government and as builders and co-workers in this wonderful show.

It was a very cold and wet day; yet over 500,000 people passed through the gates. The platform on which the official opening ceremonies were conducted held quite 2,600 special guests. LIBERIA had the honor of being seated only three benches behind PRESIDENT CLEVELAND and his companions.

The spirit of enthusiasm, of welcome and appreciation displayed by the citizenship beggars description.

WHAT THE PRESIDENT SAID.

Hardly had the DIRECTOR GENERAL been seated when PRESIDENT CLEVELAND arose and immediately a great cheer went up. Men who had cheered when he appeared on the stand cheered louder now and those who had been silent before were as noisy as need be. Finally when some semblance of quiet had been obtained, PRESIDENT CLEVELAND spoke.

The following is PRESIDENT CLEVELAND'S speech: I am here to join my fellow citizens in the congratulations which befit this occasion. Surrounded by the stupendous results of American enterprise and activity, and in view of magnificent evidences of American skill and intelligence, we need not fear that these congratulations will be exaggerated. We stand to-day in the presence of the oldest nations of the world and point to the great achievements here exhibited, asking no allowance on the score of youth.

The enthusiasm with which we contemplate our work intensifies the warmth of the greeting we extend to those who have come from foreign lands to illustrate with us the growth and progress of human endeavour in the direction of a higher civilization.

We who believe that popular education and the stimulation of the best impulses of our citizens



lead the way to a realization of the proud nation of destiny which our faith promises, gladly welcome the opportunity here afforded us to see the results accomplished by efforts which have been exerted longer than ours in the field of man's improvement, while in appreciative return we exhibit the unparalleled advancement and wonderful accomplishments of a vigorous self-reliant, and independent people. We have made and here gathered together objects of use and beauty, the products of American skill and invention; but we have also made men who rule themselves.

It is an exalted mission in which we and our guests from other lands are engaged, as we cooperate in the inauguration of an enterprise devoted to human enlightenment and in the undertaking we here enter upon we exemplify in the noblest sense the brotherhood of nations.

Let us hold fast to the meaning that underlies this ceremony and let us not lose the impressiveness of this moment. As by a touch the machinery that gives life to this vast exposition is now set in motion, so at the same instant let our hopes and aspirations awaken forces which in all time to come shall influence the welfare, the dignity, the freedom of mankind.

At this moment the Fair was opened, and everything that could make a noise in the White City and on Lake Michigan was impressed into service and no man heard his ears for 30 minutes.

#### THE FOREIGN RECEPTION.

PRESIDENT CLEVELAND IS ESCORTED TO MANUFACTURES BUILDING.

Immediately after luncheon the Presidential party was escorted to the Manufactures Building, at the door of which they were met by the representatives of the foreign nations.

The carriages approached the buildings from the southeast and driving into the great door stopped while the President and his companions dismounted and returned the salutes of the foreign representatives. The ARGENTINE REPUBLIC was represented by five Commissioners, AUSTRALIA by nine, BELGIUM by ten, BRAZIL by two, BRITISH GUINEA by one, BULGARIA by one, CANADA by twenty-four, CAPE COLONY by four, Ceylon by two, COLUMBIA by one, COSTA-RICA by seven, GUATEMALA by one, DENMARK by eleven, ECUADOR by five, FRANCE by twenty-five, GERMANY by forty-five, GREAT BRITAIN by eleven, HAWAII by four, ITALY by eleven, JAMAICA by three, JAPAN by nine, JOHORE by two, KOREA by five, LIBERIA by three, MEXICO by twenty-two, NETHERLANDS by two, NEW SOUTH WALES by eleven, NICARAGUA by one, NORWAY by ten, ORANGE FREE STATE by one, GREECE by four, PARAGUAY by five, PERSIA by two, PORTUGAL by two, RUSSIA TWENTY TWO, SIAM by three, SPAIN by twelve, SWEDEN by ten, SWITZERLAND by two, TRINIDAD by one, TURKEY by five, URUGUAY by five, VENEZUELA by ten.

After a general handshaking the distinguished guests were escorted through the great building and an inspection of the exhibits as far as they were completed was made.

### THE LIBERIA GAZETTE. MONROVIA, JULY 27TH, 1895.

#### THE AFRICAN GIN TRADE.

We publish to day a very interesting extract from *The London Times* on this subject. As a Negro community on the West Coast of Africa we are most happy to read the strong language of so powerful an organ against this iniquitous traffic; and we trust that the day is not far distant when all the leading powers of the earth will unite in carrying into effect the decisions of the the Act of Brussels.

It is our experience too that "the spirit trade like a noxious weed, chokes every other growth in those districts in which it is allowed to flourish."

LIBERIA has seen some of her best tribes almost wholly destroyed by the *Gin Trade* notably the *Dey*, *Mambah* and *Queah*. At the beginning of this century these were the most powerful tribes living in the neighborhood of *Cape Messurado*. Now they are entirely dismembered and destroyed by the liquor traffic.

The national legislature some years ago passed a local option act with a view of restraining this evil and those communities which took advantage of the provisions of that act are now among the most prosperous and enterprising in the Republic. And in this connection the settlement of ARTHINGTON on the St. Paul's River may justly be placed in the front rank.

It is with pain and sorrow that we read the utterances on this subject by the enlightened Governor of Lagos, SIR GILBERT CARTER, as reported on *The Times* when it represents him as stating that he would be sorry to see the spirit traffic abolished in West Africa; and that he knows of no more satisfactory means of obtaining money than by a duty on spirits.

We are however glad to see that *The Times* most emphatically disagrees with SIR GILBERT CARTER and observes that "The opin-

ion of the civilized world has decided that it is indefensible, and that the misery and demoralization which result from it place it in the same category as the long since condemned traffic in human beings, and that "the moral sense of the community will not long submit to be outraged by a continuance of the present state of affairs."

### LINCOLN UNIVERSITY.

WE TAKE great pleasure in giving publicity to the notice of the closing exercises during commencement week, of this famous school in Pennsylvania, United States of America, for it has been intimately interwoven into the history of Liberia from its very foundation.

Before the WAR OF THE REBELLION in the United States of America, this school bore the name of our first heroic Governor, ASHMUN. The Meecers. AMOS who did fine missionary and educational work, at MONROVIA, HARRISBURG, JUNK and SINOE were among the first students at ASHMUN. DILLON, FERGUSON, CHRESFIELD, etc, lighted their torches at this luminary and departing left their marks in Liberian communities.

OLD MAN GLASSCOCK, late of CALDWELL, made the first brick used in the construction of the institution. And ASHMUN HALL to-day stands on the grounds surrounded by far more imposing buildings as a sweet and pleasing memory of the "day of small things" from which the university has gradually grown, under the careful, far-seeing and self sacrificing management of REV. DR. ISAAC N. RENDALL.

AFTER THE WAR, the name of the institution was changed to that of LINCOLN, befitting its growing proportions and to give it national notoriety, in honor of the American Martyr ABRAHAM LINCOLN, who by one stroke of his pen made FREE MEN of more than 4,000,000 enslaved brethren of our Race in the United States of America.

This institution can not but be dear and precious to the heart of every Liberian. And it must be exceedingly gratifying to all of us to read the name of CHARLES B. DUNBAR among the six prizemen of honor and gold in these closing exercises; for he it remembered MR. DUNBAR is a great grandson of SAMUEL BENEDICT, the President of the Convention which in 1847, launched us on the sea of national life.

### THE SOUTHERN NEGRO AND LIBERIA.

Continued.

It is the rural Negro which to a large extent is in a state of disquietude.

His condition appears to him to be as hopeless after as before the Civil War. He knows that he is not allowed the full measure of his civil liberty. The bloody means taken to prevent the polling of the Negro vote or the frauds resorted to to nullify it makes him sensible that there is no hope of permanent improvement of his condition in the communities under whose government he has been placed.

North, South, East and West all Americans agree that he does not belong to the family.

The South with clamorous iteration has contended that it knows the Negro best and can best manage him, and the Negro has accordingly been handed over to its tender mercy. Why should we contend over the Negro?

The Negro whether African or American, whether cultured or ignorant is full of the penetrative faculty.

He has fathomed the designs of his enemies. He knows that a large part of the civilized world is in a conspiracy against him. The American and English press and the literature of the century furnishes him with the very best evidence of the fact.

He sees in the Republic of Liberia a refuge from the numberless evils from which he has suffered, is still suffering and for a long time will continue to suffer.

It is as vain to tell him not to leave America as it would have been to endeavour to persuade the Puritan Fathers to remain in England. The love of liberty is inborn. It is the gift of the Great Father of all and is emphasized everywhere in scripture.

The Negro is led to Africa and Liberia by his racial connections, and that love of the original habitat which appears in all races, and by the instincts of his tropical nature.

It is vain that the Grants and Smiths and McCoy's utter garbled representations. They would emasculate the race. Has malaria, or the fever of malaria ever kept the Caucasian race out of any country which it was desirable to possess? Has it kept the whites out of South Carolina, Louisiana or Mississippi?

And why should it keep the American Negro out of Africa? The divine command to mankind, is to subdue the earth.

It will depend upon the exertions of the population in most cases whether a country is healthy or unhealthy.

The true leader spurs on to exertion; he crosses deserts, he sails over tempestuous seas, he leads his people over inhospitable mountains to the haven of rest. He does not parade the gates of hell. He speaks of rest, security and peace as the reward of struggle, suffering and toil.

Bishop Turner certainly comes nearer to this ideal than the man whose complaints of his exuberant nature.

### THE MONTHLY AND PROBATE COURT.

The Court met on the 1st inst. The Hon. C. T. O. King, Judge, presided. The following business was transacted.

**Wills.**—The attesting witnesses not attending the probate of Will of J. M. Reeves was again deferred.

The Will of Mrs. M. A. Aeomey, was presented and read and the usual notices ordered to be issued.

**Deeds.** A Warranty Deed from A. D. Williams and wife, to Hill and Moore was probated. Several leases were also probated.

**Estates.** Mr. A. Barclay was appointed Administrator of the estate of Pine, late of Monrovia.

Charles Cooper was appointed Collector of the estate of Jim Day.

G. W. Dixon Sr. was appointed Administrator of the estate of G. W. Dizion jr.

M. G. Capehart was apprenticed to E. J. Russell for three years.

Henrietta Outland was apprenticed to S. H. Blyden for seven years.

The Court adjourned on the 2nd instant.

### THE GRAND UNITED ORDER OF ODD FELLOWS.

The undersigned, takes this method to inform the various Lodges and membership legally connected with the above Order, that Regalia, Banners, Lodge fixtures and furniture, etc., can be procured from either England or America. Bro Frank C. Clark of Upper Caldwell in connexion with myself will receive orders for same as above noted and forward to our Agents abroad and thereby save you considerable inconvenience. Remember that ere long, invitations will be extended to our Agents abroad and therefore be on time. We have already forwarded for supplies for Farmer's Link Lodge.

For further particulars apply to.

Yours in F. L. & T.  
A. F. NIMMO,  
N. G. of F. L. L. 3451

Clay-Ashland, July 20th. 1895.

### NOTES.

—Light Railways for West Africa are being actively advocated by the Liverpool Chamber of Commerce. A very strong deputation in support of this object was recently heard at the British Colonial Office.

—There has been a change of the Ministry in England. The Marquis of Salisbury has again been appointed Premier.

—The staff of the Fifth regiment by invitation of Mayor and Council were present at the celebration of the 26th of July, in this City.

—The Acting Secretary of the Treasury by order of the President has been arranging the floating debt.

—Captain Smith of the *Gorronamah* has gone to Cape Palmas on leave.

—Rev. G. W. Gibson in a sermon preached on Sunday, 21st inst, commented strongly upon the indifference of the Country to the traffic in Ardent Spirits.

—Mr. E. C. Johnson, Postmaster at Monrovia has gone on leave to Sierra Leone. Mr. G. M. Johnson is the Acting Postmaster.

—Mr. J. H. Cooper will spend a few weeks at Las Palmas. He has been confined for two or three weeks to his home suffering from liver complaint.

—Mr. Urias A. Moore Shipping Master of Port of Monrovia died on the 20th inst. No. fresh appointment has yet been made.

—Mr. H. Haag, Acting German, Consul has been confined to his residence, suffering from pleurisy.

—Rev. A. L. Ridgel has removed to Monrovia. —Associate Justice Deputie was in the Capital on the twenty-sixth of July and attended the celebration.

—Sub Treasurer Diggs of Maryland County is in town.

—Mr. A. L. Parker of Drewerville Representative elect is strongly in favor of the establishment of a bank.

—Mr. C. R. Branch has resigned the post of Postmaster at Arthington.

—Rev. T. A. Sims and Mr. C. Bernard are looking after our coal deposits.

—Representative elect A. J. Woods believes that he has discovered deposits of gold in the County of Grand Bassa.

—The statutes of 1894-5 are for sale at the Sub-Treasuries.

—Mr. Langley Grant, late of Freetown, Sierra Leone died suddenly on the 10th, at Schieffelin on his way to Monrovia.

—The African Methodists will hold weekly services in the Representative Hall.

—The Will of the late Mary A. Aenney will be contested by Mrs. Youog, sister of the late A. F. Johns Esq. The principal legatees under the Will is the M. E. Church, Monrovia, which gets the Johns' residence in fee to be used as a parsonage.

—The Lagos Echo has an excellent article on Sir Gilbert Carter's letter on the Gin traffic which ought to be read. It is full of the facts as known to the people of Lagos. It declares that the Mohammedans have also gone in for gin. We republish the article.

—A great stress has been laid in late years on the fact that Mohammed forbade the use of and traffic in Wines and Spirituous liquors, but so did Christ.

### HERE AND THERE.

The *Hocktown* when last heard from was still at Half Cavalla.

—Hon J. B. Dennis discoursed on the Twenty-sixth of July upon "The Importance of a high standard of individual Character to the success of a Young State." A very timely and thoughtful paper.

—Liberians are disposed to set up a species of Hero Worship of the Founders of the Country, and to disparage the efforts of the men who took up the reins of Government. We believe this is misleading and wrong.—Every Administration since 1860 has made a distinct advance for the country in some direction.

—Mrs. M. H. Williams, has succeeded in erecting a house for the reception of persons in need of a shelter and of medical attention. She deserves great credit for her efforts. Dr. McKane and wife has organized in this building a temporary hospital, where they treat persons in need of assistance. Let the good work continue. Get up something, else now. "Let brotherly love continue."

—The first telephone ever erected in Monrovia has been put up between the residence of the Agent of the firm of A. Woermann, and their place of business. It crosses, on posts, Ashmun and Front Streets and intervening property.

—The Musical part of the programme, on the 26th, July was very nicely conducted by Mr. G. M. Johnson.

—What has become of the Bands? We hear nothing of them now.

—The post office, Monrovia, will, on the 1st of August, be removed to the McGill residence on Ashmun Street.

—Bishop Ferguson is on his way to the United States.

—Total amount received for the "Charity Hall" is \$ 55.22



**NOTICE!**

Notice is hereby given that Coy. C. Brown, Joseph D. Summersville, Alexander J. Woods, and J. A. Toliver who respectively reside in the County of Grand Bassa and Republic of Liberia, have formed a limited Partnership pursuant to the Provisions of the Revised Statutes of the Republic of Liberia for the opening and working of Mines and Mineral deposits in the Republic of Liberia and transacting business such as appertains to such operations.

C. C. Brown,  
J. D. Summersville,  
A. J. Woods,  
J. A. Toliver.

Hartford, Grd. Bassa. Co.  
July. 1st 1895.

*Tea!*

*Tea!*

*Tea!*

*Excellent mixed Tea can  
be bought at*

**GRANT'S STORES,  
LADIES DEPARTMENT,**

at 1 Ounce for 6 cents.

Ounces for 12 cents.

Ounces for 24 cents.

and 80 cts. per lb.

**JOHNSON, GRANT & CO.  
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Merchants,

**8, UNION STREET, OLD HALL  
STREET,  
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CORRESPONDENCE INVITED.

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CONTRACTOR.

PATRONAGE SOLICITED

**R. M. BROWNE,**

General Commission and

Shipping Merchant,

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Consignment of *Liberian Coffee, Palm Oil, Dye Woods Ginger &c.* solicited.

Orders for American Manufactured Goods, Groceries Provisions, &c. promptly attended to.

Special attention given to the purchasing of goods in Job Lots and at Auction sales.

Write for information.

# HIGH CLASS OIL PAINTINGS

As we know that pictures of Family Connections and Familiar Scenes are invariably of great value to the persons interested, and as it is a want that is not easily filled in Africa, we have, for the benefit of our Customers, retained an Artist of high repute, who has visited the Coast and is, therefore, familiar with the local coloring, to execute this class of Pictures for us, painted in oil, and colors warranted to stand the climate, and it is only necessary to send us Photographs with hints as to color and any other special features there may be.

As the time of our Artist will be limited and as these Pictures are worth double what we charge for them, we can only supply Customers with them at the following reduced prices :-

## PORTRAITS.

Size of Picture.	Size of Pictures	English Gold Frames	German Gilt Frames.
24 x 18 inches	34 x 28 inches	£5 5/-	£4 10/-
20 x 15 "	28 x 23 "	£3 10/-	£3 0/-
16 x 12 "	23 x 19 "	£2 0/-	£2 10/-

## HOUSES AND VIEWS.

Picture 18 x 11 inches, Oak Frame 28 x 21 inches, £2 2/- each. We will also supply framed Oil Paintings of Views (taken from the sea) of following places, viz:

BATHURST two views.	SALTPOND.	OLD CALABAR (two vie
SIERRA LEONE (two views).	WINNEBAH.	FERNANDO PO.
GRAND BASSA.	ACCRA	CAMEROONS.
CAPE COAST.	LAGOS (two views).	BIBUNDI.
ELMINA.	BONNY.	GABOON.
BLACK POINT	BOMA.	ST. THOMAS.
LOANDA.		

Reduced Price, Framed Complete, £2 2/- each View.

# TAYLOR & CO.

7, Tithebarn Street,

**LIVERPOOL**

TAYLOR & Co.

7, Tithebarn St. Liverpool.

Branches. } Manchester,  
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Las Palmas.

To enable Merchants to meet the keen competition of the present day we are prepared to execute indents at a very low rate of profit.

We have had 20 years experience of Liberian business and therefore well know what goods are suitable.

We also receive consignments of produce, which we have good opportunities of disposing of at the highest market prices.

Any one who does not receive our calendar of 1895 will oblige by applying for same.

## NOTICE!

The undersigned begs to give notice to the friends generally that he will be leaving within a few days for foreign parts, and that during his stay abroad his business in White Plains will be conducted by Mr. Thomas G. Fuller. He hopes that the patronage of the friends will be continued.

W. C. DENNIS.

## THE NEGRO EMIGRATION TO LIBERIA.

The American press acquaints us with fact that the Negro in the Southern parts of the United States is seriously considering the question of emigrating to Liberia.

The seventy eighth annual report of the American Colonization Society shows that that Society is in receipt of thousands of applications for aid to those who wish to leave the States and make their homes in Africa, Liberia being their objective point. It is fair to conclude that the Society could now do more in the way of sending out emigrants than it could in any period of its former history but for the regretted fact that it has not the money to do so.

It is becoming generally known among our people, there that the Colonization Society has not now the means to transport large numbers hither, so the people are organizing themselves into companies and clubs and societies for mutual aid and comfort, laying aside their savings, and otherwise preparing to come over at their own expense. It is apparent from the American newspapers that the "Liberian fever" is fairly raging all over the "South" and people express a determination to come over notwithstanding all the discouragements of those who oppose the movement.

We are in receipt of a little book or rather pamphlet of 62 pages published by Rev. C. S. Smith which opens up to us the condition of public sentiment upon this question and shows the attitude taken by different classes of our people there as well as that of many whites. According to this pamphlet the Rev. C. S. Smith is one of the most active opposers of the Liberian migration idea.

It will be remembered that this gentleman spent a few days in Monrovia, on his return trip from South and East Africa, and was handsomely banqueted by our leading citizens and officers of State here. He stated on that grand occasion that he had never been so highly honored upon any previous occasion. He was here in Monrovia only a few days and did not touch any other port in the Republic and it is matter of surprise that with such limited means of observation he could attain to the wonderful height of knowledge of all conditions here necessary to justify him in saying to those who wish to come here that "there are obstacles in the way like unto the gates of hell" and that "it is easier for a camel to go through the eye of a needle than for persons raised in (that) climate to become successfully acclimated (here). This will surprise thousands of our old citizens.

When the steamship "Horsa" was about ready to sail from Savannah, Ga, in March last he went all the way from his home in Tennessee to Savannah a distance of six or seven hundred miles, to prevent the migration if possible.

He put in requisition every force at his command even appealing to Mr. Carlisle, democratic Secretary of the Treasury, thus endeavoring to array the United States government against the sailing of a few persons who were anxious to change their residence. And yet through all he says a little further on in his "Afterthought"

*It begins to look as if the wages of the colored laborers in America will decline to a level with that of the native African in Africa. We are increasing in number while the opportunities to gain a livelihood are on the decrease. "Think on these things."*

The "Exodus" shows that the American Negro has been thinking and has arrived at a conclusion; that he has long been looking on both sides of the subject and has decided to leap. That he considers death no more formidable by the door of malarial or billious fever than by his door of starvation within sight of plenty, and of lynching.

The attitude of Senator Morgan of Alabama to the question should receive the serious and favorable consideration of every American Negro. This great man has long been favorable to appropriation to aid those who desire to come here. His bill offered in the United States Congress a few years ago made ample provision to this end but it did not pass. But with or without national or benevolent aid it is clearly discernable to the careful observer that the American Negro will come to Africa sooner or later.

The drops heralding the storm are already beginning to fall and some that are nowhere may live to see the downpour of immigration.

There are however certain things which ought to be known to every African leaving America for Liberia. He should not be deceived by the extreme views of either friend or foe. He should be told that money is a good thing to have always and every where; that this is a tropical country in which fever is the principal disease and that he should provide himself with suitable medicine that he can wear the same clothes here that he wears there; that he comes here to be an employer rather than an employe, and therefore ought to have if possible means to support himself and family for a year and that the best time to come is at the beginning of the "Dry season" — October, November or December — or even January, and February for he can then have time to get his land, clear some of it and be ready to plant his garden and crop at the coming on of the rains in April or May. He will also have good weather to build his house.

We might justly criticize the views of many persons who were royally treated here, who when they returned to America wrote books against the Country saying many things that are diametrically opposed to the facts in the case; but space and time forbid.

RAMESES.



Compliments of Alfred B. King,  
 Monrovia, Liberia, W. C. Africa.

# THE LIBERIA GAZETTE.

Vol 1. MONROVIA, SATURDAY, AUGUST 24TH, 1895. No 21.

**THE LIBERIA GAZETTE**  
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 "THE LIBERIA GAZETTE, MONROVIA  
 LIBERIA, W. C. A."

**T. W. HOWARD.—Printer.**  
**LIBERIA AT CHICAGO**  
 DURING THE COLUMBIAN YEAR.  
 IV.

One of the most interesting occurrences at the White City was the opening and dedicating the several buildings, pavilions and sections of the different foreign nations and the various states of the American Union. And I have fixed upon a few of these occasions, to spread before your readers, as Liberia was represented at nearly all of them. And as the state of New Jersey was the first to open her doors, I will describe the housewarming just as it occurred on the second day of May. The quaint little building at the north end of the fair grounds with its green window shutters, its covered porch and low doorway, swarmed with New Jersey people and a host of foreign guests who had been invited by the Commissioners and lady managers to attend a dedication of their building and a reception in honor of New Jersey's Governor, George F. Werts. Carriages blocked the street in front of the building and Columbian Guards in full dress uniforms stood on parade while the panelled door swung back and forth during the entire afternoon.

New Jersey's state flag, from its staff in front of the building, lazily flapped a salutation to all who walked beneath its folds. From 2 o'clock until the shadows began to creep over the grey waters of Lake Michigan a stream of visitors passed along the gravelled walk as guests of the state where mosquitoes find congenial homes and peaches grow as big as watermelons.

There was nothing formal in the reception tendered Governor Werts. It was a plain old-fashioned hand-shaking and exchange of congratulations over the fact that New Jersey was the first commonwealth to throw open the doors of her state building to callers. Lavish floral decorations were employed to lend their beauty to the attractiveness of the cozy interior.

They were to be seen in every nook and corner. Roses bloomed in the windows and on the mantels. Festoons of smilax hung in graceful loops around the balcony in the rotunda and palms nodded their green heads in every parlour.

On the second floor a mandolin orchestra played its sweetest strains, a minor accompaniment to the chatter of many voices. Governor and Mrs. Werts were assisted in receiving the guests by S. J. Meeker, President of the State commission; Walter S. Lenox, Secretary, and Treasurer of the state commission; Commissioners Houck and Cabell, and the following ladies:—

Mrs. M. B. Stevens, T. T. Kinney, S. G. Ware, M. T. Yardley, Misses Busselle, Rosa Murray, E. W. Roebing, M. T. Barrett, Mary T. Clark. In the Governor's party were his two charming daughters, Misses Eva and Hattie Werts, Miss Runyan and a number of gentlemen who were resplendent in gold epauletts, shining buttons and clanking swords. They were the members of the Governor's staff and none of them ranked lower than a Colonel. There was Adjutant General Stryker, dignified and martial in his bearing as the doughtiest warrior that ever flashed a sword from its scabbard. Inspector General Heppenheimer and Surgeon General McGill wore their gold lace with the indifference of men who have sniffed the smoke of battle from afar, and General Spencer carried his sword with the grace of a West Pointer. Colonels Adrian, Barrett, Huser, Bea'e, Dickinson and Van Cleef were also present to lend a martial aspect to the affair. Handsome women in handsome gowns were in the majority, however, and made their presence felt in many delightful ways.

**NOTICE**

Is hereby given to all persons indebted to the Estate of the late John Langley Grant to come forward on or before the 31st day of October next. And all persons to whom the said Estate is indebted will present their claims duly verified for settlement to the undersigned.

**W. O. D. BRIGHT,  
 T. C. JOHNSON,  
 Administrators.**

Monrovia, Aug. 1895.

As the guests were presented to Governor Werts and the receiving party they were conducted to the register and requested to sign their names. More than 270 autographs were inscribed in this eloquent little volume. Some of the signatures were undecipherable, especially those of the distinguished foreigners who dropped in to pay their respects to the Governor. Among those who registered were:—Comte de Balmcourt, Commissioner from FRANCE. George Lamalle, Secretary of the FRENCH commission, I. W. Beck, BRITISH commission, Oscar Mathresen and Arthur Leffer, SWEDISH commission.



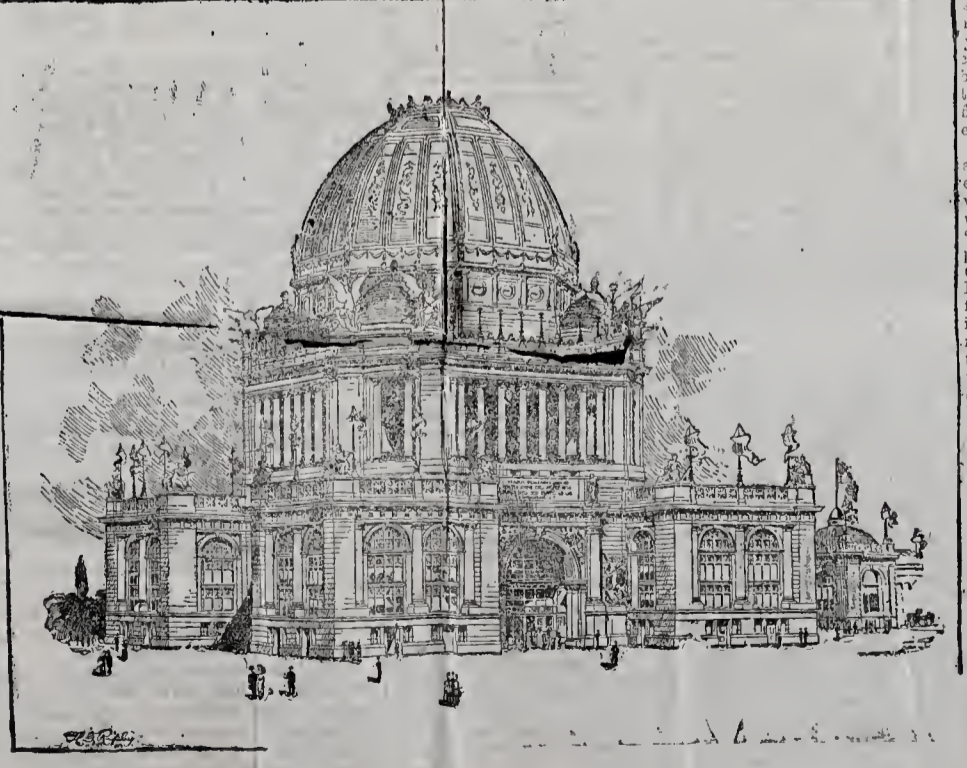
of the little state over which he holds sway. The building is one of the few erected by the states after the colonial style of architecture, it is a slightly modernized reproduction of the house at Morristown where General Washington made his headquarters during the days of the revolution. The guest enters the front door to be ushered into a large rotunda. Reception parlors are to the right and left of the rotunda, and two large parlors, a luncheon-room and two sleeping rooms occupy the second floor. In all its surroundings New Jersey's building partakes of the character of home. Its furnishings were contemplated largely by the women of the state.

The building will admirably fill its purpose of making an attractive club-house and headquarters for the people of New Jersey who come to visit the world's fair. In the center there is a large reception room with rose-wood furniture and Moquette carpet. Smaller rooms on either side of this main room are smoking-rooms on one side and a library and ladies parlour on the other. upstairs the center of the building corresponds with the arrangement below, except that there is an open space surrounded by a low railing, giving a view of the floor below. The floral decorations were lavish and tastefully arranged. The banisters of the main stair-

way were wound with smilax. The electric light brackets and chandelier were similarly decorated. American beauty roses were the flowers most used for decoration, and great bunches of them were placed in vases on the tables and in the window seats of the smaller reception room. One feature of the floral display was the way in which the refreshment table was made beautiful. It was spanned by arches of smilax, and between the arches there were big roses, placed on the edge of the table, the center being occupied by an immense salad dish, surrounded by other supplies for the luncheon. On a sideboard there was a liberal supply of wet things, and in the room beyond boxes of cigars were lying on the table in the center of the smoking room. There were no speeches made and the affair had but little of the disagreeable formality of the ordinary reception.

The next opening and dedication of wonderful attraction was that of the German large machinery exhibit in the Palace of Mechanics Arts. Germany opened her doors in Machinery Hall and invited the world to inspect one of the most interesting exhibits in Jackson park. This country leads all others not only in the production of ponderous machines, such as its great engines of war, but of those which require extreme accuracy and delicacy of finish, as in its engineering and astronomical instruments. This fact anguished the interest which always centers in the first display of unfamiliar articles, and a great crowd filled the entrance way, while the invited guests were making the preliminary inspection.

Germany has 50,000 square feet of space in this building but it is not enough. The exposition authorities thought 30,000 square feet enough to suffice at first, but they willingly granted more when they saw that so creditable a display was to be made, and floor space was added since. Chief Robinson said yesterday he thought he could find a way to grant the request for more room. He had been not only surprised but highly gratified over the exhibition the Germans had made, and he believed they ought to get almost anything they wanted. He called attention to the fact that they had observed a method which avoided the duplication of machinery of the same kind. One exhibitor only had brought a weaving machine one each a planing mill, paper ruler, match maker gas engine, electric motor sausage machine peasheller, saw mill, steam engine, etc. Not only was there one of a kind but the kind was the best in the empire. Mr. Robinson was proud of the exhibit and of the people who had done so much so quickly.



The German section is on either aisle of the main hall and immediately in front of the north central entrance to the building. It is the first that will be seen by four-fifths of the visitors who enter the building. It was in this main aisle that yesterday's exercises took place. They were introduced by the favorite national hymn, "Die Wacht am Rhein," played by the Garde du Corps band. HER KALL HALLER, royal inspector of foundries, who was placed in charge of the German machinery exhibit, told the guests the details of the installation were now complete and the exhibit would be shown as a unit for the first time. PRIVY COUNSELLER WEBMUTH, the German imperial commissioner, thanked Her Haller for his energy in placing the ponderous machinery and showing it in such a completed condition. He desired the guests to know that the exhibit was not intended to give a thorough understanding of the scope of the German mechanical industry and that the principal object in view was not the commercial advantage of the







country, but to afford a general idea of what Germany has done in this field.

"Because of the recognition already given us," he said, "we may say this purpose has been accomplished, and we believe the German machine industry is entitled by its display here to be placed on an equal footing with other exhibits from foreign countries. May this display also serve to enhance the total credit due to German industry in foreign countries, and may it also be an impetus to ourselves for further restless endeavor." Engineer Voss followed with the principal address. He said, I have been requested by the German exhibitors of Machinery Hall to tender their most sincere thanks to the directors of this great exposition for the favorable condition shown them in giving them this advantageous position in the center main entrance. They wish also to thank all those who in their official capacity have helped them to overcome the difficulties that presented themselves during the installation of their exhibits, and they beg to present their most cordial greeting to all engineers that have come here. We hope that our exhibits will give the world a correct idea of the capabilities of our German engineering works.

As our honored imperial Commissioner has already pointed out to you scarcely any of us have come here with the expectation of being able to secure such commercial advantages as would repay us for the great outlay and trouble involved in bringing so many hundreds of tons of heavy machinery to this distant though hospitable country.

The United States possess such an exceptional wealth of minerals and American engineers are such wide-awake business men that we cannot expect to compete with them in their own country. The fact of our having, nevertheless sent out such numerous and different exhibits is due in a great measure to the untiring energy of our commissioner and his officials, who knew how to touch the patriotic feelings and the ambitions of some of our leading manufacturers and to cause them to prove to the world that our industries have advanced as much as those of any other country.

Indeed ever since Germany has become one united empire our industries and our commerce have experienced a considerable increase, which is due, perhaps, not so much to our political standing as to our excellent educational institutions and to the military discipline that has permeated our industrial army. All great engineering works are the result of the combined effort of disciplined men. There is just as much foresight and perseverance required for carrying out a new idea as there is in conducting a successful campaign. The successful running of an industrial establishment as there is in the formation of an army.

There is as much pluck required for the completion of difficult and dangerous feats of engineering as there has been in any battle ever fought, and the results of a great invention are more important and more beneficial to humanity than even the greatest victory. In this sense, the conception and successful completion of the World's Columbian Exposition is a great victory, a splendid proof of the enterprise and resources of the people of the United States, who invited all the world to participate in this great event. I think that among all countries, Germany has been the one who responded most heartily to your invitation.

We hope, therefore, when the merits of our machinery are considered, you will bear in mind that only a small number of our manufacturers are here represented, and that we cannot therefore make much of a show against the great number of machines that have been sent by American manufacturers.

Nevertheless, we believe that some of the machines shown in our section will not fail to attract the attention of American and foreign engineers. As for future improvements, we are very desirous to learn from American engineers all that can be shown to be advantageous, and I do not think that there may be some points in our machinery that may be of service even to Americans. Indeed, this great assembly of most differently constructed machines in this Palace of mechanic arts, which is open to the investigation of so many intelligent engineers, is likely to produce a very fruitful exchange of ideas that may induce a period of great activity and perfection of machine construction in the immediate future.

Each exposition has led to special points of excellence. The London exposition had its still existing *Crystal Palace*, the last Paris exposition had its *Eiffel Tower*; the last *Electro-technical* exhibition of Frankfort-on-Main had its surprising results of the transmission of power over long distances and the application of the rotary current principle to the perfection of dynamo machines.

This great Columbian Exposition is too large to be measured by but one point of excellence. One of them is this great *Machinery Hall* with its contents. Another is the grand structure of the immense *Manufactures Building* and as a third I may mention the great *Ferris Wheel*.

The future will tell which of them constitutes the greatest advance of mechanic arts, and the future will also tell the merits of our *German Exhibits*. Whatever its verdict may be we hope it will be one that we may be proud of in the same manner as we are proud of those famous words: "*Made in Germany*" which now constitute the best known and most highly valued trademark of our German exports.

At the close of this address and a signal from Commissioner WERBAHN the great *Schieffelin* engine was started, which moved all the machinery in the exhibit and turned the immense *Siemens-Halske* electric motor connected with it. The visitors then made a careful inspection of the exhibit, learning first that the great engine was built in *Elbing, Prussia*, after the design of the engines used for German torpedo boats. It is a triple expansion engine making 100 rotations per minute, working with 180 pounds of steam pressure and producing 1,000 horse power. The dynamo connected with it is 12 1/2 feet in diameter and is the largest direct current machine ever made. It furnishes light for the German section, the terminal station, wooded island, choral hall and current for several hundred *Siemens-Halske* machines besides.

No one could take with the *German* machinery brought across the Atlantic and over a thousand miles of railway, but it is undoubtedly, in excess of \$500,000. The cost of transportation and installation has been enormous, too. One exhibitor alone, who shows planing machinery, says his exhibit is worth at home \$50,000, and that it has cost him \$40,000 to place it and put it in operation. Besides, he is maintaining his foreman and five men here. He says he is not here to sell machines, but to gratify his pride in showing Americans something new. Operators of planing mills will be pleased to learn that he has solved the problem of creating a smooth and finished surface of a board by the use of straight knives, over which the board is driven at a speed of 75 feet a minute. In this country planing by machines means no more than hewing off the rough surface with revolving knives; a carpenter uses a hand plane, sand paper, and elbow grease afterward.

A novelty and probably a very useful arrangement is the transmission of power by an endless rope. The rope takes the place of a leather belt, and the one in operation is 660 yards long and 1 1/2 inch in diameter. In winds around the driving pulley eight times and goes off on its tour of power transmission to the most distant part of the German section, dropping off en route to wind about a pulley here and there starting machines, winding itself in and out in a bewildering fashion and returning to repeat its endless task. It is an exhibit of rope as well as of the transmission of power; the exhibitor announces that he makes 4,000 tons of it annually.

### THE SCHIEFFELIN FAMILY. NEW YORK.

The great drug business of which the late William Henry Schieffelin was the head, was begun in New York in 1704, and the late senior partner of the firm was of the fourth generation from its founder. His son, William Jay Schieffelin, who was also of the firm, stands for the fifth generation. There is something reassuring in this continuance of a family in successful business in New York from father to son through more than a century. New York is often thought of as a hurrying city which uses families up, but here is one that has lasted, and the members of which have stuck to their business in spite of such temptations to quit as might naturally arise from ample means and a multiplication of opportunities to strike work and take to pleasuring. The Schieffelin who started the business came from Philadelphia, and perhaps he brought with him the dutiful persistence which has kept the firm going. Yet though he may have been conservative in his business methods, far from being an old fogey, since it is recorded of him that his partnership with his brother-in-law, Mr. Lawrence, was dissolved because Mr. Jacob Schieffelin desired to make certain commercial ventures which Mr. Lawrence did not care to share.

It is interesting to notice, in glancing through the record of the Schieffelin family which has formed part of some of the obituaries of the members of it who have died, that its representatives have never found it necessary to eschew trade for any social reasons. They have connected themselves by marriage in every generation with New York families of distinction, and yet the best known branch of the family to-day is the one which is most closely identified with the hereditary firm.

Another thing that is noticeable is that while Mr. Schieffelin's connection with business did not hinder him in early life from getting his full share of travel and adventure and from going to the war. In 1860, when he was twenty-four years old, he had led an exploring party across the Rocky Mountains, returning in time to go to the front with the Seventh Regiment in 1862. He continued in active service until the war closed. After that he devoted himself to the business of the Schieffelin Brothers, of which firm he was then a member, and which was succeeded by the firm which bears his own name.

Perhaps no one needs be reminded that to be a successful merchant in New York is a very considerable and satisfying career, which no man who is fit for it need desire to exchange for any other. But if any one has the impression that "business" is a species of drudgery which it is good for a family to be in as long as it needs money, and to get out of as soon as it has enough, a little acquaintance with the course of the Schieffelin family may help to correct that impression. A family that has a

great business in a great city has something more than a mere source of income, since it has a great machine, a great school, wherein the more promising of its young members can find first, the training that is needed to develop them, and next the opportunity to do something after they have learned how.

The one fault to be found with Mr. Schieffelin as a typical New York merchant is that he did not live quite long enough. He was only fifty-nine years old, and he died from the effects of acute dyspepsia. That was much too young, and dyspepsia, too, is a disease that exposes its victim to the presumptive reproach of having taken too little recreation.—*Harpers Weekly*.

We give publicity to this clipping from *Harpers Weekly*, because we have no doubt but that we have read it with a deal of interest.

We have read it with a deal of interest. The subject of this sketch for the first time having been introduced to him by his uncle HENRY M. SCHIEFFELIN, so generally known and revered throughout our Republic and who was our first *Consul General* and *Charge d'Affaires* to the United States Government; and after whom the Settlement on the Junk River is named, where he is still reckoned as a kind of patron saint. These great and good men pass away but their works do follow them and their names remain as a sweet and inspiring legacy to posterity. The name of SCHIEFFELIN will never die in LIBERIA.

### THE SOUTHERN NEGRO IN LIBERIA.

ONE of our few lady subscribers thus expresses herself on this subject:—

The 18th, and 19th, numbers of the *Gazette* strike me as unusually interesting. It does seem as if Africa is the target for the world to vent her spleen, and upon which to give outlet to her conceit.

Every body who wants to see himself in print fires a shot at Africa. And after all said and done no pigny human being can make small of this wonderful continent. I myself feel like firing a gun at the black Americans who twist their hair and use all manner of ridiculous decorations to make it straight; and then not satisfied with thus showing their weakness gathered through years of slavery, they besmeer their faces with flour and paste! They do not even stop here they must need follow the trend of prejudice of selfish, ignorant persons of the so-called dominant race and traduce the grand, beautiful, venerable, wonderful, heavenly land God Himself gave them! What say you Mr. Editor?

One grows heartily sick of the feeble battery of pens turned upon Africa, in the hands of blacks. The best of either class seems content to look on and listen.

Already there is a very heavy account to be settled at the Judgment Day with those who waste tons of paper and rivers of ink, saying nothing, or less than nothing. I do not wish my name added to the long list of those whom the Judge will call to account for this particular sin at the last day. I shall leave full enough to answer for otherwise.

I do not think that even the people who are born here realize fully what a grand and glorious thing it would be to make a success of this Republic. It needs not the vision of a prophet to point out the difficulties in the way of bringing to fruition the plan of this Republic.

Yes, American slavery is accountable for much that is alicet in a large class of Africa's descendants.

Unfortunately they bring it across the sea with them. One deplorable result of this subject training is the fact that the victims refuse to recognize merit in their own race. They can see or at least recognize no worth in their own race. The exceptions to this rule are those very few, who in spite of all, have placed themselves in the foremost ranks of civilization. Now, this servility is one of the largest stones to be removed from Liberia's rugged pathway as she struggles upward. I am not sure at all that I have made my meaning clear; and yet I believe you will understand.

### THE PROBATE COURT August Term.

The Court met on the 5th inst., His Honor C. T. O. King, Judge, presided. It adjourned on the 6th.

Deeds. The following Deeds were admitted to probate.

A Warranty Deed from Wilson Harris to A. J. Weathers.

A Warranty Deed from Mrs. L. C. Carney to J. Z. O'Connor.

A Warranty Deed from Henry Freeman to A. F. Smith upon being offered was objected to and laid over for further action;

Wills. The nuncupative Will of John Randolph was read, proven and admitted to probate. John Slocum was appointed Administrator of the estate with Will annexed.

The Will of J. M. Reeves having been proved was duly admitted to probate.

The Will of M. A. Aemey was then taken up and the subscribing witnesses being without the jurisdiction, their signatures and that of the testator was duly proved. Martha Young, sister of A. F. Johns first husband of the testator and the original owner of the property devised, contested the right of Mrs. M. A. Aemey to make a will, the principal objection being that she was married to an alien, she therefore had no right of citizenship. The objection was presented and the Will was admitted to probate. The objectors for good reasons ordered to be paid forward, in accordance with law, to the Court of Quarter Sessions. Hester Hux and the other objectors were fined and ordered to give security for their behaviour for obstructing the probate of a Will of *Hebas Corpus*. The Court was composed of a Green, and a Pratt cited why they had interfered with and show cause of Mr. Langley Grant, pleaded that the property of the Supt. of the District of Maryland, the order of having been proven that the Superior Court had no authority in the premises, a writ was ordered to give bond to come before the Court when summoned and to pay the costs of the proceeding. J. S. Pratt was discharged as he have no connection with the matter although present.

W. D. O. Bright and J. C. Johnson were appointed Administrators of the Estate of J. Langley Grant and the Court then adjourned until the first Monday in September.

### THE LIBERIA GAZETTE. MONROVIA, AUGUST 24TH, 1895.

#### THE SCRAMBLE FOR AFRICA.

Those who are conversant with the political and commercial spirit of the leading European powers, Britain, France and Germany, cannot fail to see, that African possessions constitute the bases of speculating ventures, and national aggrandizement to a very great degree. The dense and largely pauperized populations of those countries; the best thing to be done with their starving millions and the thousands of unemployed young men and women, are perplexing questions to leading European minds; however they find a bit of relief in the hope of the complete subjugation of the African Continent, and the making of this vast and fertile land, the God-given heritage of black men a rendezvous for the rabble of Europe. Already, the most available sections of the country are under the rule of Europeans, whose greatest interest in Africa, is wealth and personal emoluments, that cannot be obtained in Europe. France, owns, perhaps, more African territory, than any of the other European powers. Her territorial acquisitions have been rapid, which we are inclined to attribute, to the aggressiveness of that war-like nation. One thing however, to the great credit of France in her territorial achievements is the material advancement that she makes, in the pursuits of industry &c. She has constructed Railroads, introduced electric lights, built hotels and established sanitary laws. The same is true in a less degree, of Belgium and a few other European powers. England is somewhat behind along these lines, a fact of which she is aware, and manifestly for which she is ashamed, being the mother of Colonization in Africa, and the first religious and educational power of the world. But this epicurean greed for African possessions, carries with it weight, and is capable of producing serious results, so far as the black man is concerned, as it is reasonable to suppose, that Europeans are looking out for the future of their own race regardless as to what may be entailed upon the indigenous agencies of African soil. The over crowded condition of their own country, naturally make the more thoughtful classes seek an outlet, and Africa has become the ideal resort, as here all manner of fraud and debauchery can be practiced among and upon the natives with impunity. We are not unmindful however of the fact, that thousands of good people in England and not a few in Negro-hating America, have done deeds of kindness for Africa; many have lost here their lives, in the mission field, endeavoring to civilize and christianize the heathen; millions of dollars have been contributed by white people abroad for the redemption of Africa; but with all these marks



of kindness, deeds of valor, and good intentions, we seriously oppose the wholesale manner adopted, by which Africa is so rapidly passing into the hands of foreign powers. The question very naturally arises, after such serious consideration as the above, what are the civilized colored people of the world doing, to secure for themselves, an honorable heritage in Africa? what are Negroes for future along the line of national development? as a race laying the foundation of a wealth, power, and national ambitious state of Africa? Who among us can be so proud as to realize the precarious national existence, even of all this vast Continent, running up into hunchbacks and speckled skins? Liberia, a mere speck, on the West Coast of Africa, is all that the Colored man, can boast of, as belonging to civilized Negroes. This "Infant Republic" stands here, between two great rival powers—England and France, each of which has deprived her of valuable possessions, and threaten to take more, unless conditions laid down to snit themselves be complied with, on the part of Liberia. I regard the situation in Africa, as a serious one, respecting the future of the colored race. We may laugh and sneer at the alarm, we may implore the God of mercy, but we have a work to do, and unless performed and that quickly, and with precision we as a race, must pay the penalty. Liberians should guard with vigilance every interest of the nation; not a stone should be left unturned, in behalf of race progress, and national development. Though it may appear that we have abundance, and to spare; there was a time when Europeans thought likewise, but look to-day how those countries scramble for territory, in order to relieve the unpleasant pressure of an over-crowded population. Liberia is evidently passing through the transitional period of her existence; the ultimatum, is yet to be reached; the present period of her history, is fraught with weighty obligations; wisdom, discretion and advanced statesmanship are indispensable; if healthful results are expected in the future. Let it be the business of every citizen, male and female, to enhance every enterprise that tends to add dignity, influence, wealth and power to our Republic.

her citizens were once miserable BARBARIANS, HALF-CLAD and given to all manner of superstitious and idol worship. Places where now stand stately, church houses, and institutions of learning, were once the scene of wigwams, fetish worshippers and heathen temples. That once crude and BARBARIC nation, has by CONTINUOUS EFFORT been transformed into the most progressive, civilized and powerful nation upon the face of the earth. But England has passed through many awful scenes. She has spilt blood enough to float all of her ships of commerce and men-of-war. At times her ship of STATE encountered the most furious political, social, financial and religious storms; her national rudder has gone adrift, in the midst of tempestuous waters that threatened destruction. Cromwell the ROYAL PROTECTOR once swayed her government at will; he held the whole nation with an herculean grasp; he crushed her national neck with his IRON-HEEL; the country trembled, brave hearts faltered, while the nation's FLAG SWUNG AT HALF MAST. But by one mighty concentrated effort, on the nation's part, she broke loose the tyrant's hold and freed the country from "one-man's power." The old flag again floated from high mast and a bright future dawned upon the struggling people. The conflict went on; Napoleon ravaged dominions with the powerful armies of France; one great French empire embracing all Europe seemed inevitable but the gallant Wellington, won the fray at Waterloo and reclothed his country with the precious garlands, rudely rent asunder by hostile foes. But another foe stalked the land scattering desolation as it moved over the fair British Isle. It was the Papacy, that formidable foe, to the christian church.

**THE LATE PROF. HUXLEY'S THEORY.**

Prof. Huxley, though an acknowledged scholar, and exhaustless writer entertained some very stupid and groundless ideas about the creation and development of nature. He flaunted the theory of protoplasm in the face of the christian church and would have us believe that the first principle of life sprung from a mere structureless substance resembling albumen in chemical composition. Such an idea is not only contrary to our systems of theology, but it is a daring insult to Almighty God. If protoplasm forms the bases of life and material existence, then who created protoplasm? The first cause, only, can make the first form of life. Tom Paine, Voltaire, Huxley and Robt. Ingersoll have produced some very illogical and nonsensical arguments, in support of their pet theories. However, we are glad that christianity has become so deep seated in the hearts of the peoples of the earth, that Atheists demand but little consideration.

**THE ORGANIZATION OF THE AFRICAN M. E. CHURCH IN MONROVIA.**

The formal organization of the A. M. E. Church in Monrovia, will take place on the 2nd Sabbath in Sept. in the Presbyterian Church. At 11 o'clock a. m. preaching by Rev. W. H. Heard D. D. and Communion. At 3 o'clock p. m. preaching by Rev. A. L. Ridgel P. E. and reception of members. Revs. Irons, J. P. Lindsey, A. L. Brisbane, S. A. Bailey and other ministers will be present on the occasion and participate. The public is invited.

**JOHNSONVILLE NEWS.**

Mr. Editor:— Please allow space for a few words concerning our settlement. Our farms are growing nicely. Mr. R. H. Hart has a fine Orange grove and Coffee farm. Though he has not been in Africa but 4 years, he is able to gather considerable coffee &c. Most of the late emigrants are on their lands, have built houses and are improving their farms, generally. The Quarterly Meeting last Sabbath (Aug. 25) was a grand success. Elder Ridgel preached a fine sermon at 11 o'clock and Rev. Irons and Bailey preached good sermons at 3 o'clock and 7 o'clock respectively. The future seems bright. We are full of hope. Every family in Liberia should have your valuable paper. Elder Ridgel worked hard for the paper while in our midst last week. More anon. R. H. H.

**ARTHRINGTON NOTES.**

We spent a few days last week in Arthington holding our quarterly meeting, and transacting other church business. The meetings were largely attended and great

interest manifested in behalf of the church. Rev. Clement Irons, the pastor, had everything in order before our arrival, a thing seldom done by pastors and officers, in Africa, in the African M. E. Church. On Sunday an immense congregation was out morning, afternoon and evening. Rev. June Moore, the able pastor of the Baptist church at that place, preached a powerful sermon for us, in the afternoon. Rev. Moore is a whole-soul man, a true race worker just such as we need in Liberia. His business companion is not a whit behind in his line of work. Mr. Hill is an exemplary gentleman.

We always leave Arthington, with new inspiration to work for the race, for we see signs of progress, everywhere around that place. Comfortable houses, splendid church edifices, large farms of coffee, ginger, sugar canes &c. are all conspicuous about Arthington, and indeed, all along the St. Paul's River as far as we have seen. The capabilities of the race and the fertility of the country, is well demonstrated in the Arthington Settlement. The natural scenery of the surrounding country, is sublime; though broken by hills, valleys, rivulets and undulations, yet there is a charm in the general appearance of things that draw like magnetism.

Brewerville, however, for natural scenery is beyond doubt, a most glorious community. The country is level, rich in natural products, well watered, and healthy. A most invigorating breeze sweeps over the entire country from Brewerville to Arthington. On the high hills of Arthington there is a stiffness in the breeze, much the same as we have felt in the South Western parts of the United States—through Arkansas, Texas and the Indian Territory. When we escape the chills we always enjoy a stay at Arthington or Brewerville.

**THE LATE GENERAL R. A. SHERMAN.**

General Sherman, whose death was announced in our last issue was born in the City of Savannah Georgia, U. S. A., in the year 1808. He came to Liberia a youth and was trained as a mechanic. His steadiness and excellent character brought him gradually into notice and he was appointed by the late President Benson, in the year 1859, Clerk of Courts, Montserrat County. He was in 1862 promoted to the post of Collector of Customs at Monrovia, and Postmaster General.

From these offices Mr. Sherman retired in 1865 and commenced business in partnership with the late J. R. Dimery as Auctioneers and Commission Merchants. The firm of Sherman & Dimery was dissolved by the death of Mr. Dimery in 1885, but the business was continued under the name of R. A. Sherman.

In the Militia forces General Sherman served through all the grades until he reached the rank of Lieutenant in the First Regiment. He was in 1861 appointed Aide-de-Camp by President Benson. He thereafter served as Adjutant of the First Regiment and was successively promoted Lieut. Colonel and Colonel. In 1876 he was gazetted General of Brigade. He led several Military Expeditions, the most important being that against a section of the Vey tribe in 1871 and against the Greboes at Rocktown and Half Cavalla in 1893.

For many years he took a prominent part in the political movements of the country first in connection with the Whigs and for about 22 years as one of the principal leaders of the Republican Party. He however retired for almost the entire period to take office. He accepted the post of Secretary of War and Navy in 1894 and resigned that position upon failure of his health in the month of June last.

General Sherman was one of the founders of the Mechanic Society of Monrovia, the only institution of the kind in the Country and constantly attended and always took a warm interest in its prosperity and perpetuity. He was also a prominent Mason and presided over the Craft in the Republic for several years. He was a Trustee of Liberia College and the trusted Agent of the Presbyterian and other missions in Liberia. He was a hardworking and painstaking member of the community, who raised himself almost unaided to a prominent position in the Republic and his decease at the early age of 57 is a great loss the Country. General Sherman has had a large family, having been married twice, but only two of his children

survive, a son and a daughter by his wife Danieledda, daughter of the late Daniel J. Johnstone for many years a merchant of this City—a lady widely known and beloved for many excellent qualities throughout the Republic.

**NOTES.**

—We are proud that a number of our young men and women in Monrovia have decided to renew the crusade against the liquor traffic. For whiskey is one of the formicable evils against which we have to contend in this country. The lecture on Sunday Aug. 18th, by Rev. W. H. Heard, at the Baptist church, we are informed, was but the opening of the affray.

—Rev. A. L. Ridgel will visit Grand Bassa, Sinoe and Cape Palmas (D. V.) during the month of October on business and will receive subscriptions for the Gazette.

—Mr. Johnson of Johnsonville late of the United States is much pleased with Liberia, so he writes to the *International Migration Society of Ala.* Such men as Johnson will always do well in this or any other country where manhood is recognized.

—It is our desire to publish a first class paper, however, very much along this line, depends upon the patronage we receive from the public. It cost no little money to publish a news-paper. Will the people of Liberia send in their subscriptions to the Gazette, thereby enabling us to give them a readable paper.

—Rev. B. K. McKeever of the M. E. Church this city, has begun a series of meetings, during which, he hopes his church will be revived and sinners converted. He delivered an interesting discourse last Wednesday evening (Aug. 21)—subject—"A PRAYER-MEETING IN HELL." The church was well filled to hear the novel exposition of the word.

—Special religious services will be held under the auspices of the African M. E. church of this city, on Sunday Sept. 8th, at which time the Holy Sacrament will be administered.

—Miss Ida B. Wells the famous lecturer was married in Chicago Thursday June 28th, to Hon. F. L. Barnett a prominent lawyer of Chicago. Two years ago, Miss Wells lectured extensively in Europe, on the "Lynch Law" in America, and aroused the English people, to act in behalf of the oppressed Negro race in the United States. Mrs. Barnett is one of the foremost women of our race and we wish her a pleasant voyage over the nuptial sea.

—Rev. Clement Irons will soon have his little Steamer—*Sarah Ann*, ready to ply the waters of the majestic St. Paul's River between Monrovia and Millsburg.

—Dr. C. McKane of this city, is a graduate of Dartmouth College, U. S. A.

—Mr. Jessie R. Cooper has gone to England in search of health. We trust he will return much benefited from the trip.

—Mrs Fannie M. Ridgel opened a school for girls in the Mechanic's Hall Aug. 18th Terms reasonable.

—A monster Sea-Devil sports in the St. Paul's River, in the vicinity of Millsburg, causing at times, no little consternation among boatmen &c.

—We experienced great difficulty in reaching Monrovia on Monday owing to the awful rain that came down in torrents, nearly all day.

—Rev. A. L. Ridgel has accepted the position, of Assistant Editor of the Gazette, and will solicit subscriptions for the paper, as he travels over his district.

—There are six schools now in operation in Monrovia. A uniform method of teaching, appears to us, to be among the things needed to insure success.

In a future issue of this paper, we shall critically review the school system in Liberia, and offer some suggestions for the consideration of our readers.

—It is indeed strange and a thing to be regretted, that so few, if any, of our young men are preparing for the Christian Ministry. It occurs to my mind that a theological and medical department in connection with the Liberia College would be a great blessing to our country. Such additions could be made, with comparative little extra expense to the college.

**NATIONAL REFLECTIONS.**

(No. 2)

The military power of ancient Rome was simply marvellous. Under the reign of Trajan, Nerva, Adrian and the two Antonines the empire reached her zenith. Brave old Trajan led the conquering "Roman Legions" against the Kings of Bosphorus, Colchos, Iberia, Albania, Ostrhoene and even the Parthian Monarch himself accepted his diadem from the hands of the Roman Emperor. The independent tribes of Media and those of the Carduchian hills implored his protection and the rich countries of Armenia, Mesopotamia and Assyria were reduced to Roman provinces and groined beneath the imperial yoke.

But Roman power and influence was greatly hampered during the cruel reign of Commodus and his his immediate successors. Vicious, voluptuous, profligate and cruel Commodus wreaked vengeance upon friends and foes, possessing a heart more like that of a demon than a man.

Under his bloody reign human heads fell from chopping-blocks like chips before the wood-man's ax. Even his friends fell victims to his vicious intrigues, heavy taxation, extreme suffering, blood and carnage, were all peculiar, to this period of Roman history. There was a time, when imperial Rome had sunk so low in the scales of national importance, that she was sold at public auction, and was actually bought and owned by one man.

Thus it is seen that every nation has its transitional periods. One decade may be attended with peace and plenty; another decade may be fraught with war, pestilence, famine, and human misery.

Upon the scattered ruins of Rome, the European nations have established mighty Empires, Principalities and Republics. Among the European nationalities "Old England," stands first, in material development, education and religion. Her present greatness has been attained by one long and mighty struggle. She has been convulsed by both INTERNAL and EXTERNAL wars, poverty and ignorance once laid heavy hands upon her national shoulders,



**NOTICE!**

Notice is hereby given that Coy. C. Brown, Joseph D. Summersville, Alexander J. Woods, and J. A. Toliver who respectively reside in the County of Grand Bassa and Republic of Liberia, have formed a limited Partnership pursuant to the Provisions of the Revised Statutes of the Republic of Liberia for the opening and working of Mines and Mineral deposits in the Republic of Liberia and transacting business such as appertains to such operations.

C. C. Brown,  
J. D. Summersville,  
A. J. Woods,  
J. A. Toliver.

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**EDUCATIONAL.**

The young Ladies department of Liberia College has been opened in Monrovia.

Advanced courses of study in English, Science, Latin, Greek, French, and Music will be taught.

Principal, Mrs. S. A. King; assisted by Prof. J. C. Stevens in Physiology and Pedagogy and by the President of the Institution in History and Mental Philosophy.

For further particulars apply to the Principal.

The Preparatory Department for girls heretofore taught by Mrs. Jemie Sharp on the St. Paul's River will be continued at that point.

Monrovia, Aug. 24th. 1895.

**NOTICE!**

Cancelled postage stamps of Liberia purchased in any quantity for cash; also collections bought. Rare stamps for sale or exchange.

Henry A. Smedberg,

Station S., New York, U. S. A.

**NOTICE!**

The undersigned begs to inform his friends and Customers that since Mr. R. Börm left his Partner of the Monrovia and Cape Mount business has left Monrovia for Europe, he has entrusted Mr. Robert Hengst, the Agent from his Marshall business also with the procurement of his Monrovia business which the said R. Hengst will carry on in the same manner as before.

He hopes that all his good friends and customers will continue to patronize the business in the same way as they did before. His said agent will give them all the attention they are used to.

A. HEDLER.

Monrovia, August 1895.

**NOTICE**

Is hereby given, that every body indebted to the undersigned Firm is requested to make settlement on or before the first day of October, or to make necessary arrangements with the agent. All debts from said date will be delivered to the Attorney of the firm.

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Any one who does not receive our calendar of 1895 will oblige by applying for same.

**NOTICE!**

The undersigned begs to give notice to the friends generally that he will be leaving within a few days for foreign parts, and that during his stay abroad his business in White Plains will be conducted by Mr. Thomas G. Fuller. He hopes that the patronage of the friends will be continued.

W. C. DENNIS.

**NOTICE!!**

I want to purchase a few Bounty Land certificates and I take this opportunity of informing those who have them to dispose of.

can be seen at my residence at any time.

E. L. PARKER.

Brewerville, N. W. Ave.

August 27th, 1895.

**DR. W. H. HEARD'S LECTURE.**

Rev. W. H. Heard, D. D. Minister Plenipotentiary from the United States, to Liberia delivered an able lecture at the Baptist Church this City last Sabbath Aug. 17th. to an immense congregation on the subject of TEMPERANCE.

The Temperance Society could not have made a wiser selection. Dr. Heard is a *traveller*, hence is an example of what he preaches or advises on the great subject of Temperance. He has for years been a leading advocate of Temperance in the United States, and has accomplished great good for the cause. Dr. Heard though yet a young man has a remarkable history as an educator and minister of Christ.

He entered the ministry in the State of South Carolina and filled with marked ability some of the best appointments in that Conference. He was posted at Mt. Zion A. M. E. Church, Charleston, S. C. four consecutive years where he did herculean service in every department of the church work. The congregation reached its zenith; debts were liquidated and finance systematized and put on permanent basis. From Charleston S. C. the Doctor transferred to the Philadelphia Conference and was stationed at Allen Chapel, Phila. Here he was master of the situation. The church received new life; seats were at a premium at each service. He became the ideal man and preacher of Philadelphia. He was next appointed presiding elder of the Lancaster District Phila. Conference and sustained himself nobly in that responsible position; next he was appointed pastor of Old Bethel A. M. E. Church, the mother church of African Methodism. No man was more successful and more beloved by the people of that mammoth church than was Dr. Heard. At the expiration of the year the membership unanimously petitioned the presiding bishop for his return, but the petition was ignored and Dr. Heard was stationed at Wilmington Del., another famous charge, where he remained two years, and was appointed to Harrisburg the Capital of the great state of Pennsylvania from which place he was appointed United States Minister to Liberia by President Cleveland over a number of strong applicants among whom were several fair skinned gentlemen.

The degree of D. D. was conferred on Dr. Heard by Allen University one of the most prominent EDUCATIONAL INSTITUTIONS in America. He has been a member of three General Conferences and came near being elected "Business Manager" of the Publishing Department of the African M. E. Church at the last General Conference which convened May '92 in Philadelphia. Dr. Heard has been repeatedly mentioned in connection with the bishopric and we only hope that he may be elected to that high and responsible position for it is our candid opinion that he would magnify the office.

We congratulate ourselves on having such an able gentleman in our midst to help develop the higher elements of our nature especially among the young people of Monrovia and Liberia generally.



Compliments of Aug 13 1895

# LIBERIA GAZETTE



Vol II.

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No 1.

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A TALK WITH A LIBERIAN WHO IS NOW IN  
THIS COUNTRY

**DR. BLYDEN SAYS HIS FELLOW-COUNTRYMEN  
EXPECT AND DESIRE CLOSER COMMERCIAL  
RELATIONS WITH LINGEE AND MARYLAND—OPPORTUNITIES FOR THE  
NEGRO IN AFRICA—MATERIAL  
PROGRESS.**

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A. L. Ridgel.

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ed paid for at the rate of \$ 1.00 per Letter if inserted.

Address; Editors Gazette, Monrovia; Subscribe for New Year.

### NOTICE

Is hereby given to all persons indebted to the Estate of the  
late John Langley Grant to come forward on or before the 31st  
day of October next. And all persons to whom the said Estate  
is indebted will present their claims duly authenticated for settle-  
ment to the undersigned.

W. O. D. BRIGHT,  
T. C. JOHNSON,  
Administrators.

Monrovia, Aug. 1895.

shores, steamers from all the powerful ports of  
England, Germany and Spain and sailing vessels  
from Holland.

"President Cheeseman, who has just been  
elected the third time, twice unanimously, has  
given evidence of the highest qualities of state-  
manship. All departments of the public inter-  
ests in Liberia have felt his influence for good.  
He has put the military, which is a militia sys-  
tem, upon an effective footing and has placed  
two small steam vessels of war on the coast for  
the maintenance of order among the tribes and  
the protection of the revenue. He was born in  
Liberia of colonist parents and has never been  
out of Africa.

"Neither France nor England is disposed to  
stop the progress of Liberia on the African con-  
tinent, if she is able to advance in the interests  
of civilization. I do not consider that the re-  
cent treaties, will make any change in the polit-

ical or commercial status of the Republic.  
There is still ample room for material develop-  
ment, and there are more reliable guarantees for  
peace and order among the neighboring aborigi-  
nes.

**FORTUNES IN COFFEE.**

"I think that American capitalists, white or  
colored, could not do better than to invest in the  
culture of Liberian coffee. There are several  
citizens of Liberia who emigrated from this  
country a few years ago with hardly any money  
to start with, who by industry, perseverance  
and economy, are now comparatively wealthy  
through the culture of coffee. Liberians are anx-  
ious to have Americans invest in the Republic,  
for they look upon the United States as, after all,  
their mother country, with which they are con-  
stantly longing for closer commercial and indus-  
trial relations. Yet while European merchants

are vying with each other for the trade of the  
country, United States enterprise is represented  
only by the precarious visits to Monrovia, of one  
American sailing ship from New York.

#### MARYLAND AID TO LIBERIA.

Some years ago, it was thought that Baltimore  
would become the great American depot for the  
West African trade through Liberia. Maryland  
has done more than any other State for the up-  
building of the Republic. One of Maryland's  
prominent citizens, the late John H. B. Latrobe,  
was connected with Liberia from its foundation,  
and for more than seventy years labored for its  
success, with undoubting faith and unremitting  
energy. As is well known, he occupied the posi-  
tion of President of the American Colonization  
Society for more than thirty years, and during  
the most important period of American history,  
as that history has affected the African race,  
his labors and utterances during the whole of  
that critical time were marked with a prudence,  
a sagacity and a statesmanship which command-  
ed the confidence and respect of all parties, and  
maintained for the cause of African colonization  
the prestige and dignity which were gained for  
it by the eminent men who had preceded him,  
in presiding over the destinies of the society.

"Another of Maryland's citizens to whom Li-  
beria owes an inextinguishable debt of gratitude  
is the late Dr. James Hall, who was the founder  
of the Maryland colony at Cape Palmas, now  
one of the counties of the Republic. Dr. Hall  
may be called the Leonard Calvert of Maryland  
in Liberia, which he settled in 1834, the two  
hundredth anniversary of the landing of Calvert  
at St. Mary's City. He was the first governor  
of that colony, and by his wise and just dealings  
with the aborigines won their respect for the  
colonies and their support in the effort to intro-  
duce strange customs and habits into their coun-  
try. The older natives and colonists with whom  
his name is a household word, still speak of him  
with deepest gratitude and affection. Dr. Hall  
was for many years editor of the Maryland State  
Colonization Journal, which was a glory and a  
defence to the cause of colonization. A public  
school, in a prominent part of the capital city of  
Maryland county, Liberia, which bears his name,  
serves to keep alive in the minds of the rising  
generation the memory of this great man and  
the Republic.

"Still another Marylander whose interest in  
and benefactions in behalf of Liberia will never  
be forgotten was the late Moses Sheppard, well  
known to the last generation of Baltimoreans  
for his benevolence and practical interest in ev-  
ery good work.

"Two of the Presidents of Liberia, whose ad-  
ministrations left an indelible impression for  
good upon the youthful nation and whose able  
state papers are printed in the published records  
of the American Colonization Society, were  
born in Maryland. They were Stephen Allen  
Benson and Daniel Bashiel Warner.

"In view of these interesting facts it is natu-  
ral that Liberians should look for greater com-  
mercial intercourse between Maryland or Balti-  
more, and Liberia than has been maintained dur-  
ing the last twenty-five or thirty years." *The Sun.*

#### THE GOVERNOR OF SIERRA LEONE IN LIVERPOOL.

CULTIVATING RAILWAYS AND  
CHECKING THE LIQUOR  
TRAFFIC.

(Liverpool Daily Courier, Aug. 2nd 1895.)

At the invitation of the members of the  
African Trade Section of the Incorporated  
Chamber of Commerce of Liverpool, his  
Excellency Colonel Fred Cardew C. M. G.  
Governor of Sierra Leone, delivered an ad-  
dress in the board room of the Chamber on  
the subject of "Railway Schemes for the  
colony of Sierra Leone." Mr. Ellis Edwards  
chairman of the section presided, and  
amongst those present were Colonel Alfred  
Kirby, Mr. Charles M'Arthur, (president of  
the Chamber of Commerce), the Liberian  
Consul at Manchester (Mr. J. K. Schofield),  
Messrs John Holt, Alfred L. Jones, J. P.  
Hon. T. E. Bishop, (Sierra Leone), S. O.  
Lardner, J. P., (Sierra Leone), Anstiel Ham-  
nuil (Gambia), Captain Welsh, Captain Keene  
A. Sinclair, J. T. Bradbury, W. N. Brough,  
T. B. Sinclair, F. Radcliffe, W. J. Davey  
Alton Edwards, Hinton Spalding, William  
Todd, G. B. Zochonis, J. Tonnicliffe, T.  
Garnett, John Gibbons, G. A. Moore, C. G.  
Morris, H. Miles, E. Bowes, A. H. Rigmaiden,  
G. Hutchinson, D. E. Pettit, H. J. Hampden,  
Jackson, J. Wortherspoon, J. Pooley (U.S. Consul  
Sierra Leone), L. Solomon, H. Solomon, A. M. L. Fabet,  
Henry Tyrer, Geo. Macanley, Mr. String, C.  
Smith, J. Manning, P. Davey, H. Handley,  
J. Moore, W. A. Flanikan, Alex. Armour,  
Thomas H. Barker (secretary.)

The chairman said he had the greatest  
pleasure in introducing Colonel Cardew

Rev. Dr. Edward Wilmet Blyden, Liberian  
Minister to Great Britain, who is on a visit to  
Baltimore is an enthusiast on the subject of  
the "material development" in regard to  
question, as to what has become of the colored  
emigrants who sailed from Savannah four months  
ago for Monrovia on the steamer Horsa he said  
yesterday:

"When I left the African coast six weeks ago  
some of these emigrants were doing well and  
others not so well. Some were discouraged and  
others had gone to work in earnest to do some-  
thing for themselves and the country. I heard  
that some had returned or were about to return  
to America.

"There will never come a time in the history  
of Liberia," continued Dr. Blyden, "as there has  
not yet arrived a time in the history of the U-  
nited States, when all the immigrants in those  
countries will be satisfied to remain. There are  
still currents of adventurers crossing each other  
every day between the United States and Eu-  
rope. They come and go, but these accessions  
and recessions do not materially interfere with  
the material life of their countries

**AD EDUCATIONAL PROCESS.**  
"Meanwhile, let such educational operations  
go on as are calculated to increase the Negro's  
desire for intellectual and material improve-  
ment and physical comfort, and his independency  
and self-reliance—qualities which, whether he  
goes to Africa or stays in America, will fit him  
to act well the part which by divine appointment  
has been assigned to him.

"I believe that at some future time there will  
be a large exodus of Negroes from the United  
States to Africa, but not now—not, probably,  
for generations to come. There are lessons to  
be learned in the house of their bondage, both  
by the Negroes and their former masters, before  
a large exodus to Africa would be anything but  
a peril and a stumbling block to the cause of  
genuine African progress. Enough will go  
to keep the way open and to produce a healthy im-  
pression upon the stagnant barbarism of the Af-  
rican continent, but not enough to make the  
slightest impression upon the numerical statis-  
tics of the Negro population of this country.

**POLITICAL DEVELOPMENT.**  
"There is one remarkable fact in connection  
with this limited deportation of civilized Ne-  
groes to Africa, and that is, that they have, al-  
most unaided, brought into operation upon that  
coast, which they found a little more than two  
generations ago, in a wild and savage state, such  
agencies, political, commercial and industrial,  
that they were thought worthy, about fifty years  
ago, when the last white Governor left them, to  
be received into the family of nations, have ever  
since been performing the functions of national  
life. They are in treaty relations, with all the  
great powers of Europe, with the United States  
and other American nationalities. They have  
diplomatic and consular officers in Europe and  
America. Commercially they attract to their



who he remarked, was fully acquainted with the capabilities and wants of Sierra Leone. Colonel Cardew had travelled much in the interior, and had acquired an extensive knowledge of the country and people. His Excellency was convinced that railways into the interior were urgently required, and that there were good prospects of their ultimate success as investments. They must not, however, forget that few railways, even in this country or in India, paid directly in the first instance. But they did so by promoting trade and by increasing revenues, to say nothing about their civilizing power in a country like Africa. Railways in West Africa were a necessity of the times, and they must have them. (Hear, hear.) They would add immensely to our political influence and put an end to many petty wars that occurred in the interior. They would further benefit our trade with Africa, and through that trade many industries and manufactures in this country. This country was the last in the field in their construction. France has 150 miles of paying railways at the Senegal; Portugal by this time has over 200 miles at Loanda, with satisfactory and increasing receipts; and Germany was undertaking a line at Walfish Bay. Personally he was in favour of railways being made in all our West African colonies, but especially at the Gold Coast, Lagos, and Sierra Leone.

Colonel Cardew, who was cordially applauded, made a brief explanation of the physical features in the country, and stated that peace prevailed throughout the Protectorate, except along the border on the Liberian side, where there had been a few disturbances and petty wars. The slave trade had practically ceased within the Protectorate. There might be instances of secret buying and selling of slaves, but the open traffic was no longer possible, owing to the close supervision of the frontier police. The depressed condition of the trade was not due to any diminution in the produce of the country, which was greater last year than it had ever been before. Far more traders were now engaged in commerce, and consequently there was keener competition and a much smaller margin of profits all round. Whether railways were constructed in the direction reported on by Mr. Shefford, or due eastward, or to the southeast, the question of traversing the broken and hilly country which formed the base of the railway was to be extended to tap the resources of that country—an object which should be the final purpose of any projected line. A recent tour had convinced him of the desirability of projecting the railway through the Upper Mendi districts rather than toward Buibuan—that is to say, through the southern portion of the Protectorate rather than the northern. The northern portion was on the whole inhabited by a more sober, industrious, and intelligent people, and a people, a large number of whom were born traders. But on the other hand, the soil was less productive and the trade more or less dependent on the produce which came from the interior rather than from the soil itself. Again, such produce as did come down and which, with the exception of the cattle, consisted principally of rubber, gold and ivory, was not of such a bulky nature as the products of the northern portion, which included palm kernels and oil and timber and therefore its transport would not be so remunerative to railways. Though he believed that there was but little or no mineral wealth in the Protectorate, and that they could never expect a sudden rise in the prosperity of the country, still he was of the opinion that by judicious administration, a well ordered and disciplined police force, particularly instructed to foster trade, the prompt suppression of any slave trading, or interior tribal disturbances and the encouragement of the natives by every means to reoccupy wasted and deserted districts, giving them, where necessary seed rice to sow their farms, there would be a steady development of the resources of the country and a marked increase in the volumes of trade. One means to these ends was to encourage and instruct the natives in the cultivation of such products as were left to nature to develop. Perhaps the foremost was to increase their wants. As long as they were few, it was obvious they would only produce just sufficient to supply them, but as they increased, so would the products, be forthcoming to obtain them. It was quite possible that at first the railway might be financially a failure, but there was no doubt that it would enormously develop the resources of the country. Moreover, a railway would be valuable for the purpose of administration and military control. Colonel Cardew added that the liquor traffic was intimately connected with the welfare of the hinterland. Unquestionably the importation of spirits into the interior did great harm. Its entire prohibition on the West Coast, was impractical but by concerted action with other powers possessing colonies on the West Coast it would be possible to charge higher duties for spirits and thus reduce their consumption. Sierra Leone was not so rich as her sister colonies, but the country comprised a large population of Christianized and civilized Negroes, who

might perform exceedingly valuable work as settlers in the interior.

Mr. M'Arthur proposed a hearty vote of thanks to Colonel Cardew, and said it was important that the liquor traffic should be so regulated as to remove evils which flowed from it. That result would not only be conducive to the well being of the natives, but would in the end, promote legitimate trade.

Mr. Alfred L. Jones, in seconding the motion, said that Liverpool Merchants would have no objection to an increase in the duties on spirits as long as those duties were properly applied. It would be disastrous for them to increase their duties as long as their neighbors adhered to the present figure, and as his Excellency had indicated any arrangement of that kind must be made by concerted action. He thought they ought not to hesitate about the construction of the railway. Liverpool had long agitated it, and they ought to let the Government know that they were getting impatient. (Hear, hear.)

Mr. John Holt as one who has visited the West Coast, emphatically asserted that the reports of the fearful delinquency of the natives in consequence of the liquor traffic were grossly over-drawn. (Hear, hear, and a voice: "Quite true") Personally he would like to see the government take the monopoly of the sale of spirits. They must at the same time be careful about increasing their duties, or they would offer additional inducements to the native to distil his own spirits.

Mr. Zochonis (Manchester) supported the motion, which was carried, and his Excellency, in reply, said he thought there was no danger of the natives distilling spirits. They would probably content themselves with palm wine, which had served their purposes so long.

The proceedings concluded, with a vote of thanks to the chairman.

LIBERIA AT CHICAGO

DURING THE COLUMBIAN YEAR.

IV.

The novel things catch the eye of the public first, so the maker of machinery for the production of matches had a great crowd around his exhibit. He places a section of cotton wood logs two feet in length and twelve or fifteen inches in diameter in one of the machines, a few girls only, turn on boxes of matches at the opposite corner, turned out and ready in every respect for the market.

The daily products is from 30,000 to 40,000 boxes. The exposition authorities will not permit him to use an inflammable substance for the heads of the matches, but he has a counterfeit material which illustrates the process completely.



FORESTRY BUILDING, Columbian Exposition.

the hand, and said she was the sister of the woman who wrote "Uncle Tom's Cabin." Mr. Douglass raised his eyes upward and uttered a fervent prayer. The whole audience was deeply moved.

At 1 o'clock Governor Smith, his staff and a lot of prominent New Hampshire people were met at the west end of Midway Plaisance by the Iowa Band and a company of Granite State veterans in Continental uniform and escorted with Military honors to the building. There the party was received by the State Commissioners, and shown to rooms on the second floor. The exercises were conducted from a landing on the stair-way leading to the court balcony. At 2 o'clock Captain E. M. Shaw, Executive Commissioner, introduced the Rev. Franklin M. Fisk, who opened the exercises with prayer. Charles H. Ainsden, President of the board, could not be present, but sent his address, and it was read by Frank M. Roberts who in presenting a golden key decorated with white and yellow formally turned the building over to his Excellency.

The Governor was warmly received and he made an eloquent speech. In substance he said: We are a thousand miles away from home in this marvelous metropolis of our great West to celebrate the 400th anniversary of the dis-

covery of this continent by that bold Genoese navigator Christopher Columbus. His own most extravagant dreams and expectations would have been fully satisfied if he could have seen what we now behold. Genoa and Venice were beautiful even then in his own time. Spain enriched by the genius of the Moors, contained gorgeous palaces and castles, but they all pale into insignificance before the grandeur and the beauty of this extemporized magic "White City" on the shores of this noble lake. This pretty and commodious house Mr. Commissioner you have in your official capacity and in behalf of your colleagues just presented to the State, and in my official capacity I have the pleasure of accepting it in its name. You have given me the key the symbol of possession, and I, in return, now bid all the sons and daughters of New Hampshire welcome. And the welcome is extended not only to the residents of our State but to all those who have ever claimed a residence with us and to their children, and most heartily to the sons and daughters of New Hampshire residents in Chicago.

This building is neither so large nor so costly as some of its kind but its exterior is symmetrical and graceful; patterned after the Swiss, and properly so, for we are the Switzerland of America. It is evident that the Commissioners have used the somewhat limited sums at their disposal to the best advantage, and deserve much praise and credit. They also deserve our praise and gratitude for the push and energy that have characterized their

Paper ruling in America is done by the slow pencil process, and usually in one color only at the same time. A German exhibitor has a machine which not only feeds itself with sheets cut in advance to the desired size, but rules both sides in three or four colors at once. Gas engines are a prominent part of the exhibit, the production of these machines having been brought to a higher degree of perfection in Germany than in this country.

Friedrich Krupp, the gun-maker, of Essen, was unable to transport one of his armored towers, so he is having a great painting of it made on the north wall of the building by Artist Seliger.

A Leipzig firm shows wood-working machinery in which is a hand saw forty-six feet long, held in place by a wheel on the inner lower circumference weight 6,000 pounds. It is said to be able to cut through a log six feet in diameter at the rate of 120 feet per minute.

There are compound engines which permits the entire pipe system with the cylinder-shaped firebox to be taken out of the boiler for cleaning purposes.

Other exhibits contain machines for sawing iron plates, milling machinery, distilling and sugar manufacturing machinery, rollers, and friction calenders and paper pressing machines. What will pass for a curiosity is a pea shelling machine which does the work of 120 women. Among those who attended the opening, besides the members of the German Commission, were, Ibrahim Hakky Bey, Imperial Commissioner from TURKEY. Alfred B. King, Commissioner from LIBERIA.

Chiefs Allison, Smith and Robison of Manufactures, transportation and machinery buildings, respectively. Chief Skiff, of mines and mining. Superintendent of Installation Buchanan, Director Collins and Professor Putman of fish and fisheries. Chief Peabody, of liberal arts. Chief Sanuels, of horticulture. Moses P. Handy, Mayor Bracket and Governor Hoyt, of the committee on awards.

Every fair official experienced gratification at the display made by Germany. Governor Hoyt particularly indicating pleasurable surprise. The next dedication in order was the very pretty building of the Granite State.

New Hampshire dedicated her State Building in Jackson Park with great eclat. Speeches were made by Governor John B. Smith, Judge Robert M. Wallace, John Mc Lane, President of the Senate; Robert N. Chamberlain, Speaker of the House of Representatives, Henry W. Blaine, Col. Frank G. Noyes, John W. Ela and Fred. Douglass.

was witnessed an interesting and highly dramatic scene. John W. Hutchinson had sung the "Old Granite State" and was encored, but instead of singing again he called for Fred. Douglass, who made his way to the platform and gave the audience a short talk. As he was about to retire Mrs. Isabella Deecher Hooker, descended from an upper balcony, seized him by

with and for their management of the State's exhibit, which is a creditable one.

The great manufacturing establishments of our State have creditable exhibits. We are proud of the products of the looms of Manchester, of Dover and other centers of the cotton industries. In the products of the farm and dairy New Hampshire is represented. Our beautiful scenery and the many natural attractions of the State have not been forgotten, and are sure to receive marked attention and a wider advertisement. Our State has been doing exceedingly well. There is not so much a desire on the part of our young men to go away. They find opportunities at home. The flourishing and growing manufacturing cities offer almost every advantage to the farmer to honorable work, whether of the head or of the hands, that can be found anywhere. Our State is a good State to be born in, always was. It is also beginning to be regarded as a good State to stay in and not to emigrate from. One thing distinguishes Every son of New Hampshire, he is always proud of his State, small though it may be; and he is inclined to be chauvinish. He thinks nobody is so good as a New Hampshire man. This is well.

Judge Wallace, Lieutenant Governor Mc Lane, Speaker Chamberlain and Senator Blair all talked of New Hampshire's proud position as a liberty loving common-wealth, of its freemen, and its manufacturing interests, its politics and business standing, and the widows of the Exposition. John W. Ela spoke for the sons and daughters of New Hampshire living in Chicago and the West and extended a hearty welcome to the people of the old State who come to see the Fair. After the dedicatory exercises Governor and Mrs. Smith held a reception and shook hands with every body.

The building inside and out was handsomely decorated with flags and bunting. We will close this feature of the Columbian Exposition by giving your readers a brief account of the opening and dedicating the OTTOMAN PAVILION in Jackson Park.

"Long life to the Sultan! May prosperity attend his descendants forever" Under this Arabic inscription placed above its portals the guests who assisted in the formal opening of the Turkish Building passed. Not many of them knew that this was the meaning of the queer characters, and even if they had been plain every day English they were too busy admiring the gorgeous costumes of the Turks and Syrians who lined the passageway from the building to the road to have grasped their meaning. They were met by the members of the Ottoman Commission and escorted past the doors on which the crowd of spectators gathered with great eagerness to change greetings and compliments with H. H. Ibrahim Hakky Bey, the Imperial Ottoman Commissioner General, and Akhmed Fakri Bey, the Imperial Ottoman Commissioner, they were directed into the office of the Commission, which for the occasion had been transferred by the liberal use of rich Turkish divanets, divans, and cushions into a luxurious tea room. The second Regiment Band during the afternoon played all sorts of national airs, ranging from the Russian hymn to Yankee Doodle.

In the tea room guests reclined on Turkish cushions and were served with refreshments from inlaid Turkish tables. There were no formal exercises, the popping of corks taking the place of speeches. After the light repast people inspected the beautiful articles sent by the Turkish Government to the Exposition. Charles Herrobin, H. T. Pashanah, Sabit Bey, and Mahomet Bey, assisted in receiving. There were about 500 guests, including the foreign and State Commissioners.

The Ottoman building is a copy of a fountain just opposite Babilunayouni in Constantinople. Every bit of the elaborate wood-work that decorates it was carved in Damascus, and so intricate are the designs that twenty work-men were employed six months in completing them. The structure is square and has a flat projecting roof on which there are four minarets. Carved panels of walnut wood inlaid with mulberry and mother of pearl adorn the facade of the structure.

GENERAL R. A. SHERMAN'S

Funeral

VAST PROCESSION, IMPOSING CEREMONIES.

MILITARY, ESCORT, MASONIC DEMON-

STRATION,

Dr. G. W. GIBSON, S. ETCOY & Co., &c.

General R. A. Sherman died in Liverpool England Aug. 6th, whither he had gone in quest of health, having been a sufferer for more than ten months past. His devoted wife was with him, when the end of life, or rather existence came, and succeeded in having his remains, brought to this City (Monrovia) for interment. The Steam Ship Benguela, dropped anchor in this port Monday morning Sept. 2nd, and floated her flag at half mast, which gave information that



WEST COAST LINE STEAMSHIP



the corpse was on board. Soon boats were off for the steamer and crowds began to gather on the wharf, which soon became a scene of surging humanity. The body was carried to the Honro Resideneo, where it lay in state, until Tuesday 3rd, inst 2 o'clock, during which time, it was viewed by more than a thousand persons.

The body was encased in a handsome polished Oak Casket, with heavy brass trimmings. The floral decorations consisted of several beautiful wreaths, two of which were the gifts of white friends in England; two were presented by a number of small girls in Monrovia, who also, sang two touching selections, in honor of the worthy dead. Under the Casket were scattered flowers, in gifts of various friends. Hon. Arthur E. Boyle, Mrs. M. H. Williams and Mrs. J. R. Travis all contributed appropriate floral decorations. A beautiful floral cross, presented by Mrs. Travis, and Mrs. Williams, rested at the head, above the Masonic eagle. Tuesday at half past 2 o'clock p. m. the Casket was removed to the M. E. Church, where the ceremonies were performed. The Masonic procession led the way, followed by the Pall-bearers; Mrs. Sherman leaning on the arm of her son with her little daughter, Augusta, followed closely behind the Casket. Then followed the relatives and friends. Mrs. Sherman betrayed the deepest grief and physical exhaustion. For months she had nursed her husband, as though he had been a child; accompanied him to England, witnessed the last moments of his mortal existence—had his remains brought home, and for a day and night, she had received relatives and friends, and now she goes to bear the last tribute of respect over his remains; all this, was quite enough to prostrate any ordinary person. But Mrs. Sherman is a noble woman; one of the highest type, in every respect.

The Methodist Church, was packed to density. The vast throng that had come to witness the funeral ceremonies, would have filled two such houses.

Rev. Robert Deputie, of the Presbyterian Church announced the opening hymn which was sung with pathos, by the Choir and congregation. Rev. H. Cooper offered a touching prayer. Dr. W. Gibson D. D. delivered the funeral discourse from Deuteronomy 9th Chapter 10th, verse. Dr. Gibson began by saying: "An acquaintance of 30 years, may account in part, for my occupying this position to-day. I am glad to contribute my part to the duties of the hour. I have known Bro. Sherman for 30 years. This long and intimate acquaintance has stolen in upon my affections, and has developed into respect and reverence. He came to this country years ago, a poor carpenter, with a mother and two sisters dependent upon him for support. As young as he was, he entered manfully upon life's work, and step by step he rose, until he became one of our most worthy citizens. As a carpenter he took high rank and was never ashamed to be identified with that craft. He was one of the founders of the Mechanic Society, an institution that has been greatly developed and honours the respect of all. As a trader he soon displayed marked ability; beginning in an humble rented store he advanced to the front rank among Liberian Merchants. His business was extended along the coast and his influence felt throughout the Republic.

Bro. R. A. Sherman was not only an industrious carpenter, progressive merchant, but he was also, a great military man. Beginning as a private soldier, by dint of courage, he rose to the highest position in the military department. Said the speaker: "We have lost a great man. General Sherman's life and achievements are examples, that the young men of Monrovia and of Liberia should follow; just what General Sherman accomplished, other young men can accomplish, by industry, patience and perseverance. We have before us great military duties; weighty government obligations; great economic, social and religious issues that demand immediate and careful consideration.

"Will the young men of Liberia awake to the duties of the hour? The destiny of the country, to a great degree, lays in your hands."

The above is in substance the exordium of Rev. Gibson's very excellent sermon which we had hoped to get in full, but owing to the awful press for room, we became confused in our notes, hence must be content with a mere sketch of the sermon.

At the close of the sermon, the following selection was rendered by the choir with telling effect:

Solemn strikes the funeral chime,  
Notes of our departing time:  
As we journey here below,  
Through a pilgrimage of woe!

Mortals, now indulge a tear,  
For mortality is near!  
See how wide her trophies wave  
O'er the slumbers of the grave!

Here another guest we bring,—  
Scraps of celestial wing,  
To our funeral altar come,  
Wait this friend and brother home.

There, enlarge, thy soul shall see  
What was veiled in mystery;  
Heavenly glories of the place  
Show his Maker face to face.

Lord of all below—above—  
Fill our hearts with truth and love;  
When dissolves our earthly tie,  
Take us to Thy Lodge on high.

Here the Masons took charge of the body and went through the masonic burial ceremony, after which:

The following selection was lined by the eloquent Judge Travis, and sung by choir in strains more angelic than human;

Here death his sacred seal hath set,  
On bright and bygone hours;  
The death we mourn are with us yet,  
And mourn than ever ours.

Ours by the pledge of love and faith;  
By hopes of heaven on high;  
By trust, triumphant over death,  
In immortality.

The dead are like the stars by day,  
Withdrawn from mortal eye;  
Yet holding unperceived their way  
Through the unclouded sky.

By them through holy hope and love,  
We feel, in hours serene,  
Connected with the Lodge above,  
Immortal and unseen.

The vast throng now began to file out of the church. The Military escort was in readiness and soon the procession was formed and the solemn march to the Cemetery taken up. The procession is said to have been the largest ever seen in Monrovia. Perhaps two thousand persons were on the streets of Monrovia. Natives were out by the hundreds. The white merchants and diplomats came to pay respect to the honored dead.

The procession, in straight line, three deep to the Cemetery, a distance of quite a mile. Besides the military escort, there were the Mechanics, Daughters of Temperance, Presbyterian Sabbath School, all formed in regular order, in the procession. The military display under the direction of General Jones was excellent. Owing however, to the pressure for time, the very elaborate programme could not be fully executed. At the grave several selections were sung, and three heavy volleys discharged by the Military, and the mortal remains of General R. A. Sherman was left to await the sound of the Arch-Angel's trump.

PEACE TO HIS ASHES.

A WOODEN RAILROAD.

Florida is soon to have a novel method of transportation in the form of a wooden railway. The Railway Age recently gave an account of its history and construction:

Some time ago the citizens of Avon Park and Haines City, Fla. believed that a transportation route connecting them would be of great advantage. The country is sandy and nearly level. It has been decided to build the road with wooden rails, which are large enough to be laid so that they will be half imbedded in the sand, without other ballast. They are to be held in position by wooden pins two inches in diameter and eighteen inches long while the ends are connected by plank couplers placed underneath and held by pins. Not a pound of metal will be used in the construction of the track, although the line will be forty miles long. Most of the "rails" will be furnished gratis by the property owners along the right of way. The company believes that passenger business over the route will pay for regular steel rails, when the others will be used for ties. A small steam dummy will furnish power for the road.—Rams Horn.

Such a Railroad system could be easily constructed in Liberia and would fill a long felt want. As the old adage says, "If we can't ride a horse, ride a cow." It cost enormous money to build even a short line of Railway, on the improved model, hence, where money is scarce the most feasible methods should be introduc-

ed. That the Railway enterprise would add wonderfully to the developing of the resources of Liberia none can reasonably deny.

THE LIBERIA GAZETTE.  
MONROVIA, SEPT. 14TH, 1895.

CAVALLA NEWS.  
(FROM OUR CORRESPONDENT.)  
CAPE PALMAS, AUGUST 5TH, 1865.

We are still trying to bring the Half Cavalla people to reason.

A steamer anchored off Half Cavalla at night on the 2nd, inst. and as no canoes came off in the night she waited till morning to land the Cavalla boys and cargo, but the Gun-boat steamed up to her, as soon as it was light and ordered her away. She came to Rocktown intending to land the Cavalla boys and cargo at that place—but failed. The Rocktown canoes went off for their boys, and saw a large number of Cavalla boys on board waiting to be landed in the Rocktown canoes, but King Blanyo of Rocktown gave orders that no Cavalla boys were to be landed at Rocktown. So the steamer took them up the coast.

So we find the Rocktown people are loyal to the Government from choice. The Fishtown are also loyal but from necessity. The Cavallians have only one place where they can pass to and from their country, that is across the Cavalla River to Teblibo, one of the Barbo towns thence to and fro all through the Barbo and Taboo towns.

The Barbos are divided; one part for our Government and the River Cavalla people and the other for the Cavalla people. The Cavallians sent their King and other men to Barbo to get them to help kill the River Cavalla people when they went through the Barbo country to buy food.

Those Barbos who are on the Half Cavalla side agreed to do so. But those on the River Cavalla side would not agree to it. The Half Cavalla side being the strongest, caught those on the River Cavalla side and beat and badly used them, which made them appeal to the French Government for protection, who sent French soldiers and took the River Cavalla party out of the Half Cavalla with the Half Cavalla people, at one of the Barbo Towns. The French soldiers took away their guns and burned the town where the Barbos and Cavallians were assembled.

While taking their guns one of the French soldiers was shot by one of the Barbo men. The French took seven prisoners—and ordered the Barbo man who shot the French soldier to be brought, or all the prisoners would be carried to Goree and punished.

The Cavallians who were in Council all fled to the bush. But the party who were friendly to the River Cavallians caught Bede Krah the Half Cavalla King, and delivered him up to the French Governor at Taboo, we learn he is now in chains at Taboo. We learn also that the Barbo River Cavalla party informed the French Governor that the River Cavalla people had landed on the French side of the River which they had planted in rice, and requested the French to allow them to cut their rice when ripe—to which the French said they should have full time to cut their rice and take it away. And that the Half Cavallians must bring no more war across the River.

As yet the Half Cavalla show no sign of submitting to the Liberian Government.

How long this rebellion will continue I cannot tell.

It is a mystery to all the tribes in this country why the Half Cavalla people are allowed to disturb and give trouble to everybody, civilized or uncivilized, in this country. Their rebellious attitude towards the Government greatly retards every step towards civilization, christianity, and improvements. It is true they are at present blockaded on every side by the tribes who are loyal to Government, and the Gun-boat, and we are sure this give them trouble, and we are sure this give them trouble. I am afraid that unless the Government bring this rebellion to a speedy termination by shelling and cannonading the Cavalla towns, she will never bring them to terms with this Government.

In their determination to kill out those who are loyal to this Government, they went over to the French side of the River, and hired the Barbos, as many as they could get to agree with them to kill the River Cavalla people. But in this they went a little too far, and ran against the French Government. This was not Liberia. The result. One of the Barbo Towns were burnt, seven Barbos

taken prisoners, and the King of Cavalla who were assembled with the Barbos at the time captured and put in chains. This is the way French do business.

Our Government seems very mild with the Cavallians, considering the great trouble and expense they have put this County and the Government to. Simply blockading their place, is the mildest punishment that could be inflicted on them. And it is the most expensive to the Government because of the length of time it will take to bring them to submission.

NOTES.

—Judge S. S. Herring died on board the steam ship Benguella, Aug. 14th, and was buried at sea. He had been to England on business and was on his way home but was summoned before the tribunal of God, before he reached his destination. For many years Judge Herring figured conspicuously in the religious and political affairs of Grand Bassa County. The country has lost an able jurist and honored citizen. The Gazette tenders sympathy to the bereaved family and relatives.

—Considerable conjecture is being indulged in, within the circles of the Roman Catholic Church, as to the probable successor of Pope Leo 13th, who is now 86 years of age, and hence, must soon succumb to the inevitable. Cardinal Gibbons of the United States, seems to be at present, the most available man, for the high position. Despite his "Romanistic" proclivities, Cardinal Gibbons is a worthy individual.

—Ex. U. S. Consul Waller, who was sentenced to 20 years imprisonment by the French Government will doubtless have to serve out the sentence, as the State Department of his country manifests but little interest in his case. Such however is not strange doings, for in the United States, the colored citizens of that country are regarded, but with little interest.

—Dr. C. McKane may congratulate himself on the addition of a fine girl to his family group. Mother and babe are doing well. We are glad that the reputation of small-pox at Cape Mount has been pronounced untrue.

—Rev. A. L. Ridgel A. B. will preach at the Baptist Church on Sunday at 3 o'clock.

—What has become of the Freeman Lyceum? Our young men should resurrect it.

—People should not allow political differences to affect, or dampen their social and religious relations. That men will differ on such issues, is but natural.

—Candor is far more valuable and lasting than deceit.

—The young men of Monrovia should organize debating clubs, reading circles and other institutions for mental improvement. There are grave responsibilities awaiting the rising generation and unless they make thorough preparation, vital interests both in church and state must suffer.

—A few sore-headed Negroes who returned to America, from among the late colonists, have begun the old trade of misrepresenting Liberia. We have no time to discuss the is falsehoods.

—We were shown a fine specimen of gold while at Johnsonville last week, found in that vicinity. Africa is beyond doubt the richest Country on earth in natural resources.

—Dr. E. W. Blyden has reached the United States and has been interviewed by numerous newspaper reporters on the question of African migration. In a future issue of the Gazette we may review the Doctor's statements.

—So many young people complain because they are unable to go abroad and study in Colleges for this and that profession. Why some of the greatest men that ever lived, never entered a college or even a high school as students. Get you some books and study at home.

—Bishop H. M. Turner D. D. will represent the Gazette in the United States, and the editors of the Gazette, will look after the interests of Bishop Turner's paper—"Voice of Missions" in this country.

Sometime in the near future, we shall begin the publication of a regular American Letter giving the important news from the United States.



**NOTICE!**

Notice is hereby given that Coy. C. Brown, Joseph D. Summersville, Alexander J. Woods, and J. A. Toliver who respectively reside in the County of Grand Bassa and Republic of Liberia, have formed a limited Partnership pursuant to the Provisions of the Revised Statutes of the Republic of Liberia for the opening and working of Mines and Mineral deposits in the Republic of Liberia and transacting business such as appertains to such operations.

C. C. Brown,  
J. D. Summersville,  
A. J. Woods.  
J. A. Toliver.

Hartford, Grd. Bassa, Co.  
July. 1st 1895.

*Tea!*

*Tea!*

*Tea!*

*Excellent mixed Tea can be bought at*

**GRANT'S STORES,**

**LADIES DEPARTMENT,**

at 1 Ounce for 6 cents.

Ounces for 12 cents.

Ounces for 24 cents.

and 80 cts. per lb.

**JOHNSON, GRANT & CO LIMITED**

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*General Commission and Shipping Merchant,*

52, BROADWAY, NEW YORK.

Consignment of *Liberian Coffee, Palm Oil, Dye Woods Ginger &c.* solicited.

Orders for American Manufactured Goods, Groceries Provisions, &c. promptly attended to.

Special attention given to the purchasing of goods in Job Lots and at Auction sales.

Write for information.

# EDUCATIONAL.

The young Ladies department of Liberia College has been opened in Monrovia.

Advanced courses of study in English, Science, Latin, Greek, French, and Music will be taught.

Principal, Mrs. S. A. King; assisted by Prof. J. C. Stevens in Physiology and Pedagogy and by the President of the Institution in History and Mental Philosophy.

For further particulars apply to the Principal.

The Preparatory Department for girls heretofore taught by Mrs. Jennie Sharp on the St. Paul's River will be continued at that point.

Monrovia, Aug. 28th. 1895.

## NOTICE!

Cancelled postage stamps of Liberia purchased in any quantity for cash; also collections bought. Rare stamps for sale or exchange.

Henry A. Smedberg,

Station S., New York, U. S. A.

## NOTICE!

The undersigned begs to inform his friends and Customers that since Mr. R. Borneldt his Partner of the Monrovia and Cape Mount business has left Monrovia for Europe, he has entrusted Mr. Robert Hengst, the Agent from his Marshall business also with the procreation of his Monrovia business which the said R. Hengst will carry on in the same manner as before.

He hopes that all his good friends and customers will continue to patronize the business in the same way as they did before. His said agent will give them all the attention they are used to.

A. HEDLER.

Monrovia, August 1895.

## NOTICE

Is hereby given, that every body indebted to the undersigned Firm is requested to make settlement on or before the first day of October, or to make necessary arrangements with the agent. All debts from said date will be delivered to the Attorney of the firm.

Norwegian African Trading Co.

**TAYLOR & Co.**

7, Tithebarn St. Liverpool.

Branches. } Manchester,  
Lisbon,  
Las Palmas.

To enable Merchants to meet the keen competition of the present day we are prepared to execute indents at a very low rate of profit.

We have had 20 years experience of Liberian business and therefore well know what goods are suitable.

We also receive consignments of produce, which we have good opportunities of disposing of at the highest market prices.

Any one who does not receive our calendar of 1895 will oblige by applying for same.

## NOTICE!

The undersigned begs to give notice to the friends generally that he will be leaving within a few days for foreign parts, and that during his stay abroad his business in White Plains will be conducted by Mr. Thomas G. Fuller. He hopes that the patronage of the friends will be continued.

W. C. DENNIS.

## NOTICE!!

I want to purchase a few Bounty Land certificates and I take this opportunity of informing those who have them to dispose of. I can be seen at my residence at any time.

E. L. PARKER.

Brewerville, N. W. Ave.

August 27th, 1895.

## OPINION OF THE RELIGIOUS PRESS.

What the pastor should be and do and what he should avoid are the subjects of frequent discussion in the religious press. An interesting symposium has been obtained from recent utterances and is herewith presented:

**Lutheran Standard:** The language of a Christian pastor should always be such as becomes a servant of the Lord. A preacher once spoke in the presence of some of his members of his study room as the place where he prepared the lies he preached, and on another occasion spoke of feeding his oxen with straw, referring to his Sunday work. Such language destroys and that by right, all confidence in the pastor.

**United Presbyterian:** Fisher in his Catechism asks, "When may ministers be said to preach wisely?" He answers, "When in studying, or preaching, they are wholly taken up in applying themselves to the necessities and capacities of their hearers." In other words, if they preach "wisely" they should preach what their hearers ought to hear and they will preach it so plainly that the unlearned and the little children can understand.

**Herald and Presbyter:** A minister of the gospel is a herald. He is sent to men with a message from God. They ought to heed the message without regarding the messenger. But this they will not do. They are influenced less by the matter than by the manner and the man. Hence it is important that the minister come in the spirit of the gospel, that he illustrate its beauty and its power in his life that he be not only an ambassador for Christ but Christlike.

**The Presbyterian:** The pastor should especially labor to cultivate the spiritual taste and to build up an increasing number of spiritually thriving hearers. This will be to his advantage as well as for their benefit. The more the pulpit is secularized the less staying power has the occupant. The more of sensationalism the pew is treated to, the more exciting it becomes and the more ready it is when its demands are not fully met to exchange him for one of greater attractiveness.

**Christian Instructor:** Why a man should desire to minister to a people tired of his ministry when he knows the fact is a mystery. Of course it is always to be expected there will be malcontents in every church. There was a Judas in the little band of Christ. And it would not be wise for every pastor at the first evidence of discontent with him personally, to get up and leave. But when opposition becomes organized and keeps growing, it is usually best for all parties that there be a resignation offered. The world is wide and if the Lord has further work for his servant, he will lead him to the place, whereas to remain may be in the interest of the devil.

**Central Baptist:** The supreme business of the preacher is not to entertain an audience, nor even to deliver moral lectures but to publish the gospel to the lost, and persuade them to accept Christ as Savior and King. This furnishes a field as wide as the most ambitious can desire and as the most talented can fill. There is no great gift of mind and heart but that finds its fullest employment, its largest development, and richest reward in this absorbing task. It must be a wild ambition which leads a brilliant brother to turn aside to a lower mission and take his flock pasturing in strange valleys.



# The Independent.

"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

VOL. L

NEW YORK, THURSDAY, MAY 5, 1898

No. 2579

## The Spring is Here.

BY LOUISE CHANDLER MOULTON.

I FEEL the kindness of the lengthening days—  
I warm me at the strong fire of the sun—  
I know the year's glad course is well begun—  
Ah, what awaits me in its devious ways?  
What strange, new bliss shall thrill me with amaze?  
What prize shall I rejoice that I have won?  
I feel the kindness of the lengthening days—  
I warm me at the strong fire of the sun.  
Yet I behold the phantom that dismays—  
The face of Grief that spares not any one—  
Rewards come not until the task is done,  
And there are minor chords in all earth's lays;—  
Nay! Trust the kindness of the lengthening days—  
I'll warm me at the strong fires of the sun.  
BOSTON, MASS.

## The Queen Regent of Spain.

BY ALICE GORDON GULICK.

ON September 19th, 1868, the Harbor of Cadiz in southern Spain was filled with men-of-war gayly decorated with the crimson and gold of the national flag. The city itself was in a state of great excitement, and the people, thronging to the wharves, welcomed with shouts of acclamation the men who decided to fight for liberty and reform. The cup of iniquity of Queen Isabella II was full, and this demonstration was the result of a long prepared and now successful revolution headed by General Prim. At this time Queen Isabella was in the beautiful watering-place of San Sebastian. The news of the Pronunciamento was telegraphed to her by her friends and supporters in Madrid. After a short struggle in her favor by several of the generals, the will of the people was clearly shown, and Isabella crossed the frontier into France. It is said that she sat in the carriage that took her to the railway station with her face buried in her handkerchief, bitterly sobbing with grief. Her four children were with her, Isabel, Paz, Eulalia, and Alfonso, who was eleven years of age.

Ex-Queen Isabella little thought as she journeyed northward to Paris which was to be her home, that Alfonso would one day return to Spain as King. He was carefully educated in school and college in France, England and Germany. After varied and interesting attempts at different kinds of government a new pronunciamento by the army restored the Bourbon dynasty, and Alfonso XII was placed upon the throne amid the shouts of the multitude who six short years before had cried: "*Afuera con los Borbones!*" ("Away with the Bourbons!")

In about three years the question that preoccupied the nation to the exclusion of the affairs of State, was the marriage of the young King Alfonso XII. Suitable alliances were suggested; but he could not even consider them, as years before he had given his heart to his lovely cousin, Maria de las Mercedes, daughter of the Duke of Montpensier of Sevilla. Among the ladies of royal birth who had been proposed for Alfonso was the Archduchess Maria Christina, niece of the reigning Emperor of Austria. It is said she was so disturbed when she heard that the objections to Mercedes had been overruled and that the marriage was to occur, that she entered a convent. Her rank gave her precedence, and she was made Lady Abbess. The love story of Alfonso and his young bride is very short. Tolling bells five months later announced the death of his Mercedes after a brief illness, and Spain mourned with the disconsolate husband the loss of one who had conquered all hearts by her gentleness and grace.

When the nation demanded that its sovereign should have a wife, the choice now fell upon Maria Christina of Austria, who, fortunately, had not taken perpetual vows in the convent. She was married by

proxy, and entered Spain as Queen in the spring of 1879. Maria Christina was not as fair in appearance as Mercedes. She carried herself, however, with queenly dignity, and, being well educated, soon gained the respect of the court circle.

The first child was born, and altho there was disappointment that the little one was a girl, she was tenderly welcomed, and the name Mercedes was given her in memory of the lamented young queen. Alfonso XII died on November 25th, 1885, of quick consumption, in the city of Madrid. It was reported that his illness was caused by excesses. The son of Isabella II died in early manhood, and many who realized his inheritance were not surprised.

The Austrian widow and her two little girls could hardly be acceptable to the people, and yet there was no special expression of *Españolismo* at the time of the death of Alfonso XII. It is said that the day after the burial of the King, Maria Christina called the Ministers of the Government to the palace, and told them that she wished to be instructed in all the affairs of State. Hitherto she had taken little apparent interest in Government matters; but from that day to this she has studied the different questions that have harassed the Ministers, and with rare skill and tact has given expression to wise counsels which have sometimes been followed. The birth of a son, on May 17th, 1886, six months after the death of his father, caused great rejoicing in the Kingdom, and gave to the Queen Regent a place in the affections of the people which, perhaps, as a foreigner she might never have secured. The child—Queen Mercedes became again the Princess of Asturias; but Maria Christina continued Queen Regent, for Alfonso XIII was born King of Spain.

As he inherited a somewhat delicate constitution, the mother has cared for him with most tender, self-denying devotion. The nursery and playroom have been under her immediate supervision, and highly educated governesses have been provided, that the children might be carefully trained, and the young King be especially prepared for the responsible position he was to occupy. There was some restlessness at first at the thought of the years that must pass before he could sit upon the throne. Spanish chivalry, however, came to the rescue; and Emilio Castelar, the great orator, voiced the feelings of the majority when he said "We cannot make war against a woman and a child." The court of Maria Christina is said to be one of the most moral that Spain has ever known. The Queen Regent is generous to her friends and charitable to the poor, and has shown a strong religious nature.

In San Sebastian, her summer home in the North, Queen Christina throws off all court etiquet and lives simply without display in dress or equipage. The family goes to the seashore in the morning; then the Queen receives the Minister of the Day and signs such papers as may be presented. In the afternoon a drive is usually taken over some of the hills to enjoy the fine views, or in the valley through which winds the beautiful Urumea; or the family gather in the rooms of the palace to listen to music. After a few weeks the pale faces take on color, and the weary, harassed look of the Queen and mother changes to one of rest and peace. Alfonso XIII, from the time when he was a few months old, is carried by his nurse and placed at the right hand of the Queen Regent on all State occasions.

To-day the sympathies of the civilized world must be with the woman who has endeavored so bravely to hold an unbroken Kingdom for the son of Alfonso XII. Being an Austrian, a foreigner, she must out-Spanish the Spanish in expressions of loyalty and, therefore, she cannot yield one inch of Spanish territory at the demand of a foreign Power.

GREENWICH, CONN.

## AFRICA

Of the Past and of the Future.

### ITS PARTITION.

THE POSSESSIONS OF ENGLAND, GERMANY, FRANCE AND BELGIUM.

Nigeria and Uganda, Egypt and Abyssinia.

RAILROADS, TELEGRAPHS AND COMMERCE

With a Political and Physical Map in Colors.

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### Africa in the Twentieth Century.

BY HENRY M. STANLEY, M.P.

To draw the horoscope of Africa, and foretell in what condition she will be in 1998, is a rash and risky undertaking; and it is with considerable misgiving that I have ventured to consent to giving you my opinion upon the subject. If I mass them under the term "probabilities" there will be no harm done, while I hope they will be of interest to some of your readers.

In 1798 the whole body of the African continent north of the limited Cape Colony to the Mediterranean countries was absolutely unknown except a thin coast fringe. Bruce had been to the head of the Blue Nile, and Mungo Park had visited Timbuktu; and their lines of travel with Morocco, Algiers, Tunis, Tripoli, Egypt, Abyssinia and Senegal comprised our knowledge of inner Africa. Despite numerous maps that had been published between the fifteenth and nineteenth centuries the best geographers knew little more of the continent than the contemporaries of Ptolemy, 150 A. D.

What is known of Africa in 1898 is mainly due to the explorations which commenced with Livingstone's journey to the Zambezi in 1854-'57. By August, 1884, the basins of the Nile, Kongo, Niger, Zambezi and Limpopo, together with all the great lakes, were fairly well known; and since then exploration has been on such a scale that there is now but little left to discover.

In December, 1884, commenced the Berlin Conference, and soon after came the scramble for the bulky continent. We find Africa partitioned to-day as



follows: France has secured 3,000,000 square miles, Germany 884,000 square miles, Great Britain 2,190,000 square miles, Italy 549,000 square miles, Portugal 825,000 square miles, Kongo Free State 905,000 square miles, the Boer Republics 178,000 square miles, which with 2,435,000 square miles occupied by Morocco, Egypt, Sûdan and Liberia, make about 11,000,000 square miles out of the entire 11,500,000 square miles, said to be the superficial area of Africa.

It is from the above delimitations that we have to forecast the probable condition of Africa a hundred years hence.

Egypt's future depends largely upon the state she will be in when England retires from the care and control of her. For sixteen years England has been redeeming her from the anarchy she fell into through the wastefulness of Ismail the Khedive, the revolt of Arabi, and the rebellion of the Sûdan. During this period her finances have been restored and her army reorganized. The revenue has been steadily augmenting, her trade increased, the instituted reforms have tended to the happiness of her people; and now, assured of prosperity, she is advancing to regain her lost Sûdanese provinces. Last year the Egyptian troops were at Berber; this year they will beat Kharthim and Omdurman, and probably at the Bahr Ghazal. A couple of years hence Kordofan and Darfûr will have been occupied. Egypt must then devote several years—under British supervision—to the work of consolidation and restoration of these countries, which should occupy at least fifteen years more.

Despite assertions to the contrary, I do not think France will attempt forcibly to interfere with the British occupation until it is clear to all the world that Egypt is in a condition to conduct her own affairs. But notwithstanding the fact that the mutual action of England and Egypt may be comparatively smooth for fifteen or twenty years to come, the time must arrive when the new Egypt will be vehement in her desire to terminate the tutelage to which she will have submitted for nearly forty years. Then the good sense of England will perceive it necessary to withdraw the British troops. For the inestimable services she will have performed, England will doubtless demand the privileges of a protector, as security against relapse and the attempts of any foreign Power to succeed her.

For a few years after the departure of the British forces, the policy of the Egyptians will be cautious, and to proceed on the safe lines to which they will have been accustomed. Agriculture along the Upper Nile will be encouraged, Meroe will be developed, the Sûdan will be studded with fortified stations, and these will be connected by railways. If they continue this policy enduring prosperity will be certain; but if a khedive of self-will seeks to restore the old order of things, override his counselors, veto legislative enactments, neglect the schools, overtax his people, then, of course, disaster and ruin must follow, and Egypt will once more need the foreigner to save her. I do not think it possible myself; on the contrary, the lessons of forty years will not be forgotten, and the end of the next century will find the Egyptian dominions thickly populated, independent of Turkey, protected by a powerful native army and ranking among the second-class Powers.

With regard to Abyssinia I do not think the country will be much more advanced a hundred years hence than it is to-day, tho a century is a long time to look forward to. A nation of mountaineers, so jealous of its independence and hostile to foreigners, cannot evolve out of itself the elements of progress in so short a period. The Abyssinians may possess breech-loaders, and have a better and larger army; but these in a barbarous nation tend to confirm its barbarism. They will be too powerful to be subdued, too dreaded for the attempt of a civilizer, too isolated to catch the spirit of civilization, too poor to excite cupidity; in brief, the game of civilizing Abyssinia is not worth the cost of the effort. More than once the Abyssinians will measure their strength against the Egyptians, and against the British to the south; but tho they may meet with a temporary success, their defeat is assured in all the lowlands round about.

Italy claims African territory to the south of Abyssinia much too spacious for her revenue. Becoming infected with the craze for African territory and puffed up with vanity, she attempted to swallow more than she could digest. The result was satiety, and disgorgement. Her Somali and Galla lands, 280,000 square miles, are of no value to her, but are coveted by both France and Abyssinia. It is obvious

to me that they will be a cause of trouble, expense and humiliation to her yet. The sentiment against absentees is as strong with rival Powers as with private tenants. Italy, not daring the cost of proper occupation, must decide quickly what other alternative she will adopt in regard to them. This section, then, being in a state of suspense, there is no certain basis for a forecast of the future. A few years hence it will be safer to pronounce it.

British East Africa has a fair future. In 1875 a traveler sounded the praises of Uganda, and suggested that it required missionaries. Two years later missionaries landed in the country, after a voyage across Lake Victoria. To-day there are 321 churches, and over 100,000 converts in it. Parliament has voted £3,000,000 toward the railway which is to connect Uganda with the sea; 150 miles of it is now in running order. The terminus is to be on the shore of the lake, which will soon be floating many steam vessels. It will then be necessary to extend the railways, so as to make the frontiers of this region accessible and secure against disturbance. Lake Rudolf is one objective point which must be reached; Gondokoro on the White Nile is another; Lakes Albert Edward and Albert are others. By the time these necessary works are concluded, white communities will have established themselves along the trunk railway, the Kenia, Elgon and Massowa mountains will possess their sanatoria and hotels, and long before the half of the century has gone British East Africa will have become one of the most prosperous African colonies, somewhat similar to what Natal is at present.

Under German Africa, I include East Africa, Damara and Namaqua lands, and the Kamerun. Intellectually the native races of these countries are inferior to those of British East Africa, and the trend of German policy toward them does not promise great success. As against the constitutionalism of the British methods, it is a decided militarism that is in favor with the Germans; and from such I gather that, successful as it may seem by steady persistence and force, only a kind of progress like that found in Boer States can follow. Military control permits no radical change among natives, and does not conduce to moral and intellectual improvement. Being too rigid and supercilious to stoop to associate with inferiors, it is satisfied with the outward form of civilization. The tribes protected from mutual slaughter will naturally multiply, and supply labor for mines, public works, mercantile establishments, and agricultural estates; but, as there is no sign of elevating effort in view, the great mass of natives will not have profited morally by German civilization. The German possession a century hence will be in much the same condition as the Gold Coast is to-day; that is, materially improved, but in heart and understanding only a degree above barbarism.

Portuguese East Africa, north of the Zambezi, has no remarkable future in prospect. Its climate and situation are against it. A certain improvement in government may be expected from pickings derived from trade passing by its borders to British Nyassaland. That part of the Portuguese possessions south of the Zambezi River, is exposed to the demands of Rhodesia and the Transvaal; but as flexibility will be more advantageous than obduracy, and neither Boer nor British colonists will greatly care for malarious lowlands, the Portuguese will avert the danger by the freest access to the sea-posts of Beira and Lourenço Marquez, and thus render friction unlikely.

Neither Nyassaland nor northern Charterland, tho in other ways prosperous enough, can present such results as British East Africa at the end of the next century, unless some sure curative of malarial fever is discovered. The tribes are a mere agglomeration of fragments of tribes, and tho of the sturdier type they are not intellectual. Before many years, education, which is freely bestowed, must necessarily make a great change in them. The connection of Lake Nyassa with the Cape must increase trade to a large extent, and otherwise be of material benefit. The rising importance of the Tanganyika region by the prosperity of the regions east and west of it, must be of great advantage to the revenue of Nyassaland; coffee, cotton, sugar, tea, etc., may be largely exported, and altogether the general progress may be most marked; still the area of Nyassaland is but limited, and northern Charterland is as yet in a primitive state, far in the interior, with nothing exceptionally promising. Should Rhodesia seek an outlet to the Atlantic at Mossamedes then Charterland's prospects would be brighter.

In treating of South Africa I must include Cape Colony, Natal, Bechuanaland, the South African Republic, and the Orange Free State, because want of space forbids detail and compels brevity. The most marked advance in Africa during the next century will be in this region, because it is suitable to the constitution of the European, and for 250 years he has proved himself adapted to it, and has already founded several flourishing States within it. Even the youngest State is possessed of all the advantages necessary to the fullest expansion; railways, telegraphs, and steam lines bring it in direct contact with the center of the civilized world. Nevertheless, there is a peculiar condition of things in South Africa, found in no other part of the continent, which as we look forward along the coming century, satisfy us that there must be a troublous future in store for these colonies and States. The worst danger I think to be apprehended is from the stubborn antagonism which exists between two such determined races as the British and the Dutch. Years do not appear to modify, but rather to intensify the incompatibility. Already they have lived side by side under one flag for over ninety years, but the feeling has been more hostile of late years. The South African Bond (Boer) and the South African League (British) represent the variance of feeling existing. Tho the Boers are in the majority at present, time appears to be in favor of the ultimate predominance of the British. During the last six years the steam lines took 66,000 people to South Africa, and Johannesburg, Kimberley and Rhodesia must account for most of these. The next ten years at this rate will place the British as numerically equal to the Boers, and in twenty years they will exceed the Boers, and by that time the supremacy question will have been definitely settled.

The Imperial supremacy is an altogether different thing, and not worth considering. What we want to know is, if the supremacy is of such a character as to assure us of the largest possible civil and religious liberty to the people of South Africa. If the British are in the ascendant, the principles which triumphed in the United States, Canada and the Australias, will triumph here also; but if the Dutch gain the ascendancy, the outlook is not so bright. In my opinion the latter can scarcely be the case, tho at present Boer ideas and views preponderate. If a happy solution of the problem be arrived at, South Africa in 1998 must have a population of European descent approaching 8,000,000 and a colored population of 16,000,000. Sectional revolts of blacks against whites will doubtless happen, but any combination of the negroes of the various States is impossible. Long before the end of the century the connection of South Africa with Great Britain will be very slight, unless common interests will have invented some form of nexus whereby Britain and her colonies may have the utmost freedom of action in domestic matters, while yet restrained from pursuing opposing politics in foreign affairs.

Portuguese Angola, which comes next, possesses such advantages from its position and natural resources, as might, with energetic administration, make it an opulent colony. Its climate on the whole is very tolerable for the tropics; it contains spacious highlands, the soil of which is well adapted for cereals and grazing; in its valleys may be grown coffee, tea, cotton, sugar-cane, etc. It is rich in copper and iron. A judicious expenditure on railways would open out a rich interior, and enable it to share to a great extent in the prosperity of its neighbors. It possesses several good seaports which some day will attract the attention of North Charterland and Rhodesia. Mossamedes is but a thousand miles away from the Victoria Falls and less than 1,500 from Buluwayo, which fact is sufficiently suggestive of what the next century may see.

The existence of the Kongo Free State depends upon whether Belgium will succeed King Leopold in 1900. Hitherto she has been strongly disinclined to the idea. However, the completion of the Kongo Railway, which gives easy access to the Upper Kongo basin, may convert her to a better appreciation of the noble State the King has created. The shares are at present worth double their face value, the trade of the State is annually increasing, while the revenue may be made to keep pace with the expenditure at any time. The mortality due to climate shows a steady reduction, and by means of the railway, which will be open next June to regular traffic, and better accommodation on the river steamers, it will be still further reduced. In 1879 the ocean voyage to the Kongo occupied forty-five days; in 1898 the voyage



takes twenty-two days; it will shortly pay to run steamers which will do the voyage in half the time. In thirteen years the number of Europeans on the Kongo has risen from a few score to 1,500; ten years hence, by the accelerated means of transport, I estimate there will be 5,000, and by 1998 there probably will be 250,000 Europeans within the State, and railways to the Tanganyika, the Nile and Katanga. To-day the native population is estimated at 16,000,000, which a century hence will no doubt have increased to 40,000,000. But how easy it were to efface this fair prospect, by imagining the destiny of the State consigned to other hands than that of Belgium?

French Africa, which includes the Gabun, French Kongo, Dahomey, Senegal, Algiers, Tunis, the Sahara and Nigeria, is too vast to be treated of in the space allotted to me otherwise than under one head. Twice has France in the past possessed magnificent colonies; but during the wars of the Louises and Napoleon she has had the misfortune to lose them nearly all. She has acquired others since, as great and as valuable as those she lost; but Gallic nature remains the same as when Polybius declared the Gauls to be "swayed by impulse rather than by sober calculation." As in the far past the Gauls yielded to passion, were so needlessly provocative and prone to rash enterprises, it is to be feared that in the future they will not sufficiently deliberate upon the choice of evils, and so again endanger their vast possessions. Algiers, Tunis and Senegal are, however, so well established that it is doubtful whether a calamitous war would interrupt their progress. But for the rest, unless a more prudent policy be adopted toward well-meaning nations, it is impossible to say what another century may bring forth. Like Italy, France has been forward in annexation; and her revenue is not equal to nourishing an Asian and an African empire of such prodigious extent and a huge island like Madagascar at one and the same time. One or the other must needs starve or all must suffer through the want of nutrition for development.

The British West African colonies during the coming century are destined to be much more progressive than in the past. Inclusive of Nigeria, their superficial area extends over 480,000 square miles. Hitherto they have been neglected and remained comparatively undeveloped; but owing to French aggressiveness, which threatened to limit them to the coast-line, they have of late received more attention, and railways have been started both at Lagos and Sierra Leone toward the interior. Cape Coast Castle is also to be connected with Kumassi. These lines will enable our merchants, so long confined to the coast, to enter into commercial relations with the more populous interior. To-day the revenue of these colonies amounts to £500,000, while their trade with that of Nigeria is valued at £6,000,000. Given a hundred years more the trade will have increased to £25,000,000, while there will be a corresponding improvement in the social condition of the natives of these regions.

There remains only the Moroccan Empire to consider. Owing to the jealousies of the Powers annexationists have been shy of Morocco. It must be the policy of Great Britain to uphold the native ruler as long as possible, were it only for the reason that if a foreign Power occupies Morocco, Gibraltar will have been flanked. It is certain that a course of British administration, similar to that which is regenerating Egypt, would have a decidedly beneficial effect on Morocco, and start it on a prosperous course. But this would not be done without the consent of Europe. Therefore, Morocco must be left to natural evolution which, of course, requires centuries to produce substantial civilization. It is possible that some foreign Power will take advantage of some serious European entanglement to bring the Moroccan question to a sudden issue; but it will not be such an easy task as the seizure of Tunis, nor so quietly acquiesced in.

I have thus gone round Africa in a perfunctory way, I fear; still, if your readers will take the map of the continent in hand and study the limits I have given in each paragraph they will find the sum total of the changes, which the next century must see, to be very large. The Cape to Cairo Railway, which some appear to think as improbable, will be an accomplished fact before 1925, I believe. There is nothing very difficult about it, for even to-day £10,000,000 would rail the entire distance from Buluwayo to Lado on the White Nile; and with steam navigation on Lakes Nyassa, Tanganyika, Albert Edward, and

Albert and on the White Nile, communication would be established between Cape Town and Alexandria.

LONDON, ENGLAND.

## The Partition of Africa.

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FOURTEEN years ago I wrote for a well-known English newspaper an article entitled "The Scramble for Africa." In the beginning of 1884 that scramble had just begun. Up to that time England and France were the two great European Powers in Africa; but they pursued their annexations leisurely. Portugal, who she possessed some 800,000 square miles in East and West Africa, was hardly taken into account, and in the scramble was dealt with by the other Powers as if she were a native State. The King of the Belgians was pushing his way on the Kongo rather as the head of a private company than as the sovereign of a State; France was fighting her way toward the Upper Niger, while the British Niger Company was establishing its footing on the lower river. Even British South Africa did not, fourteen years ago, extend much beyond the Orange River; and over the whole of Central Africa, *i. e.*, Africa between the tropics, effective European possession was confined to a few patches along the coast. Suddenly Germany intervened, and precipitated the leisurely game of annexation into a scramble. In 1883 the German flag was raised by a private trader on the coast of Namaqualand, in Southwest Africa. In 1884 the scramble began in earnest; and by 1885 the "Spheres" of the three great European Powers chiefly interested—England, France and Germany—may be said to have roughly blocked out over the whole continent. Meantime, in 1884-'85, the Berlin Congress had met and laid down the rules for the game, at the same time recognizing the Kongo Free State under the sovereignty of the Belgians. During the years that have elapsed since then there have been occasional crises among the Powers concerned when their African frontiers approached each other; but till now the difficulty has been got over by international agreements. There was so much elbow-room on the great neglected continent that mutually satisfactory arrangements were not difficult. But now that the continent has been practically partitioned, and the various spheres delimited, the Powers have been taking stock of the extent and value of their possessions, and one, at least, is not satisfied. Let us briefly inquire what the result has been.

British South Africa now extends from Cape Town to Lake Tanganyika, a distance of 1,800 miles. The whole south coast is British. On the west the Sphere is bordered by German Southwest Africa, Portuguese Guinea and the Kongo Free State; on the east by Portuguese and German East Africa, while the two Boer Republics are shut into the British spheres as inclosures. It may be said that the only disputed boundary in this part of Africa is between Great Britain and Portugal, the Barotse country to the west of the Zambezi being claimed by both; the difference will probably be settled in favor of the stronger Power. This immense British area, covering nearly a million of square miles, is at various stages of incorporation with the Empire, from the self-administrating colony to the "Sphere of Influence"; Cape Colony and Natal belong to the former categories. Beyond Cape Colony we have the Bechuanaland Protectorate, but much the greater share belongs to the British South African Company, whose territories extend to the heart of the continent. On the west and south of Lake Nyassa we have the British Central Africa Protectorate, which is under direct imperial administration and is independent of the company. A traveler from the Cape to Lake Tanganyika, might sail up the lake and from the north end, after a journey of about 120 miles either through the Kongo Free State or through German East Africa, find himself again in British territory, in the country of which we have recently heard so much—Uganda. Here we are in British East Africa which has a coast-line on the Indian Ocean of some 400 miles to the south of the Juba River, extends westward to the Victoria Nyanza, the Albert Nyanza and the Albert Edward Nyanza, and on the other side along the Juba, and westward across the Nile into Bahr-el-Ghazal and Darfur. It includes the islands of Zanzibar and Pemba, and embraces an area of some 800,000 square miles. The limits of British East Africa have been arranged by

agreements with Germany and Italy, the two contiguous Powers; but they have never been formally recognized by France—and thereby hangs a tale to which we shall presently refer. This vast territory is under the jurisdiction nominally of Her Majesty's representative at Zanzibar, but it is divided into provinces each with its resident and sub-residents, the portion to the north of Uganda on the Upper Nile has not yet been finally occupied. The island of Zanzibar has still a Sultan as nominal ruler; but he is a mere figure-head. On the northeast, British East Africa is bordered by Somaliland and Gallaland, which is nominally Italian, except a block on the Gulf of Aden to the west of Cape Guardafui, which is British. It covers 75,000 square miles, and it is of great importance as commanding the trade of the interior.

On the opposite side of Africa will be found another extensive British sphere covering the lower Niger. The total area secured by various agreements between England, France and Germany, and by treaties with native potentates is about 500,000 square miles; all except a portion on the coast, which is a protectorate, being under the jurisdiction of the Royal Niger Company. About the eastern boundary there is no dispute; it extends from the south end of Lake Tchad in a southwest direction to the coast near the Calabar River. On the north, by arrangement with France in 1890, the British territory is bordered by a line drawn from Say on the Niger east to Barua on Lake Tchad, but bending northward so as to include all that belongs to Sokoto. It is the western boundary that is at present in hot dispute between France and England. The English interpretation of the agreement of 1890 is that a line drawn south from Say marks the western boundary of the British sphere; and this was the French interpretation when the agreement was made. The Niger Company has made treaties with native chiefs so as to cover all this sphere. For reasons satisfactory to the company they have not occupied every point in this territory, among others the important town of Busa on the Niger. The French maintaining, by an erroneous interpretation of the Berlin Agreement, that effective occupation is necessary, have slipped in and occupied Busa and other places. The fact is it is only now, when the partition is all but complete, that France realizes her disadvantage in having no direct access to the Lower Niger. Great Britain has apparently made up her mind on no account to yield any part of the west bank of the Lower Niger to France, except a small strip to the south of Say. France insists on her rights as actual occupant. The two Powers are, therefore, at a deadlock; what the result will be remains to be seen. These British Niger territories are the most densely peopled part of Africa; they are capable of great commercial development; many of the people are far above the rank of savages. Lagos, the Gold Coast, Sierra Leone, Gambia, all British, have been reduced to patches blocked everywhere from the interior by French territory, except Lagos, which is really part of the great Niger territory and which, along with this and the Niger Coast Protectorate will shortly be united under one administration under direct Imperial control. The total area in Africa claimed by Great Britain may be roughly estimated at 2,300,000 square miles.

The territory claimed by France in Africa covers something like three million square miles, including Madagascar. Algeria and Tunis she holds by right of conquest, and her claims there are not disputed. From the Mediterranean to the Gulf of Guinea her territory extends without interruption. By the Anglo-French arrangement of 1890, already referred to, the greater part of the Sahara, "very light soil," as Lord Salisbury called it, is allotted as her sphere. On the northwest she is shut off from the coast by Morocco and the Spanish block known as Rio d'Oro, about 150,000 square miles. From a little to the north of Cape Blanco round to the British Gold Coast Colony, France possesses a long line of coast, interrupted by such patches as British Gambia, Portuguese Guinea, Liberia and Sierra Leone. The whole of the Niger above Say is French, and nearly the whole of the country in the great bend of the river is claimed by her; and, as a matter of fact, the disputed area is very small. It consists of a patch behind the British Gold Coast and German Togoland, mainly composed of the Kingdom of Mossi. Great Britain claims some of the territory behind Ashanti, and within the last few months France and Germany have come to an agreement as to the limits of Togoland. The whole region to the west of this, included in the basins of the Niger and the Senegal, are French



and all the territory embraced in the northern bend of the Niger. This is known as the French Sûdan, with the exception of the most westerly portions, Senegambia. Like the Niger territories this region is densely populated and capable of great commercial development. The French Sahara probably covers 1,500,000 square miles, and Senegambia and the French Sûdan close on half a million square miles.

Further south, on the equator, the French Kongo extends from the coast along the north side of the Kongo River, north to Lake Tchad, and east to the water—parting between the Nile and the Kongo. These limits, by arrangements between France, Germany and the Kongo Free State, are beyond dispute. They include an area of some 560,000 square miles; but France is not satisfied with this. She declines to accept the eastern boundary, and during the last five years has been making strenuous efforts to extend her sphere into the Bahr-el-Ghazal district—one of the abandoned provinces of the Egyptian Sûdan, and included in British East Africa in accordance with the agreement between Great Britain, Germany and Italy. These agreements, France declares, are not binding upon her; and at the present moment the relations between France and England are in a state of tension, because an expedition, under Captain Marchand, is reported actually to have reached the Nile, and established itself at Fashoda, while another French expedition from Abyssinia has completed, or is endeavoring to complete the French connection between the West and East Coasts. Some three years ago it was declared in the House of Commons that any attempt on the part of France to establish herself on the Nile would be regarded as "an unfriendly act." It is here, then, and on the Niger, that the final crisis in the partition of Africa has been reached. The eagerness of France to find a footing on the Upper Nile is intimately associated with the position of England in Egypt, which, as all the world knows, is bitterly resented by the French. Egypt is nominally under the suzerainty of Turkey, but is practically independent, or, rather, under the tutelage of England. Under the guidance of England an attempt, so far successful, is being made to regain the lost provinces of the Egyptian Sûdan, so long terrorized by the Khalifa. An advance has been made to within measurable distance of Khartûm; if that stronghold should be taken, it would mean the defeat of the Khalifa. Doubtless no time would be lost in establishing an Anglo-Egyptian rule in the old provinces, Kordofan, Darfûr and Bahr-el-Ghazal. If the French are found to be actually established in the last-named province, and if no compromise can be come to, then a crisis will have been reached which will affect not only the partition of Africa, but the peace of the world. These Egyptian Sûdan provinces cover an area of some 800,000 square miles, while that of Egypt proper, from the Desert to the Red Sea, is about 400,000 square miles. To the west of Egypt is the Turkish territory of Tripoli and Fezzan, to the south of which is a portion of the Sahara, at present unannexed, and with the exception of the Tibestic Highlands, a hopeless desert. This unannexed area probably covers about 800,000 square miles; on its southern border is the semi-civilized Sûdan State of Wadai, at present independent, but which ultimately, no doubt, will be claimed by France.

Just at the mouth of the Red Sea, opposite Aden, France has a block of territory, Obok, estimated to cover 50,000 square miles, its only value being that it commands Abyssinia. Partly by conquest and partly by international arrangement France is in undisputed possession of Madagascar, which with neighboring islands covers an area of about 280,000 square miles. Altogether, then, the acknowledged claims of France in Africa gives her the enormous area of about 3,300,000 square miles, much of it sand.

Germany, which may be said to have begun the scramble, came off with an area much less than the other two Powers. However, unlike the others, she began fifteen years ago with nothing, and now has undisputed possession of about a million square miles. In Southwest Africa, where she began her acquisitions, her possessions—Damaraland and Namaqualand—by arrangement with England, cover 322,450 square miles. Except in the north, it is doubtful if this half-desert country can ever be of much value. Germany's greatest African territory is in East Africa, marching with British East Africa in the north and with Portuguese East Africa and British Central Africa on the south. It includes the southern half of the Victoria Nyanza and the eastern shore of Tanganyika. It has about 400 miles of coast-line.

The possession is undisputed, based on arrangements with England and Portugal, Zanzibar and native chiefs 1885-'90. It only remains to settle a few details with England as to the southern boundary. Attempts with varied success have been made to establish plantations in the north of the territory; but at present the bulk of the country is untouched, and much of it is just a stage beyond desert; it covers 385,000 square miles. On the opposite coast, between French Kongo and the British Niger territory, Germany possesses an area of over 190,000 square miles in the Kamerun, which extends eastward into the interior some 400 miles and north through Adamawa to Lake Tchad. By arrangement with Great Britain and France the limits of the German concessions are practically settled, and the country, which is thickly populated, is in a fair state of development. German Togoland is a long, narrow strip on the Gold Coast. By an agreement with France in 1897, its limits as respects French Dahomey have been settled, and the colony may now cover about 25,000 square miles.

But to the west of this and to the north of Ashanti is a neutral zone as between Germany and England, which remains to be adjusted. About this there is not likely to be much difficulty; and it is not probable that unless through some cataclysm or cession by the other Powers the German area in Africa will ever exceed the million square miles.

When the scramble began Portugal put in enormous claims for an "empire" across the continent between Angola and Mozambique. This was made short work of by England and the Kongo Free State; and her possessions have been restricted to a long strip on the East Coast, with a wedge along the Zambesi, and a much bigger block on the West Coast between the rivers Cunene and Kongo. The actual jurisdiction of the Portuguese, especially on the east, hardly extends beyond the coast. In Portuguese West Africa, as has already been pointed out, the region to the west of the Upper Zambezi is claimed by the British South African Company; meantime a provisional agreement exists pending the final settlement. On the Guinea coast all that remains of Portugal's old possessions is a small strip of 14,000 square miles south of the Gambia; she also retains the Cape Verde Islands and St. Thomas. Altogether the African possessions of Portugal cover only 750,000 square miles.

The Kongo Free State, which practically coincides with the enormous basin of the river Kôngo, is the creation of the Berlin Congress of 1884-'85. Its boundaries are defined by international agreements with the leading Powers concerned, dating from 1884 to 1894. It covers 900,000 square miles, and has a population of, probably, 30,000,000 native Africans. By a convention with Great Britain in 1894 a strip along the west of the Albert Nyanza and the Upper Nile was leased to the King of the Belgians. This strip extended much further than it at present does; but, under pressure from France, the King gave up the northern section. The Kongo Free State possesses the most magnificent series of waterways on the continent.

There is only one other Power largely interested in Africa, tho that interest has been lately largely diminished. Italy could not resist the example of the other great Powers. She had long had an eye on Tripoli, but France virtually warned her to keep her hands off that. So long ago as 1870 an Italian trading house had obtained the cession of a spot of territory on Assab Bay, near the mouth of the Red Sea, as a coaling station. In 1882 Italy took active possession of this spot, and in 1883 she began to extend her territory northward until in 1888 she reached Cape Kasar, north of the port of Massaua, 650 miles north of Assab. Had Italy been content with this strip, and used it as a basis of commercial operations with Abyssinia, all might have gone well. But she was ambitious far beyond the limit of her means. She would needs conquer Abyssinia. Space prevents us entering into details. Suffice it to say that after long-continued operations, Italy met with disastrous defeat, and is now confined to the limits of her strip on the Red Sea about 88,500 square miles, and Abyssinia has asserted its independence. But she was not content with Abyssinia. By various concessions Italy obtained a footing in Somaliland, to the north of the river Juba, and claimed an area here of 335,000 square miles. She has not formally renounced this, but as a matter of fact she must give it up. At present with the aid of the French Prince Henry of Orleans and the Russian Colonel Leontieff,

Abyssinia is preparing to sweep the whole of Somaliland and Gallaland within her grasp; and it is stated that England has even consented to give up more than half her territory on the Gulf of Aden. At present, then, Italy's effective claim is limited to the area of Eritrea, as her Red Sea strip is named.

Besides the block, Rio d'Oro, already referred to, on the Sahara coast, Spain possesses the Canaries, Tetuan in Morocco, Fernando Po and one or two other islands, and a patch on the Guinea coast—together about 3,800 square miles. Liberia, the negro Republic, is still nominally independent, tho France has cut down her territory to 14,600 square miles. Through the jealousy of the several Powers interested—Spain, France, Germany and England—Morocco still remains unannexed, tho it is to be hoped, for the sake of its wretched inhabitants, that that will not be for long; it covers an area of 220,000 square miles.

The general result of our examination of the partition of Africa may be summarized briefly in the following table, in which an approximate estimate is given of the area claimed by the different European Powers and that which may still be regarded as independent:

	Square miles.
France .....	3,300,000
Great Britain.....	2,300,000
Germany.....	925,000
Kongo Free State.....	900,000
Portugal.....	750,000
Italy (including Somaliland).....	420,000
Spain.....	214,000
Boer Republics.....	168,000
Abyssinia.....	195,000
Morocco.....	220,000
Liberia.....	14,600
Turkey (Egypt* and Tripoli).....	800,000
Mahdi's territories.....	650,000
Wadai.....	150,000
Unannexed Sahara.....	800,000
Lakes.....	68,000
<b>Total Africa.....</b>	<b>11,874,600</b>

\* Including regained territories on the Upper Nile.

At present these are little more than figures. It has been pointed out that the final crisis in the partition of Africa lies between France and Great Britain on the Niger and on the Nile. Whether the one succeeds or the other, in gaining its point, will not materially affect the figures in the above table; but the result may have a very important bearing on the commercial and social development of the continent. It is not my business in this article to discuss the value of the various areas claimed by the different Powers; but, in conclusion, I may be allowed to point out one interesting fact. In the whole of Africa's nearly twelve million odd square miles there are probably not more than 1,200,000 whites to 150,000,000 natives. Of the former 750,000 are in Africa, south of the Zambezi, and over 300,000 in Algeria and Tunis, leaving 150,000 for all the rest of the continent. South Africa is the one section of the continent which may become the home of generations of Europeans, and in this respect England has fared best of all the Powers. Of the continent between the tropics, all experience up to the present goes to show that it can never be colonized by white races, but must be developed by the natives under white supervision.

LONDON, ENGLAND.

## The British Empire in Africa.

BY W. T. STEAD,

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LESS than forty years ago it was a commonly received doctrine among British statesmen that Africa was worthless. A select Committee of the House of Commons in the early sixties, reported that the settlements on the West Coast of Africa cost more than they were worth, and recommended the gradual abandonment of the country. Even in the seventies there were eminent men who argued earnestly in favor of the abandonment of the whole of South Africa, with the exception of a coaling station at the Cape of Good Hope. But a change came o'er the spirit of the British dream when, in the early eighties, they saw all the nations of Europe prepare to take part in a passionate scramble for the Dark Continent. That which they despised and wished to throw away in the sixties, became in the nineties the coveted objects of Imperial ambition. Now, when the century is closing, the pick of the continent is colored British Red.

British Africa can be variously described—geographically, politically, ethnologically and religiously. But the simplest definition is this, all Africa that is



comfortably habitable by white men is under the British flag or under British protection. And again, everything in Africa that pays dividends lies within the sphere pegged out for John Bull by his adventurous sons. Wherever in Africa you find land in which white-skinned children can be bred and reared, you will find it lies within the British zone. And wherever there is in Africa any paying property, that also will be found to be within the same sphere of influence. All of Africa that is habitable and all of Africa that pays its way, that is British Africa.

The other nations have scrambled for John Bull's leavings. France, for instance, has annexed the Sahara. In her West African colony of Senegal every fifth European is a French official. Germany has annexed 320,000 square miles of desert in the southwest and 400,000 of semi-tropical land in the east; but they have more officials than colonists, more subsidies than dividends. Portugal has quite an empire of malarial marshes on both coasts. Belgium has the Kongo Free State, a magnificent empire in the heart of tropical Africa which needs £80,000 a year subsidy from Belgium to keep it from bankruptcy, and which, notwithstanding the subsidy, has run up a debt of over £8,000,000. Italy, the last to join in the scramble, has nearly come to grief over her African adventure. Africa stands solely on the debit side of the account of every European nation but one, and even in the case of Britain the entries to the bad are neither few nor small.

British Africa may be described in another way. Wherever you find a good harbor in Africa or a navigable river or a great inland lake there you may be sure the British flag is not far off. The Kongo is the only great African river which does not enter the sea under British protection. The Kongo was opened up, boomed and made accessible by Mr. Stanley, a British explorer; and its waters are as free to the flags of all nations as if they were British. The only harbor in Southern Africa that is worth having which is not British is Delagoa Bay, and John Bull to this day ruefully recalls the fact that he only lost that by allowing it to be sent to arbitration before a tribunal which took more account of musty little deeds of a remote past than the necessities of the living present. The only harbor on the southwest coast, the natural port of German Southwest Africa, is Walfisch Bay, where a British sentry stands on guard under the shade of the Union Jack. Wherever navigable water is, there the descendant of the old vikings recognizes his Fatherland even in the heart of Africa. Of the great lakes which lie in a long string from the Zambesi to the Nile, there is not one on whose shores there is not a British possession. Even the smaller lakes, such as Lake Tchad, seem to attract the searovers of the Northland.

There is less objection taken by the other Powers to this extraordinary monopoly of the ocean gates of a continent because no other Power believes that its interests demand that it should admit all the world to its markets on equal terms with its own subjects. The British may be right or they may be wrong. They make no claim to superiority of altruism to their neighbors. Their policy is undoubtedly prompted by self-interest; but British self-interest takes the form of opening all British possessions freely to the traders of the world, whereas the self-interest of other nations leads them to impose differential and prohibitive duties upon the goods of foreign competitors. It is not surprising that the second vote of all the nations is given to Britain. So rigorously is this rule enforced that the Imperial Government ruthlessly rejected the proposals made by Mr. Rhodes, which tended, in the remote future, to the imposition of heavier duties on foreign than on British made goods. Britain has now occupied Egypt for fifteen years, but so far has she abused her opportunity to close the Egyptian market upon her rivals that the comparative volume of British trade to that of other nations is less to-day than it was before the country was occupied.

Another reason why British rule has spread so rapidly is because England alone among the nations carried to Africa the principle of religious liberty conjoined with religious propaganda. British Africa is the product of three forces—British conquest, British trade and British missions. And of the three the first counts for the least and the last for the greatest factor in expansion of Britain in Africa. The Roman Catholic priests sent out by the Portuguese in olden days were zealous but intolerant. The Roman Catholic priests sent out by the Freethinking French Republic have only recently arrived on the

field. The few German and Swiss missionaries have been too few to leave much mark on the continent. But British missionaries have been everywhere the pioneers of empire. The British frontier has advanced on the stepping-stones of missionary graves. Deduct the missionary from the sum total of the forces which have colored the African map red from Table Mountain to the Zambesi, and the Empire disappears. It was David Moffat, the missionary, who led the way into Central Africa from the south. It was his dauntless son-in-law, the missionary Livingstone, who pierced the heart of the Dark Continent in which he laid down his life; and it was Moffat's successor, the missionary Mackenzie, who secured the open road from the Cape to the Zambesi along which Cecil Rhodes subsequently marched to empire.

It is true that Britain did not first go to Africa to convert the heathen. It is a melancholy fact that her first relations with the African continent were those connected with the slave-trade. The West Coast was, in the sixteenth century, the great emporium of the traffic in human beings. The first form of the scramble for Africa took the shape of a keen competition among the sea-faring nations for the profitable business of buying negroes cheap in the Gulf of Guinea and selling them dear in the West Indies and in the Southern States. The slave-trade began in Elizabeth's reign. It was not finally extirpated till our century. On the whole the ships of Europe are estimated to have transported ten million Africans to the American continent. Europe was the middleman in this traffic of the continents. Africa sold, America bought. It was a rude system of emigration by which the overflow of the Old World was discharged upon the New. Of the 100,000 dusky and involuntary emigrants who were transported across the Atlantic every year, about 30,000 sailed under the British flag. Britain, like the other nations, had her foot planted on the West African coast, not to colonize but to buy slaves. The first European settlements were little more than the African counterpart of Castle Garden—barracoons where the expatriated ones from the interior were mustered before their shipment to their ultimate destination. As wars were frequent in those days and every man had more or less to fight for his own band, the French, the Dutch, the Portuguese and the British studded the coast with forts, a few of which still remain, altho their original use has long since disappeared. After the slave-trade was suppressed in 1808, the prosperity of the Guinea Coast dwindled, and it was many years before the trade in gin and other alcoholic drinks revived the fortunes of the West African merchants. Then the scramble for markets recommenced. The Germans, who manufacture the cheapest intoxicant, entered the field. The soldier came to the rescue of the trader. Britain twice sent an armed force to dictate terms in the capital of Ashanti. The French crushed Dahomey, despite the army of Amazons, and bickering about the respective limits of the hinterlands of the three Powers has been going on ever since.

In West Africa the British possessions are none of them colonies in the sense of being territories in which Britons settle and found families to rear up new nations. The climate forbids that. The only white men on the coast are officials, traders and missionaries. Sierra Leone, long known as the White Man's Grave, was but typical of the whole of the group of West African possessions. These possessions may be thus described.

1. The Gambia, a Crown colony, governed by an administrator appointed by the Colonial Office in London, is chiefly notable because it commands the mouth of the river Gambia, the only West African river navigable by ocean-going steamers. Its exports consist almost entirely of ground-nuts, which are crushed for their oil in France; its imports, gunpowder, gin, cotton and sugar. Population, 13,000; revenue, £25,000; exports and imports, £225,000. First discovered by the Portuguese; founded by the British in 1686.

2. Sierra Leone was ceded to Britain in 1787 by the native chief, to form an asylum for destitute negroes in England. It was, therefore, a colony proper, founded to receive emigrants. Many liberated slaves were settled there. The colony stretches along 180 miles of coast-line. Its trade consists of exchanging palm-oil and palm kernels for hardware, cotton, gunpowder, tobacco and spirits—a Crown colony, with governor appointed by the Crown. Revenue, £110,000; exports and imports, £940,000. Attached

to the colony there is a protectorate over about 20,000 miles in the neighborhood.

3. The Gold Coast stretches about 250 miles along the coast, and extends some 300 miles into the interior, with an indefinite hinterland. It was first founded by a chartered company; the settlements were transferred to the Crown in 1821. In 1874 they were constituted a separate colony, with a governor appointed by the Crown. Population, 1,500,000, of whom 150 are Europeans; revenue, £240,000; imports and exports, £1,570,000; exports, gold, ivory, copal, palm-oil, rubber; imports, cotton, alcohol and hardware.

4. Lagos, like Sierra Leone, is a colony and a protectorate. It was the headquarters of the slave-trade. Then it became a great missionary center. In 1861 it was taken over by Britain, and in 1886 was established as a separate colony, with a governor of its own. Exports palm-oil and kernels, and imports chiefly cotton goods (£270,000), spirits (£106,000), and tobacco (£25,000). Population, 2,000,000; revenue, £140,000; exports and imports, £1,900,000.

5. The Niger Coast Protectorate covers the whole coast from Lagos to the German possessions in the Kameruns, except the mouth of the Niger. Governed by a Royal Commissioner. Protectorate established in 1885. Recently its authority was carried further inland by an expedition, which suppressed human sacrifices in Benin city. Exports, palm-oil, kernels, rubber, ebony and ivory; imports, cotton, cutlery and coopers' stores. Revenue, £150,000; imports and exports, £1,600,000.

6. The Royal Niger Company. This chartered company, with a capital of £1,100,000, has established the most prosperous of all the West African colonies. It is practically sovereign over the whole of the Lower and Middle Niger. It has its own army and fleet. It makes treaties, levies war, conquers territory, suppresses the slave-trade, and, in short, exercises sovereign authority over the wealthiest and most populous region in all Central Africa. The Niger Company is much more rigorous in restricting the sale of rifles and of spirits into its possessions than any other British colony. North of latitude 7, all import of spirits is interdicted, and elsewhere so high a duty has been charged that the import of rum and gin has dwindled to one-fourth what it was before the charter was granted. Exports, rubber, palm-oil, ivory, guns and hides; imports, cotton, woolsens, silks, hardware, salt and earthenware. The chief man is Sir George Taubman Goldie, the Cecil Rhodes of West Africa, a quiet, determined little man, with a genius for government, whose word is law among 30,000,000 of Africans, and who, when that word is not obeyed, teaches the disobedient with Maxim guns that the way of the transgressor is hard.

When we pass from West Africa to East Africa we come to a totally different class of possessions. Properly speaking, Britain possesses nothing in East Africa. All that is British on the East Coast until you come to Zululand, is denominated Protectorate. In a protectorate there is less direct government by Britain. In a Crown colony the laws are made and administered by the Government. In a protectorate the British undertake to protect the native authorities from foreign attack, to put down the slave-trade, to restrain internecine war, to open up trade routes, to maintain a kind of Roman peace; but otherwise the inhabitants are left very much to do as they please. Protectorates are looked after by commissioners who are also Consuls-General. They are appointed by the Crown. British domination in East Africa began in our own times. For half a century and more the natives of India crossing the sea had established themselves in business largely as money-lenders in Zanzibar. But no European Power had planted its foot on the equatorial East. In 1888, however, thanks chiefly to the enterprise of a Scotchman, the Imperial British East Africa Company was formed and incorporated by Royal Charter. It received permission to accept a lease, to administer territories lying between the Indian Ocean and the great equatorial lakes. This chartered company never paid. "You cannot run a fort on coffee planting," said Mr. Rhodes. "Gold or diamonds can do it—nothing else." So after a time the company was wound up, receiving £250,000 for its assets, and the task of administering its million square miles was undertaken by the Imperial fort. This was in 1895. Its sphere of influence was then divided up into the following protectorates:

1. The East African, capital Mombasa, the finest harbor on the East Coast.



2. Uganda, the pearl of Africa, discovered by Mr. Stanley, snatched by Captain Lugard from the hands of the French, and now in the throes of a mutiny, is the cockpit of Central Africa. Heathens, Protestants and Catholics are always struggling for the mastery. It is the land of romance and of the unexpected. It commands the northern shores of the Victoria Nyanza and the head waters of the Nile.

3. The Witu Protectorate is a small tract of land governed by a Sultan, with a British Resident, at the mouth of the river Tana.

4. Zanzibar, the great commercial entrepot of Eastern Africa. Population of the island 250,000. Exports and imports of the port, not including transshipments in harbor £2,400,100 per annum. Governed by a Sultan, under a British Commissioner since 1890.

5. Nyassaland. This is now called the British Central Africa Protectorate. It is an appendage to Lake Nyassa. It is approached by the Zambezi, and is notable as the seat of the Blantyre mission station, as a thriving coffee plantation, and as a scene of almost continual warfare against the slave-traders.

Of all the regions now administered by the British, those of East Africa supply most elements of adventure and of romance. There we see white men from the Northern European seas, using the fighting men of Northern India in order to establish a Roman peace among the black races of Central Africa. Europe uses Asia as her sword to civilize Africa. These regions are continually witnessing scenes that recall the adventures of Ivanhoe or the warlike prowess of the Lion Heart; but the Knights Templar of to-day wear white felt helmets and use Maxims, steamboats, locomotive engines, and the printing-press as their instruments of conquest. On Lake Nyassa there are two gunboats, and in East Africa the British Government is spending three million sterling in constructing a railway 600 miles long, which will place the seaboard in direct railway communication with the heart of Central Africa. Three thousand coolies have been employed on the line since January, 1896, and the rate of construction is now said to be about half a mile a day.

We now come to the most important section of British Africa, that which lies at the southern extremity of the great continent. It is only in this southern section that the British race is founding colonies properly so called. In the lofty plateaus of Southern Africa the climate is so delightful that the country is becoming the sanatorium of the Empire. Mr. Cecil Rhodes himself was first sent out to the Cape in the forlorn hope that South Africa might enable him to throw off the consumption that appeared to have seated itself on his lungs. Olive Schreiner declares that after one has breathed the air of the Karoo the air anywhere else seems thick and heavy. There is champagne in its atmosphere. It is not only the climate that is attractive. South Africa has been for the past twenty years the great El Dorado of the world. No other continent has ever produced within such narrow limits such a Golconda as the diamond mines of De Beers, such a storehouse of gold as the Rand of Johannesburg. Out of the blue clay at Kimberley there have been dug, in the last twenty years, diamonds which have been sold for £70,000,000. Out of the Reef below Johannesburg gold has been brought to bank of the value of £50,000,000. The annual output is approaching £10,000,000, and before the Rand is exhausted it is calculated gold valued at £450,000,000 will be brought to bank. Behind the Diamond Fields and golden Johannesburg lies the land of Ophir of Rhodesia where, as yet, mining operations have only just begun. Greater, however than diamonds and more valuable than gold is the master of diamonds and of gold. South Africa is chiefly famous as the pedestal of Cecil Rhodes, the most conspicuous and commanding personality which the British colonies have produced in our generation. The limits of space allotted to these articles render it impossible to describe, except in the briefest detail, the great divisions of Residential Africa. But before entering upon the detail of the provinces it is necessary to say a word as to the general location of the whole. South Africa is all British with the exception of the German protectorate over the desert region in the southwest, and the narrow strip of Portuguese territory that cuts off the Transvaal and Rhodesia from the sea. The Germans have no port. The Portuguese have two—Beira and Lourenço Marquez on Delagoa Bay. With these exceptions all South Africa, from the Cape to far to the north of the Zambezi, lies under the sheltering protection of the

British flag. Within the British influence are the two Boer Republics of the Transvaal and the Orange Free State. These republics are absolutely free from any interference in their internal affairs from without. They have the protection without the taxation or the authority of the Empire. Sooner or later they will abandon their attitude of isolation and unite with the colonies by which they are surrounded. As Mr. Rhodes recently declared: "Altho we human atoms may divide this country, nature does not. Nature does not and the Almighty does not. Whether in Cape Town, in Durban or in Rhodesia the interests are the same. The languages are the same. Those who form these States are the same, connected in their family and domestic relations and the like; and any one who tries to separate them in that feeling and action is doing an impossible thing." South Africa one and indivisible from Table Mountain to the great Equatorial lakes is the idea of Cecil Rhodes; and when Cecil Rhodes thinks, thoughts are things.

The premier colony in South Africa, that of the Cape, has now extended itself so far up-country that its title is a misnomer. Originally discovered by the Portuguese, it was first colonized by the Dutch in 1652. For a hundred years it was little more than a naval station, with a back country useful for the settlement, where native labor was plentiful and native land could be had if not for the asking then for the shooting. When the French Revolutionary wars broke out, the exiled Prince of Orange made over the Cape to the British, who promptly took possession in 1795. They gave it back, however, at the Peace of Amiens, in 1803; but when war broke out again it was recaptured by the British, in 1806, and it has never since passed out of their possession. The Dutch to this day are in a majority of the agricultural population, not only in the Boer Republics but in the Cape Colony itself. When the British came their ideas as to the rights of slaves to freedom offended the conservative Boers, who trekked northward to lands where the divine right of slavery was not interfered with, and the meddling Britishers would not be able to interfere with their peculiar institution. But many of the Dutch remained behind, and to this day the farming interest in the Cape is substantially Dutch. The natives were tolerably thick on the ground at first; but the coming of the white men thinned them off. The Hottentots and Bushmen are vanishing like the Maori and the Australian aborigines. Far different was the case of the Kaffir, the sturdy child of the great Bantu race. In him the white man, whether Dutch or British, has encountered a man as vigorous as himself. The Bantu is not dying out. He is increasing and multiplying and replenishing South Africa. The black and white races are flourishing side by side, and the great question of the future is, how their mutual multiplication may be so ordered as to leave room for both. Cape Colony has been continually extending its frontiers northward.

For a long time it halted at the Orange River; but when it had taken over the Diamond Fields it began a northward march, which is now halting for a time on the southern frontier of Matabeleland. Its area is 275,000 square miles. Its government is democratic. The Crown appoints a Governor and High Commissioner; but the right of the Colony to govern itself through its own representatives is almost as absolute as that of any State in the American Union. There are two houses of Parliament, both elective; the Legislative Council consists of 23 members, the House of Assembly of 79. The franchise is not denied to the natives on the ground of color; but the representatives are all white.

The population of Cape Colony in 1891 was 1,600,000, of whom only 380,000 were white. The Dutch dwell in the country, and preponderate in the Western province. The English flock to the towns and are strongest in the East. There are about 3,000 miles of railway built or building. The chief exports in 1896 to the United Kingdom were: Diamonds, £4,500,000; wool (sheep), £2,330,000; wool (goat), £490,000; ostrich feathers, £490,000; copper ore, £300,000. Altogether the total exports amounted to £17,000,000, while the imports were about £18,000,000.

The central feature of South Africa is its mountainous plateau. At about 150 miles from the seaboard the mountains rise in a lofty table-land, which stretches over 1,000 miles northward. It is on this table-land Europeans live and thrive.

The colony of Natal was first colonized in 1824 by a handful of Englishmen. The Boers tried to effect

a lodgment in the country, but were beaten by the Zulus who occupied the land, and shortly after the Governor of the Cape formally annexed Natal to the Cape. It lies fronting the Indian Ocean with a seaboard of 180 miles. Durban is the only port. It has 420 miles of railway which, as is usual in South Africa, are owned and worked by the Government. The area is about 20,000 square miles, its population 540,000, of whom not 50,000 are white. There are 40,000 Indian coolies, but the enormous majority of the population are Zulus. The country is mountainous, fertile and healthy. It contains coal, and yields tropical produce. Its exports in 1896 included wool, £600,000; coal, £100,000. Its imports were £6,400,000, but most of these were for the Transvaal. The exports were only £2,000,000.

Between Natal and the Cape there are the two native locations, or reserves, of Basutoland and Pondoland. The latter was annexed to the Cape quite recently. Basutoland is a native State of 250,000 population. The chiefs govern their own people, subject to the control of the British Commission. Basutoland is 10,000 square miles in extent, has a delightful climate, is well watered, very mountainous, and produces great quantities of cattle and of grain; revenue £45,000 pounds; exports and imports, £300,000. To the north of Natal lies Zululand, chiefly famous for the war of 1879. It was not annexed until 1887, when part of the territory had been taken by the Boers. It is very largely kept as a native reserve, Europeans being only permitted to settle in one district. It is technically described as a British territory governed by a Resident Commissioner and chief magistrate under the Governor of Natal.

The two Republics of the Transvaal and of the Orange Free State lie between Natal and the northward extension of the Cape Colony. The Orange Free State is an inoffensive pastoral community of Boers. The Transvaal was a great ranch. It is now, thanks chiefly to the extraordinary gold reef on which Johannesburg stands, one of the greatest gold-producing countries in the world. It is an anomaly and an anachronism. Nowhere else in the whole world is an overwhelming majority of English-speaking men governed by a minority, speaking a foreign tongue, without any voice in the framing of their own laws and without any rights as citizens. It will pass, and the Transvaal will take its natural place in the federation of united South Africa.

On the west of the Transvaal stretches the vast expanse of the Protectorate of Bechuanaland, now traversed by the railway to Matabeleland, which is, however, but small compensation for the rinderpest which has swept off the herds of South Africa.

To the north lies the land of controversy and of mystery, the famous Charterland of Rhodesia, a territory many times larger than the German Empire, which has been reclaimed from savagery to civilization by the genius of the only millionaire with imagination which the century has brought forth. The British South African Company, which in 1889 received a Royal Charter authorizing it to develop and administer the lands lying between Bechuanaland and the Zambezi, was the creation of Mr. Rhodes's brain. Mr. Rhodes, the Diamond King of South Africa, had a soul above diamonds. He saw that the territory lying north of Bechuanaland would be snapped up by the Germans or secured for ranching by the Boers trekking from the Transvaal. He conceived the idea of creating a joint stock company with a capital of two millions and more which would enable him "to paint the African map British red" all the way up to the Zambezi. The Imperial Government absolutely refused to expend a pound on any such enterprise. Mr. Rhodes undertook to raise the money and to direct the operation. The Government believing, as they said, that such a chartered company could "relieve Her Majesty's Government from diplomatic difficulties and heavy expenditure," granted the charter.

Then Mr. Rhodes set to work. He put his own money into the Company, and others, inspired by a similar enthusiasm, joined their capital to his. On June 28th, 1890, the pioneer expedition of 200 Europeans and 150 laborers, accompanied by 500 mounted police, set out to take possession of the Land of Ophir. They cut a road for 400 miles across the country, established posts and stations; and at last were disbanded at Fort Salisbury on September 19th, having established themselves in Mashonaland at a net cost of £89,285, 10s. *od.* without firing a shot or spending a life. Settlers in search of gold poured into the country. To feed them



it was necessary to open a way to the sea at Beira, and this brought them into sharp collision with the Portuguese. The difficulty was arranged by a concession for the construction of a railway from the sea to the upland held by the Company, over which goods can be brought without paying any other tax but a transit duty of three per cent. The mines in Mashonaland were in full work when a new difficulty loomed on the western frontier of the new colony. Lobengula, the Chief of the warlike Matabele, was urged by his young warriors to allow them to flash their spears on the newcomers. He resisted for a time; but at last he gave way. An *impi* threatened the miners with destruction. Mr. Rhodes instantly took action. Placing £50,000 to the credit of the Company, he ordered Dr. Jameson to raise and equip an expeditionary force and to march on Buluwayo, Lobengula's kraal. One little force, 1,227 strong, of whom only 672 were whites, marched from the east; another of 445 of the Bechuanaland police came from the south. Against them Lobengula hurled first 5,000, then 7,000 of his best fighting men. They dashed themselves to pieces against the British *laager*. Buluwayo was captured, Lobengula fled, and Mr. Rhodes found himself in possession of Matabeleland. His force had only lost 84 men killed and 55 wounded. The total cost of the war was only £113,488 2s. 11d. This was in 1893. The success was too brilliant and too complete. It tempted Dr. Jameson to essay the daring raid on the Transvaal, which in the early days of 1895 led to so overwhelming a disaster. Not only was Dr. Jameson's force made prisoner, but the Matabele, seeing the country denuded of its usual garrison, rose in revolt. Then the Imperial authorities were compelled to intervene, and send up troops to assist the colonists to hold their own against the insurgent natives. Mr. Rhodes, altho in disgrace, and stripped of all his offices, was still the master of the situation. The natives trusted him and accepted terms of peace on his guaranty. After the suppression of the revolt the constitution of the Charter was modified so as to place the control of the armed forces of the Company in the hands of a representative of the Crown.

The future of Rhodesia, which covers a region of 750,000 square miles stretching from the Transvaal to Tanganyika, depends upon the quantity of paying gold that may be discovered. Plenty of auriferous mineral exists, but until the stamps needed to crush the ore can be brought up, nothing can be said positively as to the fate of the millions which have been invested under the ægis of the Chartered Company. Mr. Rhodes himself is as confident as ever in the future of the country that bears his name. It will, he believes, yield good dividends as well as good politics—but of the two he is much more anxious about the latter.

History is still in the making in South Africa; but unless all past experience fails us as a guide to the probabilities of the future, the hold on South Africa now acquired by the English-speaking race will never be relaxed. The Cape is the key-stone of the arch of the British Empire. Without the coaling stations at Simon's Bay, steam communication between Britain and Australia would be difficult, if not impossible. Hence the retention of the Cape, and all that is necessary to the safety of the Cape, is one of the few things which, if threatened, the British at home and overseas regard as necessary to fight for without discussion and without phrase.

LONDON, ENGLAND.

## The German Empire in Africa.

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It was the political principle of the German Government up to very recent times not to seek colonial aggrandizement. Prince Bismarck took possession of African lands mainly because of their possible worth, as objects of future barter. A colony had been founded in southern Brazil by a union of patriots in Hamburg as early as 1848; but this idea of obtaining a transmarine outlet for surplus German enterprise fell in abeyance with so many other popular ideals of that revolutionary year.

The nation lived to see the axiom set up that the flag of the Fatherland was to follow, not precede German merchantmen or pioneers, and to hear from the lips of the Imperial Chancellor, Count Caprivi, that "the worst thing that any one could do to Germany would be to give it the whole of Africa."

In contrast to this view stands the opinion of the men who are practically active in colonial affairs;

they believe that the future of the German race will be determined essentially upon the soil of Africa. And, indeed, it is only necessary to glance at the map of the great Dark Continent, and contemplate the historic struggle of the Low German Boers against the aggressive tendencies of Great Britain, to find a support for this hypothesis.

The Germans received the accounts of Krapf, Mauch, Rohlf and Schweinfurth, their native explorers in Africa, with skeptical indifference. On the other side of the canal the English greeted the discoveries of Burton, Speke, and even those of Stanley, as self-evident facts, saying to themselves, in accordance with their wonted material sense, that the interior of Africa could not be a sun-parched desert, possibly because mighty rivers flowed down from the interior, and products were brought away from it by traders.

If the English Government did not at once seize the territory thus recognized as fertile and valuable, the reason lay in the fact of its having its hands full at the time in other parts of the world, as well as in the fact that it remained in ignorance of the change which had taken place in the German character under the guidance of Prince Bismarck. From a people given up to romantic idealism, a nation of iron-like hardness of will had been evolved, which, when the partition of Africa began, was to demand its due share of spoils and conquests.

England looked on while Germany acquired African territory in the east and west with surprise and good-natured mockery at first. But when it saw that the land-rat had not fallen into the water by accident, but knew how to swim and intended to keep on, British envy was aroused. And by degrees it has learned to see in Germany a power which it is destined to encounter henceforth, not only in the Dark Continent, but in every other part of the world.

In the beginning this jealousy was exerted with some success. From longitude 48 east, around Cape Guardafui to Rovuma, Dr. Peters had laid claim to the coast-lands in the name of Germany. And if German diplomacy had acquiesced in his plans, the flag of Germany would be waving to-day over Uganda and the palaces of the Sultan of Zanzibar. Instead of this the Government signed one treaty after another, allowing that which had been acquired *de facto* to become a subject of dispute and the claims of others, while the German people in the ingratitude it showed to the founder of its East African colonies, proved once again its want of insight into the historic task of helping to extend civilization.

Fortunately, that part of East Africa which was assured to Germany is the more valuable one. Its boundaries inclose an area of 885,000 square kilometers, which is to say an area twice as large as the German Empire. In this territory lie Lake Tanganyika, Lake Victoria and the north side of the Nyassa. The wonderful summit of the ice-covered Kilimanjaro sends from its fountain sources the clear, sparkling rivers of the Pangani, while the rivers Wami, Lungeregere and Kingani have their origin in the wooded sides of Usagara and Ukami, which remind one of the mountainous region of the Hartz and the Salz Kammergut.

The Rufiji River is navigable for boats of 2½ meters displacement as far as the Pangani Cataracts, and the seaboard of this province is the richest in harbors of all the East African coast.

The natives, who belong essentially to the Bantu race, are divided into several branches with various traits. On the whole they are tractable, and may be trained to work if they are treated with justice and humanity. Nor is a certain superior intelligence and capacity for reflection wanting to them. It happened more than once during my sojourn among them that their chieftains expressed a sense of their own native want of the talent for organization. "It is good you are here, lord," the chieftain in my station, Usungula, declared often. "You understand things better than we do. Look at this house. It is made of the clay of our earth and with the hands of our bodies; but it was your head that gave it regularity and great size. You take the ax to labor, and the hatred of brothers you allay by treaties of peace. You alone are lord, and it is well. Each of us strove to be master, and none was. But you are rich; you have pieces of shining silver, and the caravans bring you more continually for our people. We went in rags, and hunger ate at our vitals in the wet seasons of the year. We have clothes now in our huts as fine as those of Arabic traders, and we possess bright rupees

with which to buy us goats and fowls and rice when we are hungry. You are lord, for you knew how to order all things so as to make them flow even and smooth as the little rains."

In regard to its soil, East Africa affords considerable variety, as is evident, indeed, that it must, by reason of its topography. There are no mighty primeval forests, such as cover the mountain districts of Ceylon and Sumatra; but the wooded mountain districts of Usambara, Usagara, Ukami and Ukonde, as well as its boundary districts of Kilimanjaro, are well suited for plantations to be carried on after the manner of those of the Dutch; while in the bottom-lands, sugar-cane, tobacco, rice, and certain kinds of spices, flourish luxuriantly.

The capital of the province of Dar-es-Salaam, in the point of construction, is a pattern city, and, what is the chief thing, the plantations of Usambara are making brilliant progress. The coffee raised there is rapidly winning a market for itself. In short, there can exist no doubt but that German East Africa will succeed before long in furnishing valuable agricultural products in exchange for the productions of German industry. Our capitalists perceive this too, for they are investing more and more in East African stocks.

Many of the original African products are doomed to fall away, and ultimately to entirely disappear. Copal will probably begin to be furnished from the far interior after the supply has been exhausted on the coast-land, and continue to be an article of trade for some years to come, copal-trees being found inland, indicating the existence of this fossil gum there. But the days of the ivory trade are numbered; it must end with the vanishing of the elephant herds. This, to my mind, is a consummation devoutly to be wished, for with the passing away of these herds will cease the brutal hunting of the natives as slaves to carry tusks; and, possibly, the few remaining animals may then be trained for beasts of burden, as elephants are in India. With no more slave raids there will likewise end the internecine wars which have hindered the natural increase of the native population hitherto. In the long run the negro comprises the chief wealth of Africa. The advance of civilization and its need for increasing quantities of manufactured goods depends upon the multiplication of population.

East Africa has an advantage over all tropical provinces belonging to Germany, in possessing in the high lying district of Uhehe and the border mountains of the Nyassa moist meadow-lands in which the usual unhealthy conditions of equatorial latitude are neutralized by an Alpine-like climate.

The present Governor intends, with the aid of influential corporations, to make use of this most favored locality by establishing a peasant settlement therein, in which case I hope the settlement will devote its energies, not to raising grain, but to breeding cattle, raising ostrich herds, and the like, after the manner followed by the Boers in the Orange Free State. The climate and soil of the Nyassa district and Uhehe resemble those of the Free State in all particulars. What will be the result of the transplanting of a colony of white men to these mountain regions is an open question. Everything appears favorable to the increase of the Caucasian race there.

The prospects for the future in the two other chief possessions of West Africa are similar to those of German East Africa, except, indeed, as to what concerns the two last mentioned districts. In Togo and Kamerun the hinterland had been allowed to be deplorably cut into, and partly cut off, by other Powers. It was above all in the Togo treaties that the German Government erred gravely, inasmuch as, for the specious gain of a strip of coast twenty-five kilometers long, it relinquished the piece of territory which connected its possessions with the Niger River. Borgu and Gurma were ceded to France, and with the concession the expansion of German influence was relinquished toward the north. The land which remains in our possession, however, is most valuable. It is traversed by a double range of mountains, which rise abruptly from an undulating plain, and give origin to numerous rivers which flow from their sides to the coast—the Mono, Haho, Sio, Tojie, and the tributaries of the Volta: Kalagba, Djavoe, Deine, Konsu, Asukoho and Ozi. The great Volta itself flows through the highland in a broad valley, and is navigable from Kraji on downward.

Togo could be reckoned among the countries of the Southern Hemisphere as far as the climate is concerned, for the season of maximum heat corresponds with the Northern winter, and that of minimum



heat to the Northern summer. The coldest months are those of July and August. The principal products of the soil are brought to the trading factories that have been established in the province by native negroes, who compose a branch of the Sûdan negroes, and possess the same enegegetic traits which distinguish the Sûdanese.

Among these products are palm-tree-oil and nuts, copra, cocoanuts, gutta-percha and ivory. Plantations also of coffee and *Manihot Glaziovii* have been laid out.

Still more favorable than Togo seems to be the situation of the plantations in Kamerun; for the mountains of the province draw near the coast, and their western slope affords, in its soil of decayed lava, with plentiful rainfalls, the most excellent conditions for the cultivation of cocoa and coffee trees. Over half a million of cocoa-trees already stand on this slope, and new plantations are about to be started.

The other products are the same as in Togo. In the south a kind of coffee bush has been discovered, which may, perhaps, obtain importance some day as a staple article.

German Southwest Africa presents quite different conditions, being of a sub-tropical character, and suitable for European immigrants. It is the last territory acquired by Germany. Herr von Lüderitz bought it in the year 1883, without knowing much about it, and placed it under the protection of the Imperial flagship "Leipsic" in 1884.

It appeared to be of little worth. The coast, which stretches from Cunene to the Orange River, that is to say from a Portuguese to an English colony, is not merely inhospitable, it is dreadful. Sand-dunes squat like bands of crouching Titans on it and shift from place to place, burying all beneath them. The only harbor, Angra Pequena, affords but a bad connection with the interior, and Walfisch Bay with its tolerable inlet into Damaraland, was in the hands of the all-grasping English. So the acquisition of Southwest Africa appeared a poor enough bargain, and Germans generally took it for granted that the wandering sand-hills could not so much as supply a turtle with water and food to keep it alive. But Lüderitz bethought himself of the fact that a flourishing export trade in ivory, ostrich feathers, gums, skins and horns, had been carried on from this country as late as 1860; and, granting that the game in the meanwhile might have become exterminated, still the grass-lands must remain which had supported it. Besides, as late as the development of Kimberley, in 1872, large numbers of cattle had been shipped from here to the country of the Boers. Hence fertile lands must lie somewhere, and Lüderitz thought he recognized them in the highlands of the interior.

Unfortunately he met with his death on an exploring tour, and before he had had the time to convey his own growing conviction of the immense worth of Southwest Africa to his countrymen at home. The Government was so ignorant that it felt embarrassed and annoyed over the need of settling with the heirs of the courageous man, and regarded the offer of a syndicate in 1885 to purchase the Lüderitz family claims as a favor to the State. Its inadequate protection, furthermore, and its ill management of the province, encouraged the English to stir up the natives to rebellion; and these political difficulties discouraged, of course, money investment. Southwest Africa, in short, was considered for a long time as a very bad job; and Count Caprivi appears to have been prepared to cede it to England in 1890, whenever an opportunity should occur. It was public opinion chiefly which saved the province to the German Crown; for the scientific reports of travelers slowly and surely aroused the people to a sense of its potentialities, as well as the determination to hold for themselves what they had acquired. The Government, in the meantime, however, had unfortunately granted two charters to English companies—one to what is known as the Southwest African Company, in 1893, and a second to what became the South African Territories Land Company, in 1895; and these had to remain in force henceforth to the disadvantage of German interests. At the present time the province can boast of an energetic and circumspect Governor. Major Leutwein not only facilitates immigration, but proposes to domesticate it by obtaining subsidies for the importation of such German women as are suitable to become the wives of German pioneers.

These settlements are not to be thought of as small farms, with careful tillage of the soil, like the farms of Iowa and Wisconsin, for example, but as resembling rather the ranch farms of Texas. Gardens and

orchards, of course, will be cultivated in the vicinity of the trading and military posts, for the better welfare of the inhabitants; and there are prospects of some of the more fertile sites along the valley slopes being turned into vineyards and tobacco plantations. But the main occupation of the settlers must be cattle breeding for long years to come.

Southwest Africa has a paradisiacal climate; nothing can surpass it. Altho the land lies two-thirds in the Tropic Zone, and only one-third in the Temperate Zone, the local configuration is such that the temperature is everywhere moderate, except in the district of Cunene and a few inland sections. The air of the broad, upland plains is pure and dry, and the juicy verdure is encouraged into luxuriant growth by the brilliance of the southern sun. Alternating with the heat of the day is a coolness of the night which benefits both man and beast alike. Hoar-frost is no infrequent occurrence, and heavy dews form during all the dry season. The rainy season falls in December and January, and brings showers that fill the beds of the rivers full to their brims. In summer the lower streams dry up, but the water courses under the sand at no great depth, and breaks out wherever there is a rift, making puddles and small ponds. Irrigation is an easy task, and, whenever it shall be applied on a large scale, will transform vast tracts of waste land into pasture grounds.

As to that one great drawback of the country, the so-called rinderpest, it is already being overcome. Applied science is sure to put an end to the plague and further infection from it.

Less likelihood exists of the province getting rid of the moral hindrances which the bureaucratic disposition of the Government is laying constantly in the way of its free development. I reckon among these the systematic attempt which is kept up to exclude Boers from the country. Is it from an apprehension of their spreading a spirit of Republican independence therein? The Boers are, indeed, intractable in their half-civilized devotion to the idea of political liberty; but, at the same time, they compose the best conceivable material for what may be termed a colonizing plant. They are industrious, temperate, tough in body, and, above all, experienced particularly in just those things which pertain to South African farming and cattle raising. It is the very element which is needed by Germany to aid in settling its new African lands.

The present deprivation which the Government's action lays upon the colony, however, is not the only one; still more to be regretted is likely to be the future consequences that must flow from neglect of Boer good will and welfare. The struggle between the Dutch and English in South Africa, would be accelerated to an end, if a power like Germany afforded open aid to the Dutch. At present the Boers wish to become neither German nor English; but they will be unable to resist subjection in the long run of time; and as natural affinity will draw them ultimately to the lap of Germany, the better will it be for the Germans, the more wide-spread and prosperous they have become. The Government ought to leave no stone unturned to encourage its subjects to try to understand and appreciate the peculiar ways and opinions of the Boers. The future of the white race in Africa depends upon the rapidity with which a mutual understanding between the two Teutonic branches of it can be developed.

The German Government may be brought to perceive this, and to let minor political considerations drop into abeyance, in order to adjust its policy in accordance with the one great question at stake. But at present its task appears to be to seek colonial aggrandizement *per se*; it is even emulating Great Britain in encouraging colonial commerce, all of which is a great step in advance beyond its former indifference to matters colonial. The final comprehensive grasp of the subject of African colonization, however, from the point of view of the political future is still wanting. At least no evidences of such grasp of the subject are visible as yet to men working in Africa.

In conclusion, a word may be added in respect to railways in the German African provinces. In East Africa a road extends from Tanga to Korogwe, and will be carried to the Kilimanjaro. Two other roads are planned, one from Dar es-Salaam through Usaramo, Ukami, Usagara to the Victoria Nyanza, another from Rufiji to the Pangani Falls.

In Southwest Africa there is a railway from Swakopmund to Windhoek.

BERLIN, GERMANY.

## The French Empire in Africa.

BY M. PAUL GUIEYSSÉ,

DEPUTY AND EX-MINISTER OF THE COLONIES.

TWENTY years ago Stanley descended the Kongo, and thus opened its immense basin to European cupidity. The carving up of the Black Continent has nearly been completed, tho its consequences may still give rise to many discussions. But the sphere of action of each of the invading nations is now clearly traced, and the difficulties that spring up from time to time are due to a narrow sentiment and a misunderstanding of true economic interests, which lead to an attempt to substitute artificial limits for rational and natural ones.

The present century has witnessed the geographical conquest of Africa. To speak only of the northern regions, which are naturally subject to French influence, it may be recalled that a Frenchman, Caillé, was the first to penetrate, in 1828, into mysterious Timbuktu. At the same moment Clapperton, the Scotchman, discovered Lake Tchad and Sokoto, while Bath, in 1850, and Nachtigal, in 1869, explored the regions of the middle Niger to Lake Tchad, and thence to the Nile. Lenz reached Timbuktu in 1880, and Flatters, following out the plans of Duveyrier, fell before the attacks of the Tuaregs, while striving to connect Algeria with the Sûdan. The grand divisions of North Africa were settled. The French expeditions into the basin of the Upper Niger were about to begin and to continue without interruption down to the present day by the joining of the Sûdan with Dahomey, while a mission, under the command of Captain Marchand, connected the French posts on the Kongo and the Ubangi with the Nile.

France is one of the earliest nations established on the western coast of Africa. The Dieppe factories there rival those of Portugal as regards age. As early as 1626, the Senegal region attracted the traders of Normandy, one of whose companies bought the islet, situated at the mouth of the Senegal River, which became St. Louis. Under Louis XIV the Royal Company took possession of the whole coast, stretching from the Bay of Arguin to Gorée, and these territories were declared to belong to France by the Treaty of Nimeguen. Trade in gums, hides and ivory brought good returns. But the European traders were stationed only along the coasts; as was the case in fact, till recent years, all the way to Gabûn. A few small fortified store-houses sufficed to protect the traders against the treachery of the native chiefs.

In 1697 the Governor of Senegal, André Brue, went up the river, entered into negotiations with the chiefs along the banks, and concluded with them treaties of commerce and friendship. But the wars in Europe caused the colony to fall into the hands of the English, who lost it, retook it, but, finally, ceded it to France in the general peace of 1815. It was not till 1854 that the enterprise began by André Brue could be taken up seriously by the real creator of Senegal, General Faidherbe.

The inhabitants of the region belonged to various races. On the right bank were the Trarza Moors, an almost white race, mingled with half-breeds and blacks, one of the results of slavery. Successive treaties had succeeded in getting them to abandon the few settlements which they had on the left bank. An agricultural and pastoral people, their interests commanded them to live in peace with us. On the left bank and in the upper valley were pressed together the Puls or Fulahs of a dark red hue, who came from the East and who were shepherds and merchants; the Toucouleurs, half-breeds, farmers for the most part; and many negroes, pushed back by the Puls, and with no definite past history, but under Mohammedan influence, either through force or simply through contact, and, like the Toucouleurs given up to fetishism. The Woloffs were in majority in these negro races. They are the most intelligent and are very good laborers, so that there is every reason for us to cultivate their good will.

The most profound peace now reigns through this region, with no danger of its being broken, and, consequently, prosperity is increasing daily. The railroad from St. Louis to Dakar passes through fertile fields where scarcely two years ago military acts of repression were necessary. But when Faidherbe wished to proceed to the occupation of Upper Senegal, he had first to break the power at Medina, of the Toucouleur Marabout, El Hadji Homar, whose empire extended



from Lake Tchad to Senegal, and who, by terrorizing and fanaticizing the inhabitants, hoped to be able to push us back into the sea.

Since then the advance of French influence in those regions has been more or less rapid, but always continuous. The negro empires rise up in a night, and melt away quite as quickly. Based on the momentary power and ascendancy of a Marabout, they disappear with him. The grand influence of Timbuktu, which was once exerted over the whole upper and middle region of the Niger basin, had a solid reason for its existence; for the geographical position of the city made it the commercial center of all the surrounding regions, and causes it to survive its political renown which exists no longer. The Empire of Ahmadou, son of El Hadji Homar, was no exception to the general rule.

The expeditions of Borgnis-Desbordes, Gallieni and Archinard, pushed back, but not without considerable difficulty because of the feeble means at their disposal, the bands of pillagers and devastators occupying the right bank of the Niger. The last of these chiefs who exists only by terrorizing and massacring the inoffensive inhabitants, is Samory, who has recently won such an unenviable reputation by betraying and assassinating an officer sent to confer with him. He is now carrying on his operations on the confines of Sierra Leone, Liberia and the Ivory Coast, being driven more and more into a corner. An end must be put to this bandit, who yearly sacrifices a hundred thousand unfortunate beings in order that he may preserve his power.

The Niger, once in our possession and joined by a chain of forts and soon by a railroad to Senegal, the rather inaccessible region of Futa-Jallon, which was already under our protectorate, ought to become an annex of our possessions. This is now the case. Senegal is connected directly with our colony on the Ivory Coast. The settling of the boundaries with the little English and Portuguese colonies of Gambia, which are little else than indentures into our territories, and especially with Sierra Leone and Liberia, has now been brought about by definite treaties, so that France is at last free to advance into the Upper Niger region by way of Senegal or by the new route in process of construction, which starts at Konakry, on the coast, and passes along the Futa-Jallon country.

The Upper Niger, which resembles the Nile in its periodic and fertilizing overflows, waters a wonderfully rich region inhabited by peaceable dwellers who ask only to live in quiet and security and who could promptly repair the evils caused by the devastators from whom we have delivered them. This region, which is within our reach, has a great future before it. This is proved by the whole history of Timbuktu, of which we have lately come into possession without any resistance; in fact, with the complicity of its inhabitants whom we have thus delivered from the tyranny of the Tuaregs.

Timbuktu is on the confines of the desert and the great commercial center for all the products brought there by the camel caravans and other means of transport of the neighboring or distant tribes. Tho its trade has considerably fallen off, it is rapidly picking up again, a trade which, at the beginning of the present century was still valued at more than twenty million dollars annually. The security which it will now enjoy under France will soon restore to the town its old importance.

The chief scourge of the Sahara and at the same time the conductors of the Timbuktu caravans are the Tuaregs, who are beginning to feel their dependence on us since our discovery of the grand reservoir lakes which play for the Niger the same part, in fact, a still more important one, than the ancient Lake Mæris did for the Nile. The important town of Bassikunu which these lakes separate from Timbuktu has just been taken possession of and the vast region of which it is the capital has become our territory. This whole country is destined to enjoy a wonderful future provided peace can be preserved, so that it becomes the interest and duty of France to protect the inhabitants against all incursions which, in fact, are becoming more and more rare.

The Niger region has become an object of cupidity to all the nations which had, but a short time ago, simple trading posts along the coast of the Gulf of Guinea. The destruction of the bloody despots of Dahomey and Ashanti by France and England, has been an inestimable benefit to all the peaceable peoples of the interior. But France occupies a preponderant position in these regions. By means of

her Ivory Coast Colony her possessions extend to the Kong State, traversed a few years ago for the first time by Binger, and which are the center of the campaign against Samory. Our frontier line on the west, in the direction of Liberia and Sierra Leone, has been fixed by treaties, and on the east, where lie the English Gold Coast Colony and the German Togo, a few concessions have brought about a similar result; so that we are now in complete possession of all the territory lying between these colonies and the course of the Niger. The actual occupation of these lands was brought about only a few months ago. Scarcely had Lieutenant Hourst of our navy accomplished the whole descent of the Niger than the expeditions which had started simultaneously from the Sûdan and Dahomey, under Lieutenant Voulet and Captain Baud, effected a junction, after having established posts in all the principal centers of the Niger region. But one point remains unsettled—fixing the northern boundary of French Dahomey between that colony and the English Lagos. This is in fact "the Niger question," which is now occupying the attention of the French and English Foreign Offices.

While Stanley was finishing the general exploration of the Kongo, and the King of the Belgians was bringing about the formation of the Independent Kongo State, Brazza, going up the course of the Ogove, reached by the Alima, an affluent of the Kongo, Stanley Pool, where he founded Brazzaville. This was the origin of the French Kongo State, which is in communication with Lake Tchad by the navigable river Shari and with the Nile by the Bahr-el-Ghazal.

The important results which the future has in store for this part of Africa, and the grave differences arising on every side, caused the bringing together of the Berlin Congress, which regulated these various difficulties. One of the principal of these decisions was the proclamation of the free navigation of the Kongo and Niger Rivers, and a declaration that a tax must be levied on all nations alike which used these rivers, these moneys to be employed for the general expenses of administration, etc. France gave her full consent to this regulation, and it is the realization of this stipulation that she firmly demands to-day in the case of the Niger.

The course of the Niger is interrupted at Bussa, north of Dahomey, by rapids which render navigation very difficult. Furthermore, the claims—I may almost say, the reprehensible acts—of the Royal Niger Company, have rendered access to the river almost impossible for Europeans. France has unfortunately shown, in the treatment of this affair, a feebleness or a negligence which is greatly to be regretted, and which does but little credit to our diplomacy. The abandonment of the Mizon Mission at Yola, on the Upper Binue, south of Lake Tchad, and of the Aremberg post created by Toutée, on the right bank of the Niger below Bussa, were acts of culpable condescension to England.

During the past year these faults have been partly repaired by the arrival at Bussa of Lieutenant Bretonnet, of the French Navy, who has been received in a friendly manner by the Chief of that region. It is absolutely indispensable that we hold this town in order that the French Niger region may have a practicable communication with the sea. At this moment a commission is settling the question of the boundary line between Dahomey and Lagos. France cannot abandon the results obtained by Decœur, Toutée, Bellot and so many other of her noble sons. France and England will not fall out over details; but we occupy those regions legally, by treaties with the native chiefs and, effectively, by the planting there of our standard. It will be dangerous for the English to disturb us. We have yielded too often to English pretensions. When we decide to speak to England in a firm tone, especially when we have justice on our side, she will have to give way.

To sum up the situation in the Niger region, it may be said that this magnificent result may now be considered accomplished; the whole vast territory is French up to the recognized limits of the foreign colonies. There is but one shadow in the picture, Samory, who cannot, however, hold out much longer. He once disposed of, prosperity will then reign, without serious danger of any interruption, throughout these five districts, which ask only to be left to live in peace under our protectorate and whose intelligent inhabitants appreciate with feelings of real joy our gentle influence.

Quite other are the peoples over whom France rules in her Kongo State. There begin the regions

which, along with those of Guinea, were so long the inexhaustible source whence were drawn the slaves for the Antilles and America; and the reports of Speke, Burton, Livingstone and others have shown at the price of what monstrous cruelties and massacres the trading Arabs, who exploited the eastern part, obtained the slaves necessary for the transporting of ivory and other merchandise. It was none too soon for the Belgians and French, who occupy the whole basin of the Kongo, to put an end to this horrible state of things. The way of proceeding of the two nations is quite different, for while we hear too often of conflicts and revolts in the Free State, it may be permitted to point out that France has only a few hundred Senegalian soldiers on the Kongo and its chief affluent, the Ubangi.

The first tribes one meets in these Kongo regions on leaving the coast are genuine savages, always at war with one another, often cannibals, but who can be easily managed if strict rules of justice and equity are observed. The men are good only as carriers and paddlers, and are as yet incapable of performing regular labor. But this can be changed by a slow and continual effort on our part. The further you recede from the coast, greater and greater becomes the primitive barbarity. But when, by the Shari River, which empties into Lake Tchad and along whose waters float our steam-launches, or by the Ubangi, you approach the districts under Mussulman influence, the situation improves.

In passing around Lake Tchad, whose western and southern shores are partly within the zone of the influence of the English of the Niger and of the Germans of Kamerun, the French possessions are found to be brought into contact with the Sûdanese or rather Saharian regions, great stretches of territory which are often but deserts, and whose rare inhabitants, the Tuaregs, still inspire great fear. By the Ubangi River one reaches the States of the Sultans Rafai and Zemio, with whom we are on friendly terms on account of our common interests. In giving them our support, we enable them to exert an influence over those confused masses who participate in the Mahdist movement and to resist them. It was through the aid of Zemio that Marchand was able to reach the basin of the Bahr-el-Ghazal, to descend one of its watercourses, and at this moment, doubtless, gunboats, flying the French flag, float on the Nile at Fashoda. Abyssinia is not far away. It must not be forgotten that the Harrar Railroad, whose construction is begun, and whose prolongation toward the interior is simply a matter of time, starts from our possessions of Djibouti, on the Gulf of Tadjurah, at the entrance to the Red Sea. It is unnecessary to dwell on the consequences to Egypt and the Egyptian provinces of the Upper Nile which will spring from this road.

Nothing need be said of Algeria and Tunis, as they are under a regular administration, and, in this respect, may almost be classed among European nations. It must be admitted, however, that there always exists the danger in those regions of a revolt, due to Mussulman fanaticism, which has grown all the more arrogant as a result of the shameful feebleness of what is called oddly enough "the Concert of Europe." Tottering Morocco, which is kept standing only because of the rivalries between the Powers, may play at any moment an important part in a general uprising, which would spread as far as Tripoli. But the further France penetrates into the Sahara, occupying new oases and making fresh treaties with the Tuaregs, who are so hard to win over, but who can be depended upon having once given their word, the greater is the probability of obtaining in these northern parts of Africa a state of stability and security. When one has to do with religious fanaticism, force alone must be counted upon. By showing that a revolt will be repressed without pity, a check may be put to a movement for the starting of one.

As regards the great island of Madagascar, it stands so without Africa proper that I simply mention it here in passing. It is a world apart.

Will the French know how to make the most of the vast domain which is now open to them in the Black Continent? The changes at present going on in the French public mind are happily very significant. Colonial expansion in this country was checked by the wars of the Revolution and the Empire. But a movement in that direction has now most decidedly set in again. Just as under the ancient régime the younger sons of noble families sought their fortune in foreign parts, so now the children of the bourgeoisie not being able to find occupations at home, are



beginning to turn their faces toward the colonies. May my fellow-countrymen recover that old spirit of initiative and renew that early taste for colonization which produced such brilliant results, always bearing in mind that it was not Frenchmen who lost their colonies but the miserable governments which they too long permitted to exist.

PARIS, FRANCE.

## The Independent Kongo State.

BY LIEUT. CHARLES LEMAIRE,

EX-COMMISSIONER OF THE EQUATOR DISTRICT OF THE KONGO STATE.

THE astonishing creation of a vast free State, which has, in twenty years, completely changed the greatest river basin of the world, till then profoundly buried in darkness and barbarism, and made it a land of order and civilization—this astounding transformation is due to the will of a single man. Before mounting the Belgian throne, the then Duke de Brabant, in a volume entitled "The Complement of the Work of 1830," pointed out in the most elevated language the necessity for Belgians to have a colony beyond the seas. Become King, this same prince, Leopold II, now sovereign of the Independent Kongo State, turned his attention forthwith toward carrying out this dream of many years.

In 1876 the King brought together in his palace the Brussels Geographical Congress, composed of well-known men of learning, geographers and explorers of all nations. This was the origin of the International African Society, whose aim was to create an uninterrupted chain of stations from the eastern coast to the great lakes discovered by Livingstone. This meant the penetrating into equatorial Africa from the east, as all attempts from the west had failed.

The best known of these expeditions from the west was that placed by the English Admiralty under the orders of Capt. James K. Tuckey. In 1816 Tuckey went up the Kongo to a distance of some 170 miles, but lost eighteen men in four months, which seemed to check further attempts in that direction.

On August 9th, 1877, a man arrived at the mouth of the Kongo and said: "It is now 999 days since I left Zanzibar. I have seen all the lands known to the Arabs of the East, and during 281 days I have traversed countries which no white man ever saw before. I have sailed along over 1,500 miles of a wonderful river and, by making a *détour* of some 150 miles, I have been able to pass around forty cataracts."

The man who told this wonderful tale was Stanley, who had thus completed the discoveries of Livingstone, and who, in order to solve the problem of the Kongo, which could not be approached from the west, had taken it at the other end and had descended from Nyangwe to Banana, telling of his thirty-two fights which he had had with cannibals along the unknown river, of the seven equatorial cataracts (to-day Stanley Falls), of the thirty-two falls, of terrible privations, deaths, massacres, etc.

For the third time Africa had now been crossed from the Orient to the Occident. After Livingstone and Cameron, Stanley had traversed those regions marked on the maps as *terra incognita*. Doubtless an enthusiastic welcome awaited the brave adventurer. Not at all. Europe pretended to see in Stanley signs of an impostor and mistrusted him. But he inspired confidence in the King of the Belgians and from this confidence was to spring the future State of Kongo.

In 1873, at the suggestion and under the auspices of Leopold II, the Committee for the Study of the Upper Kongo was formed. Its purpose was to do on the West Coast what the International African Society was endeavoring to accomplish on the East Coast. This new organization also determined to foster commercial development, which is the best way to get into contact with the negroes.

An expedition, whose aim was the study of this whole question in detail and on the spot, was immediately organized and placed under the orders of Stanley, who, in 1879, again appeared at the mouth of the Kongo, and set to work to perform the duties assigned him. These duties were to examine into the navigability of the river and its affluents, to enter into peaceful commercial and political relations with the natives to secure territorial concessions, to establish posts, conclude treaties, to learn what were the exploitable riches of the region, to decide what lines of artificial communication could be opened, and particularly to find out if it would be possible to link,

by means of a railroad, the Atlantic Coast with the river system of Central Africa. This program reveals the long-cherished dream of Leopold II—the desire to create an outlet for the industrial activity of his people, to spread the benefits of civilization by means of commerce and labor, and to found, without the effusion of blood which characterized earlier conquests in Africa, a grand, rich colony that, later, could be handed over to Belgium.

Full of enthusiasm, Belgian officers begged to join the expedition, and, accompanied by them, Stanley sailed up the noble river and its branches, making treaties and dropping along its banks his agents, whom he inflamed with his own enterprising ardor. And in the footsteps of these bold pioneers followed missionaries, scientists, merchants, and, curiously enough, even tourists, some of whom were so filled with enthusiasm for the enterprise that they asked to be allowed to share its dangers and hardships alongside of the Belgians. Such, for instance, was Lieutenant Mohun, U. S. A., consular agent, charged by his Government with a mission to the Kongo, who made this whole campaign.

In the end the decisive results obtained by this Stanley expedition led the Committee for the Study of the Upper Kongo to transform itself into an International Kongo Association, so that the newly explored territories could be brought under a strong and independent administration, emanating from a duly established authority, recognized as such by the principal nations of the world.

Toward the end of 1883, the International Kongo Association had in its possession more than 10,000 treaties signed by the native chiefs, who voluntarily ceded their sovereign rights over the lands which they occupied. While continuing its active work in Africa, the Association entered into diplomatic relations with the Great Powers, in order to obtain from them the recognition of its sovereignty in the Kongo basin and the enjoyment of the immunities and prerogatives of a State. The United States was first, on April 10th, 1884, to recognize the new State, and, seven months later, the German Empire followed this good example.

On November 15th, 1884, opened the Conference of Berlin, assembled to regulate, in a spirit of mutual amity, "the conditions which should assure the development of commerce on the Kongo and prevent contentions and misunderstandings." This memorable conference traced the limits of the conventional basin of the Kongo, indicated what the economic legislation should be for its government, declared its neutrality, that it should be under the protection of nations, that free navigation and liberty of conscience should be assured, that the slave-trade should be prohibited, and finally decided that, "in order to protect the native population from the evils of war, all serious differences concerning the limits, or within the limits, of the territories designated by the conference should be submitted to the mediation of one or several Governments."

During the sittings of the Conference, most European nations, imitating the example set by the United States and Germany, recognized the sovereignty of the International Kongo Association, and the Association itself having, on February 26th, 1885, adhered to the resolutions promulgated by the Conference, Prince Bismarck closed the assembly with a speech in which he expressed best wishes for the prosperity of the new State.

But a ruler for the State was necessary. The Berlin Conference had unanimously proposed Leopold II. Thereupon the Belgian Parliament authorized the King to accept the new sovereignty by declaring that "the union between Belgium and the new State will be an exclusively personal one." The Government was then immediately organized, and in July, 1885, the constitution of the Kongo State was proclaimed at Banana and at all the stations of the interior districts. In August of the same year Leopold notified all the Powers of the creation of the Independent Kongo State and that he had become its ruler. The declaration of neutrality immediately followed, and the State was thus definitively founded.

By this time Stanley had, by the aid of three little steamers, got up the river as high as Stanley Falls, and had explored several of its affluents, while still others were explored by his successors, so that there could be no longer any doubt as to what there was in that great white blank found on even the latest maps at that time. It had been learned that at some 200 miles from Matadi, which the great ocean steamers could reach, spread out an incomparable river

system, some 20,000 miles of whose banks, accessible to steamers, had been visited. The world now knows that this immense basin was a hundred times larger than Belgium, that it was once a vast fresh-water lake, which buried for a time the fecundity of the submerged soil; that this great plain was virgin, waiting for a comer; that it was covered with the richest of tropical vegetation, and was cut up by a network of navigable waters, the like of which could be found, probably, nowhere else on the globe—for there is no point on it more than sixty miles from a river-bank; that the region was peopled with millions of negroes, those incomparable laborers of the tropics.

But Stanley declared to all who would listen that the full possibilities of the region could be realized only through the instrumentality of a railway which should connect Matadi with Leopoldville. He further stated that no other road was necessary unless one wished to reach the most distant confines of Central Africa and to pass from the basin of the Kongo into that of the Tchad, the Nile and the Zambezi. Thereupon came to the aid of the King daring men who promised to build the road from the ocean to Stanley Pool. Nothing daunted them—neither numerous deaths, the continual disappointments at the start, nor the unmerited attacks of low politicians. So from 1889, the year when the work began in Matadi, until the present moment, the gigantic labor has gone on, so slowly at first that even the most sanguine lost heart, then faster and faster, till finally the whistle of the first locomotive from Matadi reached Stanley Pool and was answered by the whistles of the steamers on the Upper Kongo. This memorable event happened at the moment I was writing these lines; and I can easily imagine the emotion it must have occasioned in the hearts of the white men assembled on that occasion from every part of the Pool.

Under the pressure of political parties, the Belgian Government, which had accorded to the Kongo Railway undertaking a certain amount of pecuniary support, was forced to send out in 1895 a technical commission charged with drawing up a report on the condition of the work already finished or under way, on the possibility of completing the whole enterprise and on the amount of traffic which would probably occur on the line. This commission, which was extremely cautious in its statements, reported that the work on the road was well done, that the rolling stock was well made and properly mounted, that the trains ran regularly, that the whole labor could be finished by the end of 1900, and that the road could do an annual business amounting to 30,000 tons' weight. But the fact is that the road will be ready from one end to the other and inaugurated this coming May, thus requiring half the time for completion stated by the commission, while the engineers now declare that it can easily handle 60,000 tons of merchandise annually.

While the railway was being finished, European establishments of one kind and another began to spring up on all sides. Trees supplanted brushwood. From year to year new steamboats, carried up overland, piece by piece on the backs of men, were put together on the Upper Kongo. Commercial agencies were set up on every hand, while Catholic and Protestant missionaries divided the country among them up as high as Tanganyika.

A few figures will give a more striking and exact idea of the present situation on the Kongo. There are now forty-five steamers constantly plying on the waters of the Upper Kongo and its affluents, transporting merchandise, food and troops, thus carrying life and progress everywhere. It is true that the largest of them are of only forty-five tons burden, for, as has already been said, they had to be brought up from the coast on the backs of men. But now, thanks to the railway, a steamer of 250 tons has reached the Pool, where it will be at work in two months more. Another of the same capacity is now being built at Antwerp and will join its sister in due time.

What do these steamers carry? All those products collected since the fourteenth century till now only along the coasts of Africa—ivory, gums, resin, wax, incense, ostrich feathers, pepper, coffee, cocoa, tobacco, cotton, rubber, skins, oils, indigo, fruits, animals of various kinds, etc. To give an idea of what may be exported from the Kongo, I may state that the coffee and cocoa fields planted only in 1891 now contain 1,500,000 coffee plants and 200,000 cocoa plants. Not 100 pounds of rubber was exported in 1885,



whereas not less than 3,000,000 pounds were extracted from the forests of the Upper Kongo in 1896, valued at \$1,500,000. In 1897 these figures were doubled, and coming years will see them still further increased. It is not astonishing, therefore, that Antwerp tends to become for rubber—as it is already for ivory—the most important market in the world. The following table showing, in round numbers, the trade of the Kongo Independent State, speaks for itself:

Year.	Imports.	Exports.	Totals.
1893.....	\$2,029,700	\$1,503,000	\$3,532,700
1894.....	2,371,000	2,206,000	4,577,000
1895.....	2,368,000	2,427,000	4,795,000
1896.....	3,208,000	3,012,000	6,222,000

The figures for 1897 are not yet given out, but it is known that the total surpasses \$7,000,000.

A few more figures: In 1891, the Kongo budget was, in round numbers, \$911,000. In 1898 it is \$3,450,000, with a growing tendency to balance. The number of Europeans on the Kongo is 1,600, of whom 150 are Catholic missionaries and 250 Protestant missionaries. These missionaries occupy some hundred missions scattered over the whole territory, and nobody denies the good they are doing. Among the more important religious establishments should be particularly mentioned the Colonial School, where the State receives abandoned children and gives them professional and agricultural instruction.

Order is preserved by a remarkable colonial force whose soldiers are at the same time laborers. This body, which in 1889 contained only 111 natives, now has enrolled 12,000, of whom 8,000 are militiamen and 4,000 volunteers. There are properly constituted courts in all the chief centers, and post-offices all the way to Tanganyika. A telegraphic line is being built from Stanley Pool to Stanley Falls. Lines for new railways are being examined, so that in the near future roads will run to the Nile in one direction and to Tanganyika and Nyassa in the other. Well-fitted-out scientific expeditions are studying all the unexplored regions.

Such, rapidly told, is the present condition of the Kongo State, whose participation at the Brussels Exhibition last year produced a sensation in Europe. The preparations for the Paris Exhibition of 1900 are already under way on the Kongo, and on that occasion Europe will, I feel sure, again proclaim that the constitution and development of the Kongo State is and will remain one of the brightest jewels of the Belgian crown. An uninterrupted series of successes of a scientific, economic, moral and military nature—the bringing within the boundaries of civilization the whole heart of Africa; the suppression throughout this immense territory of those cruel bands that used to send to European markets ivory stolen through the blood of men, and to Eastern harems violated orphans; the establishment of order, justice, labor, the faith revealed to millions of human beings; such are some of the results attained by the Kongo State.

The black population of the Kongo basin is estimated to be 30,000,000 souls. The Belgians have undertaken the task to act as their educators, for the climate will not permit the white man to labor uninterruptedly on the Kongo. He can only direct others. The high table-lands of the Katanga, where the temperature is lower, can become the regions habitable by our race. At present Europeans must return home after a sojourn of two or three years in Africa. The number is continually increasing of those who go back for the fourth and fifth time. In a word, this distant colony has put fresh life into the Belgian nation, which was in danger of growing torpid after sixty years of peace. It needed this new venture to bring out once more its virile qualities.

BRUSSELS, BELGIUM.

## England, the Sudan and France.

BY HENRY NORMAN,

EDITOR OF THE LONDON "DAILY CHRONICLE."

WHERE the Atbara flows into the Nile, 1,530 miles from Cairo, 170 miles from Khartûm, savagery is making to-day its last attempt but one to withstand civilization in Egypt. The world is necessarily always interested in such conflicts; but this one possesses far more than the usual significance of fights between white men and black. Civilization has never presented a higher form than the work of England in Egypt, and savagery has never assumed a more hideous aspect than in the Khalifa Abdullah and his Baggara horde. No history appeals more

vividly to the imagination of mankind than that upon which the Sphinx for so many centuries has "stared with mysterious, solemn, stony eyes"; and no problem of to-day involves such incalculable uncertainties and such colossal possibilities in the relations of all the European nations to one another as that connected with the present domination of Great Britain upon the Nile. All the elements of a thrilling world-melodrama are present, and the curtain rises to-day upon the last act. It is well at such a moment to cast a glance backward and forward.

Everybody remembers how England came to occupy Egypt in 1882, in consequence of the rebellion of Arabi; how she invited France to join her, and how France declined; how she then undertook the rehabilitation of Egypt single-handed; how the Mahdi Mohammed Ahmed, first an Egyptian civil servant, then a slave-trader at his birthplace, Dongola, raised the Eastern Sûdan in 1882, isolated the Austrian, Edward Schnitzler, otherwise Emin Pasha, in the Equatorial Provinces, seized El Obeid, the capital of Kordofan, annihilated the Egyptian Army sent against him under Hicks Pasha in 1883, and finally captured Khartûm and slew Gordon in 1885, thus becoming undisputed master of Upper Egypt. Hicks was doomed to destruction from the start. His "army" was a rabble of cowardly Egyptians, sent to the front in chains. O'Donovan, of Merv, the brilliant correspondent of the *Daily News*, said in his last letter that he should shortly be lying in the desert with "a spear-head as big as a shovel" through him—a prophecy fulfilled to the letter. The mission of Gordon had hardly better prospects. A man of heroic courage and singular virtue, in his relations with other men he could often hardly be described as sane. His personal momentary inspirations and intuitions constituted his rule of life, to the neglect of such mundane considerations as orders from his superiors and his own undertakings. Sent formally "as a man of peace, on a mission of peace," and officially forewarned that he would not be supported by an armed force, he was not long at Khartûm before he began telegraphing minute instructions for an army to be sent to him; and not only that, but his own requests telegraphed in the morning were canceled by his dispatches of the afternoon, till the authorities at Cairo were wholly at a loss to know what line of action to follow. He could have retired from Khartûm when the situation was known to be hopeless; and if he had taken ordinary precautions in keeping the military *enceinte* of Khartûm in repair he could have held out till the British relief expedition reached him. Ethically his character commands profound respect; but from another point of view the story of his career, if ever British opinion permits it to be written, will materially modify the legend which has grown up around him. With his death, the Sûdan lapsed into barbarism, wholly beyond the power of Egypt at that time to destroy. Lord Cromer (then Sir Evelyn Baring) settled down to the gigantic task of bringing back Egypt, ruined by the inconceivable extravagances of the Khedive Ismail, and sucked dry by the concession-hunters and scoundrelly parasites of every European nation, to solvency and military efficiency—a task greater and more brilliantly accomplished than any of our time. Then Egypt ended at Wady Halfa. Beyond that was hell, the unimaginable horrors of which have only been fully revealed of late in the narratives of the Mahdi's escaped prisoners, Ohrwalder and Slatin. Beyond Halfa was the little advanced post of Sarras; and I well remember standing in its gate one morning in February, 1892, and, as I had just been present at maneuvers of the Egyptian Army and had marveled at the transformation wrought by English officers out of the horde of human sheep like those who had turned up their throats to the butchers of El Obeid, wondering if the time had not come for the Egyptian flag and the Union Jack to advance once more across the "Belly of Stones" in front of me, which divides Egypt from the Sûdan. On my return I advocated taking the first step, writing as follows:

"There would be no need to strike the blow at once. A comparatively small addition need be made to the present Egyptian army to enable an amply sufficient force to advance to Dongola, and hold that and the line of communications with Wady Halfa. This single step would bring many waverers at once from the enemy. A pause then would enable that portion of the Sûdan to settle down into peaceful development before another step was taken. Then a further advance to the next most convenient place might be easily, leisurely and irresistibly made." (*Contemporary Review*, April, 1892.)

Four years passed; but then the plan I had thus hoped to see was precisely followed. On March 13th, 1896, the Sirdar of the Egyptian Army, Sir Herbert Kitchener, was ordered by the British Government to retake Dongola; on September 26th the Egyptian flag was raised upon the old Mudir's house there; the expedition then stopped, and the British regiment returned to Cairo. On July 13th, 1897, the advance was resumed; Abu Ilamed was taken on August 7th, and Berber occupied on September 8th. Kassala was ceded to Egypt by Italy on December 25th, and three Dervish forts in the direction of Khartûm were captured immediately afterward. Two days ago (March 20th) the entire Egyptian and British force, the latter greatly strengthened, marched again, and to-day it is probably fighting the Khalifa's forces under the Emirs Mahmûd and Osman Digna on the Atbara River. The result needs no foretelling.

The coming engagement has been described in the telegrams as a "decisive battle." This it cannot be; the real battle will be at Omdurman, about the beginning of August. The present Dervish advance is due either to the Khalifa's increasing difficulty in finding food for his forces, or more probably to his defective information. He no doubt imagines that the advancing force is a small column, chiefly composed of Egyptian troops, for whom he has a profound contempt, and whom he expects to cut to pieces by falling upon them suddenly, or to isolate by taking Berber in their rear. His main body will certainly not fight until it is attacked at Omdurman (Khartûm, of course, was long ago abandoned and is in ruins), which place he has been fortifying for a long time. On his side, the Sirdar will certainly not advance further until the Nile rises, when his transport can be by river and the gunboats can lend him their tremendous aid. One steamer carries as much baggage and forage as a thousand camels. It is high Nile at Khartûm in August, and the Sirdar's advance will begin about the middle of July. By that time the railway, now eighty miles north of Berber, will have reached the Nile just below the Atbara. If he does not ask for more white troops the strength of his army will be approximately as follows: Six battalions of Egyptian infantry, six battalions of Sûdanese infantry, seven squadrons of Egyptian cavalry, the Egyptian Camel Corps, 800 strong, and three field batteries of Egyptian artillery, a total strength of about 10,000 men, all, of course, under British officers; one battalion each of the Warwickshire Regiment, the Lincolnshire Regiment, the Cameron Highlanders and the Seaforth Highlanders, and a British battery of machine guns, a total British force of about 3,500 men. Against him he will have an army of, perhaps, 60,000 Dervish troops, known to have not more than 12,000 rifles, composed partly of black soldiers, driven to battle at the point of the sword, but depending chiefly for its fighting strength upon the Baggara tribe. In former struggles he has had other formidable Arab tribes upon his side, the Jaalin, the Hadendoa and the Beni Amer; but these have now come over to the Egyptian flag, as their territories have been gradually reoccupied. Nobody but the Baggara Arabs fights for the Khalifa an hour after it is possible to escape from his vengeance. These Baggaras, however, are among the most terrible foes in the world; they are now at bay, and they will probably die almost to a man in defense of their last stronghold. Mr. E. F. Knight, the special correspondent of *The Times*, in the Sûdan, has recently given a striking picture of these men and their position. He says:

"Whatever the Baggara may have been in former days, these last fifteen years of indulgence in unbridled cruelty and rapine have made of them a race of men apart, more like wild beasts, indeed, than men, the enemies of mankind. Sullenly ferocious, having no joy save in slaughter, they seem to have lost the attributes of human nature. They are devoid of all affection for their wives, who are to them of far less account than their cattle. As our surgeons who have tended their wounded in hospital can testify, the Baggara, unlike others of our Dervish foemen, have absolutely no sense of gratitude, and scowl with hatred on those who bring them succor. When lying maimed on the battlefield, they have often treacherously stabbed those who in pity have carried water to their parched lips. They have never shown mercy, and they are now likely to receive little from the tribes which they have ground down with such unspeakable cruelty, and which are now rising, one after the other, all round the doomed Baggara hosts at Omdurman and Metamneh." Omdurman, therefore, will not be taken without a severe struggle. Taken, however, it will be, and the Dervish power be broken forever, always supposing



that no European or Far Eastern complication necessitates the return of the British troops, in which case the Egyptian Army would confine itself to holding Berber. Remnants of the Dervishes will make their way up the Nile, or scatter to the southwest, to be absorbed or destroyed by the native populations, or be exterminated piecemeal as the Egyptian administration gradually extends over the remoter provinces. For, of course, Omdurman is not the goal. "Cape to Cairo" is the ideal, altho at present it is difficult to see how the through route is to be secured. But the Equatorial provinces, Kordofan, Sennaar, Darfûr, and the Bahr-el-Ghazal were all part of the old Egyptian Sûdan; and they will be restored to the new one. Omdurman will be held as a fortified base and center, and sooner or later a further series of advances will be made. In this direction, however, the British Government has suffered a most severe disappointment in the revolt in Uganda and the ruin of Major Macdonald's plan. Tho not officially announced, it was well known to students of the situation that an advance down the Nile northward was to be made *pari passu* with the advance southward from Omdurman. Now the movement from the south has been indefinitely postponed, while the French are straining every nerve to reach the Upper Nile first. Possibly with a view to filling the gap in their preparations left by the wholly unexpected collapse in Uganda, the Foreign Office consented to a private expedition attempting a short cut to the Nile, across the country to the south of Abyssinia. This was planned by Mr. S. H. S. Cavendish, a very young, wealthy and plucky relative of the Duke of Devonshire, who has recently returned from a long, adventurous and highly successful hunting expedition in Africa. His preparations were made, a very large sum of money spent, several officers given leave to accompany him, his transport engaged, and a ship sent out from England with his stores, when suddenly the authorities withdrew their permission. The reason has not been made public, and indeed all the details about the Cavendish expedition are confidential; but it may be surmised either that they had good reason to fear complications with the Emperor Menelik, of Abyssinia, or that they have learned that the French have already reached the Nile. Be that as it may, Mr. Cavendish remains in London, and Indian troops are marching to suppress the Uganda revolt. In this connection, too, Lord Salisbury's warning against the use of small-scale maps should be borne in mind, and the fact realized that Khartûm is just about halfway—1,700 miles—between Cairo and the great African lakes.

So far all is plain forecast. The complication and uncertainty come in when we consider the action of France. Herein lies not only the gravest problem for Egypt, but a very real danger to the peace of Europe. In 1895 it became known that French expeditions were secretly advancing from the West Coast of Africa toward the Nile. Sir Edward Grey, then Under-Secretary for Foreign Affairs, declared in the House of Commons that the valley of the Upper Nile was included in the "British and Egyptian Spheres of Influence," and he added that "any advance into the Nile Valley on the part of France would be an unfriendly act; and it was well-known to the French Government that we should so regard it." Diplomacy affords no more serious language than this, and the speech produced a deep impression, Mr. Chamberlain, on behalf of the Opposition, expressing entire concurrence. The present Government, I happen to know, maintains precisely the opinion thus expressed by Sir Edward Grey on behalf of Lord Rosebery. The French answer has been to push on her expeditions with redoubled vigor, and to allow it to be frankly declared that their object was "to reach the Upper Nile before the English, and after reassuring the Mahdi concerning the pacific intentions of France (!), to take possession of the Sûdanese province of Bahr-el-Ghazal." Two expeditions are on their way from the west, under Captain Marchand and Captain Liotard, while a third, under the Marquis de Bonchamps, comprising five Frenchmen and 500 Abyssinian soldiers, has crossed Abyssinia from the East Coast. The rendezvous of the three parties was Fashoda, an important fortified town on the White Nile, 344 miles from Khartûm, the river being navigable between the two places. Above Fashoda it is choked by enormous masses of floating vegetation. It is known that Marchand and Liotard reached Dem Soliman and Jur Ghattas in September last, places in the Bahr-el-Ghazal respectively 300 and 200 miles from Meshra-er-Rek, the "port" of the province, whence the Nile may be reached by water,

At this time the Marquis de Bonchamps had reached the Abyssinian boundary of the Sûdan. It has since been repeatedly alleged, on the one hand, that disaster has overtaken the French expeditions, and on the other that they have all three met as arranged at Fashoda. The two from the Kongo side, at least, were safe and well on August 22d and September 12th, for private letters bearing these dates were received from them. Thus France, wholly disregarding the British protest and warning, has committed the "unfriendly act," which Great Britain is pledged to resist.

The case on each side is simple. France claims that as the Egyptian Government was driven out of the Sûdan by force of arms, that territory became the right of any nation which could first reoccupy it, all previous sovereignty being at an end. England, for Egypt, replies that altho the Egyptian forces were driven out by a revolt, Egypt has never abandoned her rights there, but has ceaselessly prepared herself for the re-establishment of her authority. That the whole of the Sûdan was administered by Egypt is beyond question. When Gordon was Governor-General his steamers went up and down to Fashoda, and he himself once went to Bahr-el-Ghazal and declared that if he could have a free hand to deal with it he would guarantee to pay all the expenses of the Sûdan. On her own behalf England adds that as Egypt evacuated the Sûdan on British advice, Great Britain is in honor bound to see that she returns to it. Moreover, these southern provinces are the richest in men and products. The Bahr-el-Ghazal, is perhaps the finest recruiting ground in Africa, and Sennaar is "the granary of the Sûdan." Therefore the Sûdan cannot be successfully administered without them. Finally, as the very life of all Egypt, down to the sea, depends upon the Nile and its periodical rise, it would be fatal to Egypt for any foreign and hostile Power to be seated upon the Upper Nile, where modern engineering skill could draw off its waters for irrigating purposes, and thus instantly ruin whole districts of Lower Egypt.

The coming conquest of Khartûm—one uses the old word, altho the old place no longer exists—will, therefore, bring to a head another acute ground of difference between England and France, whose relations are already severely strained by the situation in West Africa. With two such bones of contention as the Nile and the Niger, anything may happen. It can be regarded as perfectly certain that England will not give way so far as the Nile is concerned. Whether France will do so or not, supposing her expeditions to have accomplished their extremely difficult task, remains to be seen. If not, she will open up the whole question of the ultimate fate of Egypt, with which the fate of Turkey, the suzerain of Egypt, is inextricably bound up, and thus precipitate a European situation in which a war between herself and England would be only an incident.

Thus, as I said at the beginning, the march of the white men round the Union Jack and the black men round the Egyptian crescent and star across the desert to-day, to meet and destroy the horsemen and the riflemen and the spearmen of the accursed Abdullah, deserves attention not only as a long stride of civilization, but also because it is pregnant with issues of unimaginable gravity for the world.

LONDON, ENGLAND.

### The Future of Nigeria.

BY SIR GEORGE TAUBMAN-GOLDIE, K. C. M. G.,  
GOVERNOR OF THE ROYAL NIGER COMPANY.

THE Niger Territories is the official name of the sphere acquired for Great Britain by the Royal Niger Company and governed by it under Royal Charter. Within the last few months a shorter and more picturesque name has been given by the press to these territories, and has been generally adopted by the public—Nigeria. The British sphere of Nigeria is divided, roughly speaking, into two sections, as widely separated in laws, government, customs and general ideas about life, both in this world and the next, as England is from China. Endless misconceptions have arisen from neglect of this fact, some writers having discussed Nigeria as if it were entirely composed of tribes similar to those of the Lower Niger, or in other West Coast possessions of Great Britain, while some writers have treated it as if it were entirely composed of organized and semi-civilized Mohammedan States. The southern third of Nigeria, lying on either side of the Lower Niger, and to the south of the river Binue, is for the most part occupied only by pagans, occupying as yet only a low

rank of civilization. They are divided into hundreds of tribes, most of which, before the advent of British power, were not only addicted to practices of outrageous cruelty, but were also constantly warring against each other, chiefly for the purpose of capturing slaves. This southern third of Nigeria—and especially the maritime and most barbarous portion—has naturally been more frequently visited by Europeans than the regions of the far interior, so that, to many persons, the word Niger conjures up only a picture of mangrove swamps and tropical forests, inhabited by semi-nude savages living under the terrors and horrors resulting from witchcraft and fetishism.

I do not propose to say much about this southern-third of Nigeria, because, altho the forests teem with valuable products, such as rubber, and there seems little doubt that the trade of this region, in forest products alone, will at no distant time attain such dimensions as to count materially in the volume of trade of the British Empire, a considerable period must elapse before these inferior tribes, who have doubtless been gradually driven south toward the sea by the pressure of higher races advancing from the north, acquire the industrious habits on which alone a wealthy and civilized State can be built up. To most of this region applies the popular idea of the negro as a somewhat indolent person, with moderate wants and little ambition.

Very different, however, are the conditions of the inland two-thirds of Nigeria lying between the Great Sahara on the north and the two great branches of the rivers Niger and Binue on the south. This region covers the larger portion of the central Sûdan. It is specially important to bear in mind its Sûdanese character, at a time when the attention given by the press to Egyptian questions tends to confine to the eastern or Egyptian Sûdan a name which, as every geographer knows, applies to all the black man's lands under Moslem influence. The Sûdan extends some 3,000 miles across Africa from the frontiers of Abyssinia on the east to those of Senegal on the west. No adequate policy can be formed for dealing with the northern two-thirds of Nigeria without due recognition of its close connection with other Sûdanese regions, a connection due partly to unity of religion and partly to the constant intercommunication maintained by the streams of Hausa caravans, bent on trade or pilgrimage, or both combined, which flow from Kano and other great cities of Hausaland into almost every part of Africa north of the equator. To this larger, more important and more interesting part of Nigeria, I wish to draw special attention.

For the sake of brevity it is desirable to find an appropriate name for the whole of the Sûdanese region, and I know of none more suitable than that often given to it—Hausaland. It is true, that in considerable districts—for instance, in Northern Nupe—the inhabitants are not Hausas, but have a language of their own; yet even in these portions the civilized habits and modes of thought of the Hausas are predominant. The caravans which pass almost continuously along the bush-tracks in every direction are Hausa. The merchants in the towns are Hausa, and the *Lingua Franca* is the Hausa tongue. But the Hausas are not rulers even in their own provinces. Supreme political power in Hausaland is held by the Fulah race, an alien people of uncertain but probably Eastern origin, who, in the early part of this century, conquered the seven old Hausa kingdoms, whence they gradually extended their power southward and eastward, thus forming the vast empire known as Sokoto Gandu, or, more briefly, as the Fulah Empire. The Fulahs, when of pure breed, have light complexions, regular and fine features and oval faces; and some of the women are possessed of striking beauty, both of face and figure. But as Fulah men frequently intermarry with women of Hausa and other African races, many of the ruling caste are now of negro color and feature. The conquest of the immense and fairly civilized populations of Hausaland at the beginning of this century by a comparatively small number of Fulahs has often excited surprise. The Fulahs are undoubtedly inferior to the Hausas in the arts of peace, and, so far as it is known, they have not introduced any single element of civilization into Hausaland, while their passion for slave raiding has impoverished and depopulated those regions. Their military success has been, doubtless, due to religious fanaticism and to personal courage. To these qualifications of the Fulahs of fanatical and first-class fighting men must be added their astuteness as diplomatists and their knowledge



how to "divide and govern." The proud character of the race is well described by the proverbial saying that a Fulah man slave will escape or kill his master, and that a Fulah girl slave will rule the harem or die.

But the main secrets of the Fulah conquests and of their present power is the fact of their being an equestrian race. Their cavalry, armed like our own with lances and swords, is formidable to disciplined troops, and is irresistible against an untrained army on foot. History tells us that this rule has been universal. The part played by the horse in the conquest of Mexico by Cortes is too well known to need more than a passing reference; so, too, in Europe, mere handfuls of knights used to put to flight masses of sturdy *villains*, until Morgarten and Crecy showed how disciplined infantry could resist cavalry. The thorough training and leading of Hausa soldiers by British officers and the introduction of modern artillery into the Sûdan regions have commenced, and will, before long, complete the enfranchisement of Hausaland from the unceasing slave-raiding which has been so terribly destructive to human life and an absolute barrier to prosperity.

This summary of the political and social situation in Hausaland has been necessary, because misgovernment has been the main obstacle to progress there. At the International Geographical Congress, two years ago, Sir John Kirk very aptly described tropical Africa as "a lost continent, owing to the misrule which has pervaded it." His description is true of all tropical Africa; but it is specially true of Hausaland where, but for native misgovernment, all the elements of a great civilization are present. The Hausas are possessed of remarkable energy, judgment and intelligence. They are skilful and almost artistic workers in metals, leather and other materials. They possess histories, songs and tales written in their own tongue. Stanley says that of all the African races the Hausa alone valued a book. They have the advantage of a fertile soil, and they display that eager desire to get on in the world which is so unpleasing in the individual but so valuable for the State. Above all, they are unlike most African races in that they are extremely industrious, notwithstanding the little inducement to display this virtue in a land where the acquisition of wealth has too frequently led to loss of liberty or life. Many competent authorities have, accordingly, declared Hausaland to be by far the most valuable section of tropical Africa.

For excellent reasons its mineral resources have not yet been explored, altho some deposits are already known to exist. In this connection it is well to remember that only thirty to forty years ago the immense mineral wealth of South Africa was so little suspected that a considerable section of the English press used to advocate retirement from South Africa, excepting Cape Town, which was to be held as a coaling station on the road to India. But altho minerals are most valuable to give a start to a new country, the only foundations of permanent prosperity are the industry, intelligence and prolificness of its inhabitants combined with fertility of soil. All these conditions are united in Hausaland. The manner in which population there rights itself after the wholesale destruction resulting from slave raids is hardly credible in colder climates where infancy is prolonged, while at least six times the existing population could support themselves in comfort. If properly administered, Hausaland would, at no distant date, become as valuable as any equal area of British India; but patience is needed.

The vital question to consider is how to maintain and increase British power there pending the final pacification of the country and the consequent development of a revenue sufficient to support normal colonial administration. The initial labors of opening up Nigeria and of laying the foundation of British justice there have so far been successful. The bugbear of Fulah power, which the official documents of ten years ago declared would crush the Niger Company at the first impact, has been, at any rate partially, laid by the recent campaign. The international struggles of the last fifteen years with France and then Germany and then again France have been gradually reduced to modest proportions. The most cogent motives for absolute silence have ceased. It seems to me the time has come to discuss publicly the methods calculated to lead to success as well as those certain to lead to failure.

In discussing this subject I am confronted with a personal difficulty. Being connected with the company which governs Nigeria, it may be thought that my views are necessarily prejudiced. Let me, then,

briefly state, once for all, that I have no mandate from the Niger Company, that the views advanced are purely personal, that these views are consistent either with the continuance of the company or its disappearance, and that I shall place myself at an entirely outside standpoint.

Great Britain is at present in a hot fit of empire-making, which, like African fever, has its alternation of cold fits—so lately as 1865 the House of Commons Select Committee, appointed to examine into West African matters, reported as follows: "That all further extension of territory, or assumption of government, or new treaties offering any protection to native tribes, would be inexpedient." It was, perhaps, partly due to this resolution that, until the Royal Niger Company stepped in and acquired half a million square miles of the most valuable part of tropical Africa, not a single step was taken into the interior by any of the West African colonies, which allowed another colonizing Power to hem them in to the sea and deprive them of their hinterland. If a few failures and disasters, such as must occasionally occur in building up empire, were to happen, we should probably see the same policy revived. If the quondam author of "Greater Britain" urges our retirement to coast spheres in Africa at a time when colonial expansion is at fever heat, what will others of his opinion say—and do, if in power—when, as must inevitably happen, temporary misfortunes and disappointments occur, when reaction succeeds the outburst of energy displayed since Germany commenced as a colonizing Power, and when the watchword, "*Imperium et Libertas!*" gives way to the "Rest and be thankful" against which we used to chafe twenty to thirty years ago? There would be little chance, in such circumstances, of Parliament continuing the financial support which would certainly be required by Nigeria during its infancy, to maintain the costly method of normal imperial government. The inevitable result would be failure, disappointment and abandonment. Assuming that enough has been said to show the necessity of continuing in some shape or other the existing abnormal system, which has enabled Nigeria to pay its way without the assistance of a single shilling from the Imperial Government, the next point to consider is how much of this is essential.

The only vital condition to my mind is that Nigeria should continue to be administered as heretofore by a permanent council, untrammelled by bureaucratic formulæ, experienced in African questions, corresponding somewhat with the Council of the Governor-General of India, controlled, as are both chartered companies and governors of Crown colonies, by a Secretary of State, but no more subject than British India is to constant parliamentary interference, and above all administering not locally, like Crown colonies, but from home, as the Council of the Niger Company has always done. The permanence of the members of such a council subject, of course, to changes made by the Secretary of State, seems to me to be of vital importance. Let me say, with all respect, that I look on the appointment of the present Secretary of State for the Colonies as likely to mislead the public mind in regard to the principles for dealing with inner African dependencies. Mr. Chamberlain's extraordinary vigor, rapidity, voracity for work, and willingness to accept responsibility before Parliament, are likely to give the Colonial Office a reputation of suitability for creative administration which cannot be expected to survive his tenure of that particular office.

The second vital point is that the Administrative Council should govern from home and not locally in Nigeria. This is the only possible way of securing continuity of administration of a region where no local continuity can be obtained at present, owing to the nature of the climate, in which Nigeria has perhaps greater difficulties to meet than the other European possessions in Equatorial Africa to which I have referred. There are, indeed, high ranges of plateaus in the far interior where white administrators could retain their activity and powers of work for long periods; but these areas of the Central Sûdan are not yet effectively occupied, so that for some years to come they must be left out of account. Yet I desire to draw attention to them, as they will afford the ultimate solution of the difficult question of the administration of Nigeria.

Meanwhile it must be taken for granted that no local continuity of government is at present practicable, and this in regions where continuity is of vital importance, owing to the enormous difficulties to be overcome. In the coast possessions of West Africa,

where European administrators and traders live on or near the seaboard, and are practically under the protection of the Imperial Navy, and where powerful native governments do not exist, or can be dealt with by Imperial troops as in the Ashanti War of 1874, local administration is not open to the same objections, altho it is well known that the Colonial Office is compelled to exercise a larger share in the actual government of West African colonies than it does in Crown colonies in healthier climates, where continuity of local government can be maintained.

In Nigeria, ever since the issue of the charter, the two agents-general, or local heads of the Niger Government, have been only executive officers with considerable latitude in carrying out their instructions, and they relieve each other at short intervals, to allow of their renewing their vigor at home. The real work of the administration, the work performed by governors—or by governors and councils—in Crown colonies or by the council of the Governor-General in India, has been dealt with day by day by a council living in the temperate and healthy climate of London, where not only can men work continuously for twice as many hours a day as they can in West Africa—a vital matter in an emergency—but where the character and effectiveness of the work done is entirely different. To this system and not to any individual merit, has been due the successful administration to which both Lord Salisbury and Lord Kimberley have borne such striking and gratifying testimony.

Whether this system continues as heretofore under the Chartered Niger Company, or whether, that company retiring from Nigeria, a governing council is created *ad hoc*, is only an accidental, I do not say unimportant feature.

The one essential element is that continuity shall be maintained by permanent, unwearied and bold administration from home as heretofore controlled, but not conducted, by the office of a Secretary of State, until the simlas of Hausaland, to which I have already alluded, are occupied and utilized, and a sufficient volume of commerce, and therefore revenue, is created to permit local government of the Norman type. When that day arrives the foundations of Nigerian prosperity which I shall not see, but in which, under reasonable conditions, I have the most absolute faith.

## The Kingdom of Uganda.

BY COL. F. D. LUGARD,

COMMANDER OF ENGLISH FORCES IN NIGERIA, FORMERLY OF UGANDA

THE people of Uganda are a Bantu race, much intermixed with the Wahuma stock. The latter are a great pastoral nomad tribe, who probably form one of the most important offshoots of the stock from whence sprang the Abyssinians, Somalis, Gallas and other powerful tribes, distinguished from the Bantu races not merely by their aquiline and regular features, their thin lips and the fact that they have curly hair instead of the wool of the negroid races, but also by the different construction of their languages. The Wahuma, it is related, conquered the countries lying to the west of the Victoria Nyanza, including Uganda, Unyoro, Toru, Ankoli, Karagwe and toward the Lake Tanganyika. They still retain Ankoli and Toru in the British sphere. This vast kingdom was known under the name of Kitara.

Since there are no written records of the past, it is difficult to learn anything reliable concerning the ancient history of the Wa-ganda. Emin Pasha, Dr. Felkin, the Rev. C. T. Wilson and other early residents in and around the country have collected much interesting information, which is easily accessible to those who care to learn more of these people. Coming, however, to the events of to-day and the people as we find them at the present time, it is the unanimous verdict of every one, without exception, who has been brought into contact with this remarkable race that they show a most extraordinary advance upon all the people who surround their country for thousands of miles to north, south, east or west. They have, in fact, a certain civilization of their own, a wonderful intelligence, customs, traditions, etiquets innumerable, and a wonderfully comprehensive language with an enormous vocabulary, which alone indicates the superiority of their intellectual attainments and the range of their ideas, as contrasted with the crude and simple dialects of their neighbors. Their qualities of disposition are marked. They are an extremely brave race, tho treacherous from our



point of view, are passionately fond of learning, and are capable of high attainments if educated from early childhood.

I reached Uganda in 1891 as the first British officer to enter the country on a political and administrative mission since the time of Gordon and his emissaries, Chaillu, Long, and Emin Pasha. Gordon and his lieutenants had represented the extension of civilization from the North, and were the representatives of the Khedive and of Egyptian rule. I came as the representative of the Imperial British East African Company, a corporation under royal charter, vested with the delegated powers of sovereignty of the Queen of Great Britain. The rule of the Khedive and the germs of civilization implanted in the Nile Valley by Baker and developed by Gordon, had been swept away by the religious upheaval which had enthroned the Mahdi in Omdurman and placed an iron despotism over the tribes of the Eastern Sudan. It was the mission of England now to advance from the east, through the vast Sphere of Influence secured to her from Mombasa on the East Coast to the valley of the Nile and its watershed to the west.

At this time I found the country torn by religious dissensions and a prey to anarchy and internecine war. Not the least remarkable of the traits of the Waganda is their passionate devotion to religion, and, like the Athenians of old, their cult is that of "the Unknown God." Mohammedanism taught by Arab missionaries from the East Coast, and Christianity as interpreted by Roman Catholic missionaries of a French Algerian mission, and Protestantism as represented by the English Church Missionary Society were the protagonists on this virgin field, while paganism retained its hold on the more illiterate and less accessible classes of the population. It was indeed a most interesting study, this war of the creeds; and had the rivalry been confined to an *odium theologicum* only, an administrator might have regarded it with the interest of a philosopher, and, while taking steps to prevent violence and war, have remained a spectator of the struggle, confident, with Carlyle, that that which held the strongest germ of truth within it would ultimately win. But, unfortunately, it was far otherwise.

The religion had lent its name to the strife, and accentuated its bitterness, the factions had become more political than religious at the time of my arrival. The Christians and pagans were the adherents of Mwanga, who, after various vicissitudes, was now on the throne, while the Mohammedans were for the moment the defeated party and were massed on the frontier under their Sultan Mbogo—Mwanga's uncle and rival for the kingship of Uganda—and in alliance with Kaba Rega, the powerful King of Unyoro. Their constant raids made it essential to deal with them first, and as soon as I had concluded a treaty with Mwanga and the chiefs we marched out to meet them. It was my intense desire to come to terms with these people who comprised a very large part of the population of Uganda, and to repatriate them; but I had not yet acquired sufficient influence to carry my point, and my negotiations failed, and we were compelled to fight. Some 15,000 to 20,000 combatants were ranged on either side, and my handful of "Askaris" formed the center and rallying points of the so-called "Christian" army. We defeated them. Later on I made a new attempt—its extreme difficulty is described in my book; and I am glad to say it was successful. The Mohammedans rendered up their Sultan Mbogo to me, and he came to reside at Kampala with me. I assigned them three small provinces in which to settle down, and a small proportion of the offices of State. It is my great regret that since I left the country this arrangement has been upset, the Mohammedans have been accused of intrigue and treachery and ousted and, I believe, almost annihilated. I do not doubt the intrigue; it is inevitable and certain in Uganda; but recent events have proved, if further proof were necessary, that intrigue and rebellion were at least as common to the other factions as to this. But to return to our protagonists. At the moment the factions of the Christians and the pagans were united in their common dread of the Mohammedans; but, this removed, they settled down into a triangular dual. Here again the religious name was merely an accessory to further division of interests. The pagan party, called the *Fublaui*, or Changsmokers, since they held to the old customs of the country which all three religious factions alike had condemned, were the blind adherents of the King, who was at heart a pagan, and they detested all the religions alike; and the upstarts who had by their religious influence made themselves the chiefs of the country, and superseded the old pagan aristocracy—if that term is admissible.

Their political objects were to get rid of all Europeans and all the troublesome religions which had proved such a curse to the country. The Christians again were equally divided between themselves, by causes quite apart from religion, too accentuated by it. The Roman Catholics were the French party who, taught by their priests, resented English influence, the more so that it strengthened, in their view, their detested rivals, "the English Party," or Protestants. Such were the promising materials out of which it was

the task of the British Administrator to endeavor to evolve law and order, and such the factions between which he had to endeavor to hold the balance evenly and to distribute that justice without partiality which it is the pride of the English-speaking race to carry with them into the far places of the earth, and to which, as Lord Justice Vaughan Williams said the other day,\* is attributable the success of the English as colonists. Credit—an ephemeral and a worthless credit—may be gained before Europe by the aggrandizement of the two factions who have their loud-voiced representatives ready to sing the praises of the Administrator who adopts the views of their factions, or to execrate through the far-reaching channels of the press of Europe him who will not listen to and follow their counsels. But the Mohammedan and the pagan, who form probably the bulk of the population, and who have no French Colonial Party, and no English mission enthusiasts to champion their cause—are they and their wives and people therefore to be "no man's child," and dubbed the "outlaw and criminal classes of Uganda"? Until their claims to recognition and to justice are considered equally with the Christian factions, we shall hear of continual uprisings in Uganda, of discontent and of mutiny.

The railway proceeds but slowly; and when it reaches the vast lake a new era will dawn, not only for Uganda but for Central Africa. The development of the country will be on no known lines; for when in the world's history have countries, in the heart of a till recently unexplored land, and peopled by savages absolutely devoid of clothes, begun their march of progress by a ready-made railway 700 miles long? This vast stretch of land, reaching from the sea to the inland lakes, is for the most part a very beautiful and a very fertile one. Its products may be almost anything that will grow in a sub-tropical region and a rich soil. They will be what the world of commerce needs, and will be dictated by the wants of civilized man. Indigenous coffee, fibers of value, rubber, oil-seeds and other products may be quoted; but where a railway runs from one of the finest harbors in the world to the second largest lake on the planet, it has almost seemed to me idle to forecast the future commercial possibilities of a country where the soil is rich, the rainfall abundant, and the altitude renders the climate very fairly healthy, even in spite of the known dangers of virgin soil and virgin forests.

My early connection with the country has given me the keenest interest in its present and future. My old friends among the chiefs still write to me constantly, tho it is now six years since I left them; and I trust that some day I may see them again, when other duties permit of it. Meanwhile, I am always glad to be able to interest any one in a country which is full of interest, and in whose future, under proper management, I believe, I trust, therefore, that these few hasty lines, written under press of much work, may interest your readers.

ON-THE-NIGER.

## Abyssinia and Its People.

BY CAPTAIN T. C. S. SPEEDY,

MEMBER OF THE RECENT BRITISH MISSION TO KING MENELEK.

UNTIL comparatively lately but little has been known of even the country of Abyssinia. It has been to the other nations of the world almost a *terra incognita*, a somewhat mythical land supposed to be inhabited if not by savages, at any rate by a wholly uncivilized people. Its boundaries even have been often questioned, and the fact that it comprises several distinct nations speaking different languages has perhaps been known to very few. Such, however, is the case. Abyssinia consists of three large provinces, Tigré on the north, Amhara on the south, and Shoa to the south-east. The people of Tigré speak Ethiopic, and those of Amhara and Shoa Amharic.

The Emperor of Abyssinia bears in his own country the title of "Negusa Negust," the interpretation of which is "King of Kings," meaning that the reigning sovereign has by his own power conquered and subdued all other chiefs and aspirants to the throne, and that he reigns supreme until some chief greater and more powerful than himself shall arise and dethrone him.

The three sovereigns, under whose sway Abyssinia has of late come to the front and attracted the attention of Europe, have been Theodore, who held his court at Magdala, and reigned from 1855 to 1868; Johannes, his successor, 1870 to 1889, whose capital was Makaleh; and the present Emperor Menelek, whose palace is at Adis Adaba, the town in which the late British mission, under Mr. Rennel Rodd, visited him in 1897.

These kings had all a very distinct individuality, and each in his own way was a remarkable man. Theodore, but little understood and much maligned, was a man of great foresight and very advanced ideas; he was extremely anxious to bring his country to the front, and in every way to promote its prosperity. He ardently longed for a seaport, and it was the keen disappointment of finding that he was not aided by the European

Powers in these matters that caused his personal downfall and ruin.

Johannes was distinctly more of a warrior than Theodore, with a less keen intellect; and the present Emperor, Menelek, altho a man of no mean abilities, is parsimonious, and unwilling to make present outlay for future benefit. He is, however, greatly influenced by his clever wife, Ta-hai-itu, and his Commander-in-Chief, Ras Makonen, both of whom have aims in the right direction for Abyssinia.

The people themselves have all the instincts for civilization and progress, and their physique is that of a perfectly independent and clear-headed race. They are well formed, the men averaging five feet ten inches in height, with good features, bearing but little if any resemblance to other African tribes, and none to the negro. They are athletic and hardy, having great powers of endurance, the rugged and mountainous nature of their country inducing, from their earliest years, a capability for climbing and rough walking, equaled perhaps only by the Tyrolese. They make excellent soldiers with even a minimum of training, and show an aptitude for following the evolutions of drill which is surprising in an untutored race.

Possessing strong characters and ardent passions, it is at present in their somewhat lawless condition difficult to reckon upon their line of action in exceptional circumstances. In cases where their affection and confidence have been gained they show the most unswerving fidelity, even to the white man, and run risks of punishment from their own chief or emperor rather than betray confidence. It was well known that before the first British expedition to Abyssinia in 1867 and 1868, under Lord Napier, of Magdala, the captives in the dungeons of Magdala were able to send messages to the British agent at Massoua who procured for them wines, provisions and money, which their trusty Abyssinian servants conveyed surreptitiously to them at the risk of their own lives and liberty.

Should, however, no such confidence or affection exist, treachery, cruelty and deceit are often met with; but even these qualities do not exist among them to a greater extent than among many uncivilized peoples.

But little can be said of the morality of the Abyssinians. This, however, is chiefly attributable to the prevalent form of marriage, which is merely a civil contract of the loosest description, dissolved at the pleasure of either of the contracting parties.

There is besides this a binding and most sacred form of marriage celebrated by the Church, from which there is no divorce; and it is, perhaps, the irrevocability of this tie that causes the bulk of the people to prefer the civil contract, rather than any tendency to gross sensuality. I do not think I have met one in a thousand who had chosen the marriage in church.

The Abyssinians are a Christian nation of ancient date, having been converted to Christianity in the fourth century, by missionaries sent from Alexandria, by Bishop Athanasius, the author of the creed that bears his name.

Their tenets are similar to those of the Coptic Church, and for the last two centuries the "Abuna" or High Priest of Abyssinia, has been a Copt from Egypt. Before leaving for Abyssinia he is invariably obliged to take an oath never to return to his own country. They hold the Divinity of our Lord, the redemption of man, the annunciation to the Virgin Mary; and they believe in Purgatory, but they allow no images in their places of worship.

The walls of their churches are frequently adorned with rude frescoes representing the crucifixion—accurately depicting the thieves on either side, the Roman soldier offering a sponge filled with vinegar on the end of a spear, and the Mother of our Lord at the foot of the cross. Other paintings depict the passage of the Red Sea, the soldiers being armed with match-locks, Eve offering the forbidden fruit to Adam in the shape of a huge banana, and many different scenes from Scripture history. They also introduce the likenesses of their favorite saints—St. George and the Dragon, St. George being, curiously enough, the patron saint of the country. They are extremely tenacious of their faith, and in the sixteenth century, when the country was overrun and subdued by Moslems from the Adal Kingdom on the east, now known as Somaliland, they preferred death to the abnegation of Christianity. Messages imploring assistance were surreptitiously sent to Portugal, and an armed force, under Cristoforo de Gama, enabled them to reclaim their country from the infidel invaders, since which time they have remained in undisturbed possession of their Christian faith.

The laws of Abyssinia are primitive, and based on those of the Israelites, "An eye for an eye." There are neither law courts nor lawyers; both plaintiff and defendant plead their own cause. Formerly, prior to the appointment by King Theodore of executioners, the guilty person, in case of murder, was slain in exactly the same manner in which he had taken the life of his victim. For instance, if a man killed another with a sword, the avenger of blood had to use a similar weapon. If death had been caused by blows from a club, a club was used to take the life of the murderer.

\* *Vide Times*, February 3d, 1898, p. 10.



This law most unjustly operated even in cases of manslaughter; and the life of a man who unwittingly and unintentionally had caused the death of another could be demanded by the relatives of the deceased. Among many others, an instance of this kind was once related to me. Two men were cutting grass on the side of a precipice, and when they were about to descend one of them fastened the end of a rope round his companion's body to lower him down the cliff, and attached the other end to the trunk of a tree. Accidentally the man to be lowered slipped before all was ready, and a coil of the rope becoming entangled round his neck he was strangled. His comrade, on subsequently descending by slipping down the rope, was horrified to find him dead at the bottom, and hastened to the village to report the circumstance. The judge passed a sentence of manslaughter and ordered a fine of one hundred and fifty dollars to be paid to the widow. The widow, however, refused the compensation and demanded the literal carrying out of the law. After some deliberation it was agreed that she could carry her point, and the unfortunate and perfectly innocent man was sentenced to be hung with the same rope which had caused the fatal accident; the rope was, accordingly, fastened round his waist, and a coil of the same passed round his neck, and he was hauled up a few feet from the ground, suspended a few moments and then lowered again. The widow believing him from all appearances to be dead was satisfied; but the relatives of the victim hastened to him and applied restoratives, which were so effective that in course of time he got up and walked away. The widow was furious, and demanded that the sentence should be again enacted, adding: "Next time I will hold on to his feet until he is dead." The judge, however, declared that justice must be tempered with mercy, and her demand was not complied with.

In conducting a lawsuit, the case opens by the plaintiff laying his complaint before the judge. The charge having been heard, a bystander is placed between plaintiff and defendant as "asteraki"—i. e., "peacemaker"—a kind of clerk to keep order between them, and the defendant is directed to reply. After listening for a short time the judge enjoins silence by holding up his hand, and two or more elders, called "Shimagelli," are then appointed to act as jury. The plaintiff is then allowed to go into the details of his case, while the defendant may murmur dissent or denial at intervals by grunts of disapprobation, tho no word is allowed. Brevity and speaking to the point are imperatively demanded of both parties. When the plaintiff has spoken the defendant is heard, and no interruptions are permitted while either man is speaking.

A curious custom is followed during a lawsuit, which is part of the dramatic habit of the Abyssinians of expressing their feelings by the way in which they wear their clothes. Either plaintiff or defendant may take a corner of the toga, or shammah, worn by the asteraki, and, having knotted it, may hold it up before the judge and, laying a hand expressively on the knot, may wager that he is speaking the truth. A man will exclaim: "I wager a mule, a sheep, a fat ox, or a jar of honey that my statement is correct"; and if his opponent accepts the wager he unties the knot, saying: "I accept." Witnesses are then heard; and when the case is ended, judge and jury confer apart and judgment is given, the loser paying his wager to the judge in lieu of their fee.

The custom already referred to of expressing their feelings by the manner of arranging their toga, is unique and artistic. This toga is a large white cotton sheet, woven in the country, with a deep red border, at least twelve inches in width, a foot and a half from the edge. To express scorn a man will take the end of the toga, or "shammah," and raise it to his face, drawing it lightly across his nose just below the eyes, and turn at the same moment with an indignant and haughty gesture from his opponent. The superiority of a chief when conversing with his inferiors in rank is shown by throwing the shammah over both shoulders, crossing it over the left, thereby indicating that no hand of friendship is to be offered. Equality is indicated by the shammah being thrown over the left arm only, leaving the right hand free to greet an acquaintance. Not infrequently when pleading his cause the accused, at the commencement of a trial, will draw his shammah before his face and, with expressions of humility and shame, state his defense, whether guilty or not; at the same time he will whisk one end of it into the semblance of a rope, and, passing it round his neck, exclaim: "Hang me, if I deserve it," or, twisting it into the likeness of a sword, say: "Behead me, if I speak falsely," then, allowing it to fall to the ground, he will drop on his knee, adding: "But what I ask is justice."

Altho the Abyssinians are a decidedly progressive race and fond of meeting and mixing with other nations and anxious for commerce and the improvement of their country generally, they are heavily handicapped by their despotic government, and the individual character of their Emperor and various chiefs. From the latter, for instance, they are often subject to exorbitant taxation, so that they have little or no inducement to cultivate their land further than is sufficient for their immediate use, altho enough cereals

could be grown to form a large export. The soil is principally black clay, excellent for the growth of wheat, barley, oats, millet and coffee. The latter indeed grows wild everywhere, the plants at an elevation of from three to five thousand feet, growing twelve feet high and upward. An extensive trade could also be carried on in honey, beeswax, butter, aloes, sulphur, ebony, ox-hides, ivory and civet-musk. Iron is also common, cropping up all over the country, while gold and copper have frequently been met with.

Another defect which militated against the promotion of commerce is the absence of a seaport. The present Emperor is not anxious to have one. He represents, with some reason, that a port could easily be wrested from him by any nation possessing a fleet, and he has not a sufficiently well-trained army or ordnance that would enable him to hold his own against a maritime power; whereas the high table-land of Abyssinia, with its almost inaccessible fastnesses, renders defense in the interior a comparatively easy matter. On the western border, moreover, lie the inimical Mahdists, who, with their hatred of Christians, are ever ready to harass and oppose any traders from or to their own land. This same foresight caused Theodore to seek the intercession of England and the other European Powers to grant him a protected passage to the coast; and tho his wish may have been chimerical, there is no doubt that the want of such safe transport is one of the greatest hindrances to the prosperity and advancement of this little kingdom. These difficulties make it quite impossible to form any definite idea of the influence of Abyssinia in the future of Africa. Time and the wisdom of their rulers, combined with European aid, will alone be able to determine this point; but there is but little doubt that she possesses all the capabilities of becoming a very powerful factor; and it can only be hoped that in the near future Ethiopia may resume her original position as one of the great empires of the world.

LONDON, ENGLAND.

### The Republic of Liberia—Its Future.

BY J. C. HARTZELL, D. D.,  
MISSIONARY BISHOP OF AFRICA.

LYING between the fifth and eighth degrees of north latitude on the West Coast of Africa, is the little Negro Republic of Liberia. Its coast-line is about 300 miles, and its domain extends 250 miles into the interior, so that its territory includes, perhaps, 75,000 square miles. It owes its existence to good men in America, both North and South, who, many years ago, felt that the freed people of the United States should have a place in the land of their fathers, where they could have the opportunity and satisfaction of building a nation of their own, which should demonstrate the capacity of the negro for nation building, and also open the way for his having a share in the civilization and redemption of the African continent. The American Colonization Society, and kindred organizations, inaugurated and have fostered this philanthropic movement by facilitating the migration of negroes from the United States, and by advice and material aid in educational and other enterprises.

There are now in the Republic about 24,000 Americo-Liberians, speaking, of course, the English language; and perhaps, 1,000,000 native Africans. The former are emigrants from the United States, or their descendants; and the latter are made up of various tribes of aborigines, speaking many dialects, acknowledging the sovereignty of the Republic, but as a whole living in barbarism, as their fathers before them have done for many centuries.

The form of government is modeled after that of the United States, and only negroes can own land, become citizens or hold office. A few thousand natives have become civilized and are a part of the nation. For twenty-five years Liberia was a colony, under the immediate direction of the Colonization Societies; but, in 1847 the nation was formed and received the friendly recognition and good will of other nations. Liberia and Hayti are the only nations in the world controlled entirely by negroes.

To say that the hopes of the friends of the negro as a nation builder have been realized during the past fifty years in Liberia, would not be true. On the other hand, to accept the uncharitable and unkind criticisms of the struggling republic, which are heard along the coast from many traders and travelers, and often reiterated in Europe and America, would be doing great injustice to the people of Liberia. I have recently held conversations with representative Liberians and others in the principal centers of the Republic, and have studied its present conditions and outlook. When we consider the difficulties which these people have had to meet in a new and, to many, a hostile climate, their lack of wealth and experience in government, surrounded and permeated by multitudes of barbarous heathen, and subjected constantly to the uncharitable criticisms of white traders and travelers, the marvel is that so much in the way of efficient government and advance in social conditions has been accomplished. True, their national domain, rich in minerals and agricultural possibilities, has not even been explored;

but it is also true that, until within a very few years, but little advance has been made by other nations on either coast of the continent in extending practical and efficient government among the natives of the interior. The advance of the past few years has been the result of enormous expenditures in money, backed by powerful Governments, able to command the best administrative talent.

President Coleman and his official advisers have come fully to realize the increasing difficulties which their nation must face. In the first place a few great nations are rapidly dominating all Africa, and the possessions of any one small nation on the continent must be in constant jeopardy unless its Government has the practical friendship of at least one great nation. Both Germany and France are exceedingly anxious to acquire the territory of the Republic, and France holds a treaty by which if any part of the Republic's domain is alienated it will have the right to reassert its claim for certain valuable territories on the coast, and also its hinterland down to within forty miles of the coast, which would mean practically the annihilation of the Republic. Recent troubles between a German subject and some Liberian natives led to the demand for a large indemnity in money and other concessions, accompanied with a proposed treaty for a German Protectorate, which if agreed to would settle the dispute.

The growth of the Republic in population is slow, and it cannot be large until, by the opening up of the country there can be opportunities for the investment of capital, so that remunerative labor and agricultural openings can be given to those who migrate from the United States and elsewhere. Lack of money has made the development of an efficient educational system impossible, and the second generation of children is growing up with but few facilities for instruction.

What Liberia wants and needs is, first, that her nationality shall be guaranteed by some powerful friend. She naturally turns to the United States, and if for any cause a proper protectorate can not be secured from that source, she next turns to England. Both nations have shown her friendly offices several times, and, being of the same language and religion, she naturally looks to them. Her people shudder at the thought of falling under a forced protectorate of any people of foreign language.

A nationality secured in the way suggested would open the way to practical and efficient co-operation in the administration of the local government, and of extending influence and control among the natives, would open the way for aid in the development of a system of finance, by which reliable and adequate revenue could be collected and administered. It would also open the way for the appointment at the request of the Republic of explorers and specialists to explore the territory and locate its wealth, and open lines of communication, first, by ordinary roads, then by telegraph, and later on by railways—all in the interest of the Republic, and of such friendly representatives of commerce as might desire to develop trade. Another important matter would be advice and assistance in proper emigration from the United States and elsewhere. Whatever America cannot do herself I believe England would gladly co-operate in doing, at the suggestion of America, and Liberia is ready and anxious to have such friendly aid as these nations could properly and wisely give.

With the exception of this little patch of territory owned by the Republic of Liberia, all the African continent, with its 150,000,000 of black natives, is rapidly passing under the rule of the white man. This tremendous fact must be accepted as in the providence of God marking a new era in the history of the black races. They are to have their chance in their continental home for generations at least under the tutelage of white Governments.

Liberia, however, has existed for seventy-five years as a colony or nation. It is the providential child of the best thought and prayers and help of thousands of Christian people, whose convictions were clear and positive that in some organized way the millions of negroes in America should have a share in the redemption of Africa. I believe that conviction was of God, and I also believe that it is the duty of America and England to hear and heed the appeal of this child of Providence.

NEW YORK CITY.

### The Commerce, Railways and Telegraphs of Africa.

BY EDWARD HEAWOOD, M. A.,  
OF THE ROYAL GEOGRAPHICAL SOCIETY.

THE great Desert of Sahara divides the African continent into two very distinct regions. To the north we have a strip of country similar on the whole in climate and productions to the southern parts of Europe, with which, through the facilities of communication supplied by the Mediterranean, it has been brought into close relations almost since the dawn of history. To the south, on the contrary, the great bulk of the continent has for centuries been isolated by that great desert barrier, while, as regards by far the greatest part of



its area, it differs *in toto* from North Africa, both in its climate, productions and people. It is, therefore, to Africa south of the Sahara, and in particular to the tropical regions to which the term "new world of the nineteenth century" above all applies, that our attention will be directed in the present article.

In dealing with the commerce of Africa it is unavoidable that we should look to the future rather than the present. The total volume of trade of the whole continent, and especially of the area within the tropics, is at present so insignificant, as shown by the latest estimates, that the question that perforce thrusts itself upon our consideration is, whether the present state of things is to continue, or whether the future has in store that awakening to participation in the life of the world, which may enable the African continent to take a more equal place among the rest than it does at present. It will, therefore, be necessary to look briefly at some of the causes which are responsible for the present backward condition of Africa.

Foremost among these is usually placed the uniform outline of the continent, and the absence of natural means of communication with the interior. But although these certainly account for the isolation of the interior parts, they form an inadequate reason for the undeveloped condition of the coast-lands—many of which possess great fertility—except in so far as the unbroken nature of the coasts and the absence of outlying islands has not tended to the evolution of enterprising races of navigators, such as have sprung up in more favored parts of the world. The reason is rather to be found (1) in the character of the inhabitants; (2) in the absence of valuable products which might attract merchants from other parts of the world.

Africa possesses few thrifty and industrious races, such as those of southern and eastern Asia, whose silks and muslins formed an article of trade with the West in very early times; nor, on the other hand, could its supplies of the precious metals or its natural vegetable productions vie with the riches of Mexico and Peru or with the costly spices of the far East. Thus, while America and Asia offered an irresistible attraction to the merchants and adventurers of Europe and poured untold wealth into their coffers, African commerce has remained in a state of complete stagnation down to our own day.

It by no means follows, however, that the outlook for the future must of necessity be equally gloomy. While the rich treasures of the East and West did their work in attracting European enterprise to those regions, they no longer form the sole or even the principal basis of commerce, vast as have been the strides made by it within the past century. If we examine a list of the exports of such countries as India or Brazil, we find that by far the larger part consists of plantation products grown largely under European supervision, most of which Africa is equally capable of producing, when once a sufficient impetus is given by the enterprise of the white races. Of the leading articles exported by India during 1865-'96, at least three-fifths (in value) consisted of such products as rice, raw cotton, oil-seeds, tea, coffee and indigo, not including opium, or items such as hides, skins and wool, for the production of which Africa is at least equally adapted. From Brazil, again, the great bulk of the exports consist of the five items, coffee, sugar, rubber, tobacco and cotton, all of which are also supplied by tropical Africa. It is, no doubt, an advantage to these countries to have obtained so important a start in the race, while Africa has hitherto lagged behind.

We hear, too, of overproduction of some of these articles; but, with the ever-increasing wealth and population of the world, it may be supposed that the increasing demand will, in time, necessitate new fields of supply. That most of the products alluded to will thrive well in tropical Africa, has been abundantly shown by recent experiments in cultivation, notably by the successful introduction of coffee-growing into Nyassaland and elsewhere, while it has been proved that, although the tropical regions of the continent can never become the permanent home of the white man, many of the higher districts are sufficiently healthy to enable him to live in comparative comfort, and supply the energy and supervision which are absolutely necessary to any undertakings of the kind alluded to.

There is no doubt that agriculture is destined in future to be the mainstay of commercial prosperity for Africa, supposing that it is ever attained. The supply of ivory which, together with slaves, has, in the past, formed the staple product of the continent, must, sooner or later, come to an end, while the best of the jungle products, palm-oil, orchilla-weed, wax, gums, etc., are hardly likely to meet with a much larger demand than at present. An exception must be made in the case of rubber, the trade in which has made rapid strides within the past few years; but with the careless methods of collection employed, it is becoming more and more evident that the natural supplies cannot hold out indefinitely, but that, for this too, systematic cultivation will become necessary before long.

In all attempts at cultivation the labor question, undoubtedly forms an important difficulty, owing to the unwillingness of the negro to work except for the

supply of his own positive wants. It would carry us too far from the subject to enter fully into the question; suffice it to say, that the difficulty does not seem insurmountable. The introduction of Indian coolies, will, in Africa as elsewhere, possibly prove the best solution, while it may be hoped that the example of their thrift and industry may in time induce the natives to throw off their habits of indolence. It would, of course, be preferable to make use of the negro races, if that were possible; and that this may be the case is shown by satisfactory reports from Nyassaland, where tribes like the Angoni (of Zulu affinities), have shown an unusual readiness to work, and have proved themselves both honest and industrious.

We have considered so far merely the question of the supply of products for export. We have now to examine briefly the prospects of a market being obtained in Central Africa for the productions of civilized nations. In this respect, also, Africa stands at a disadvantage by comparison with other continents, the wants of the natives, both in the way of clothing and any of the other adjuncts of civilized life, are at present so small that it will be long before any large demand for such articles will arise. It is among the races of the Central Sudan, where Arab influence and civilization have long made themselves felt, that we may expect that a market will be soonest obtained. The population is here unusually dense for Africa, while some of the races, notably the Hausas, are naturally keen traders. The Hausa caravans travel for long distances through the neighboring countries, and have of late been pushing further and further south having even penetrated as far as the French establishments in the Kongo Basin. Uganda is perhaps the next promising field for European trade, owing to its fairly dense population, and the remarkable readiness with which the inhabitants have imbibed European ideas.

One of the greatest obstacles to the development of African trade, at least with the interior regions, has of course been the entire absence of easy means of transport, that by native porters, which has until the last few years been almost the only method of conveying goods throughout the whole of tropical Africa, being far too costly to answer from a commercial point of view. This important defect is now being rapidly removed by the construction of railways, the progress made in which up to the present we shall shortly consider. First, however, it may be well to glance at the existing state of trade in the various European colonies and protectorates, and at the principal resources on which its future development, in each case, must depend.

Beginning with South Africa, which occupies a position of its own, first from the fact that its climate permits of colonization by the white men, and secondly from the great impetus given to trade by the recent development of mining industries, we find, for the Cape Colony and Natal, according to the statistics for 1897, just published, a total volume of trade of somewhat over £47,000,000, divided almost equally between imports and exports, the latter being in excess in the Cape Colony, the former in Natal. This amount certainly far exceeds the total trade of the whole of tropical Africa, which was estimated by a well-informed writer in the *London Times*, two years ago, to amount to little more than £17,000,000. It shows a great increase as compared with the total amount a few years back; in 1891, for instance, it reached a total of less than £25,000,000. The great bulk of the increase is, however, made up of exports of gold coming from the Transvaal, the other items, such as mohair, hides and ostrich feathers, show a satisfactory gain. Wool, on the contrary, shows a considerable decline. A large proportion of the trade of the Transvaal and Orange Free State, passes through the Cape Colony and Natal, and is thus included in the returns for those colonies. The rest passes through Lourenço Marquez, the Portuguese port of Delagoa Bay; but the exports by this route are very small, while the imports food-stuffs form a considerable item, showing the disregard to agriculture due to the gold fever. In the interests of the permanent prosperity of South Africa, it is to be hoped that in future trade may depend less than it does at present on the proceeds of the gold and diamond mines.

Turning now to tropical Africa, we find that it is only where jungle products are obtainable in large quantities, within easy distance of the coast, that the volume of trade has reached any considerable figure, and even here it is insignificant compared with that of flourishing colonies in other parts of the world. In the British West African colonies—including the Niger Coast Protectorate—where the exports have been swelled by large amounts of rubber, palm-oil, and palm-kernels, the total trade has not yet much exceeded £6,000,000. Lagos, the Gold Coast and the Niger Coast Protectorate, each show a trade of between £1,500,000 and £2,000,000, while that of Sierra Leone falls a little short of £1,000,000. Although these figures are very much higher than was the case a dozen years ago, the increase during the last three or four years has not been rapid, some articles of export, including palm-oil, even showing a falling off in certain of the colonies. The rubber industry has received a decided

stimulus; but it is exceedingly doubtful whether the supply will not soon show signs of exhaustion. Satisfactory points are the rise in the total of imports, largely consisting of cottons, in spite of the reduced influx of spirits, and the increased export of such products as timber from the Gold Coast, and coffee, cocoa, arrowroot, etc., from the Gold Coast and Niger.

The trade of the interior Niger territories, peopled by the enterprising Hausa race, tho' possessing, perhaps, greater potentialities than any other part of Central Africa, has not yet assumed large proportions, being probably little over £1,000,000.

Of the French colonies Senegal stands first with respect to volume of trade, which, however, probably does not exceed £1,500,000. In the vast region known as French Kongo little advance has yet been made. Nor has any decided success attended the heroic efforts of the Belgians to develop the resources of the Kongo Free State, where the total imports and exports fall short of £1,000,000. Ivory and India-rubber form at present almost the sole products of the greater part of the area, but, with judicious management, the supply of both might last for a great number of years. It has been shown that both coffee and cocoa will thrive on the Upper Kongo; but many difficulties will have to be overcome before these can repay cultivation. Angola, tho' a very rich country, suffers from the want of encouragement to merchants on the part of the Portuguese Government. Its trade, tho' it has reached about £1,500,000, has of late not been in a satisfactory condition, having been injuriously affected by the fall in the price of coffee, which, with rubber and wax, forms the chief export. Of the German West African Colonies, the Kamerun has the most flourishing trade, amounting to nearly £500,000 in 1897. Spirits form a large item in the imports.

In East Africa the principal trade center is, of course, Zanzibar, where, in 1896, the total trade with foreign countries amounted to nearly £2,500,000. This figure is, however, swelled by the fact that it includes a considerable transit trade with the mainland opposite, especially German East Africa. As regards its own proper trade, cloves form almost the only important article of export, and the island is at present suffering from overproduction, which has brought about a decline in the price of cloves. A satisfactory increase is reported in the import of piece goods. The trade of the mainland still remains within very narrow limits, the great possibilities exist. Thus in British East Africa the rubber trade only awaits encouragement to assume large proportions, while large supplies of copra, cotton, etc., could be produced. In British Central Africa the outlook is encouraging, owing to the large measure of success attained in the cultivation of coffee, while in Uganda, altho' the trade is at present tripling, signs of increased activity were noticed before the outbreak of the recent disturbances. In German East Africa, in spite of the display of much energy in the establishment of plantations, the total trade has not yet exceeded £750,000. Coffee is the most paying product, but unfortunately the fungus known as *Hemelia vastatrix* has found its way into the plantations. Further south the port of Beira, destined to serve as the outlet for Mashonaland has lately sprung into being and already shows signs of considerable activity.

It remains to speak of the progress which has been made of late years in opening up communication with the interior of Africa by means of railways and telegraphs, which have now been recognized as indispensable aids to the extension of commercial intercourse throughout the continent. Owing to the manner in which its surface has been parceled out among the European nations, it has come about that almost each colony or protectorate has its own scheme for a railway, destined to bring down the produce of its hinterland for shipment at its principal port. For central Africa the earliest schemes were those intended to re-enforce the navigable portions of streams as means of communication. Thus, in Senegal, the French, some years ago, constructed a line from the port of Dakar to the Lower Senegal, and commenced the construction of another from Kayes, at the head of the navigation on that river, across to the Upper Niger. Great difficulties were encountered in this second section, and progress ceased for a time, when the line had reached Bafulabe, at the junction of the two main branches of the Senegal. In 1895 work was resumed, and the line has now crossed the Bafing, and reached a place called Diubeba, about thirty miles beyond. Its gage is one meter. Lately a new project has been started, which, if carried out, will somewhat detract from the importance of the existing line; it has been proposed to build a railway through from Konakry, on the coast of the Upper Niger, a distance no greater than that to be traversed by the line from Kayes.

The great difficulty encountered by most of the African railway schemes is the fact that they all have to negotiate the crossing of the difficult outer escarpments of the interior plateau. Thus the Kongo Railway, intended to supply means of communication past the rapids of the lower river, has involved an enormous outlay and has proceeded exceedingly slowly. The



greatest difficulties have been, however, at last surmounted, and the line has now come within measurable distance of its goal—Stanley Pool. According to the report of Major Thys, in December last, it had reached the 348th kilometer, out of a total of 388. A considerable traffic already exists on the portion completed, and there can be no doubt that when once trains reach the Upper Congo with its thousands of miles of navigable waterways, a great impetus will be given to trade. While on the subject of the Congo it may be mentioned that new schemes have lately been set on foot for railway construction in the remoter parts of the basin—in the northeast, southeast, and in the region of the Rapids of the Mobangi, the great northern tributary.

Another railway which has been under construction for some years is that starting from St. Paul de Loanda, the capital of Angola, toward Ambaka and Malange. Difficulties in the way of bridging the streams have here too caused delays; but it is hoped the line will in August next be completed to the end of its first section, the Lukalla River. The receipts per kilometer on the mileage open have steadily risen during the last few years. The company constructing this line bears the ambitious title of "Royal Company of Trans-African Railways," it being hoped that a junction may be ultimately effected by its means with the Portuguese East Africa Colonies. More recent West African schemes are those for lines starting inland from Sierra Leone, Lagos, and Swakopmund, the new port of German Southwest Africa. Some progress has been made with each of these, while railway surveys have also been carried out on the Gold Coast.

Passing now to East Africa we come to the important schemes for linking the coast with the great interior lakes. Both Germans and British have for some years aimed at connecting their coast settlements with the Victoria Nyanza; and it seemed at one time as if the former would carry through their project while the latter were deliberating. At last, however, the British scheme has been taken up energetically by the Government, and the progress so far has been rapid. Starting from Mombasa the line has already passed the 120th mile and has proved of value in facilitating the passage of the Taru Desert; but the country lying ahead, especially at the Kikuyu encampment, will present more difficulties than those hitherto encountered. The route has, however, been carefully surveyed, and, with the efficient base of operations provided, it may be hoped that progress will continue to be rapid, and that in another five or six years the line will have reached its terminus at Port Alice in Berkeley Bay, Lake Victoria, 656 miles from Mombasa. Not till this occurs can any great development in the trade of Uganda be looked for. In German East Africa a short line of railway already penetrates inland, toward the borders of Usambara, but funds have not yet been provided for a more extended scheme. The idea most favored is the construction of a line from Dar es-Salaam to Ujiji, on Lake Tanganyika, with a branch northward from Tabora to Lake Victoria. An important scheme has been set on foot in British Central Africa—Nyassaland—for the making of a short railway across the Shire Highlands so as to supply communication past the rapids by which the Shiré River is obstructed. This would materially improve what is known as the "Lakes Route" into Central Africa. Toward the north the French have commenced the construction of a line from their port of Djibouti, on the Red Sea, to the important town of Harrar, subject to the King of Abyssinia, while the Italians have opened a short line inland from Massaua. From Suakim also a line is certain to be made by the British either to Berber or to Kassala.

In South Africa an important system of railways starting from the ports of Cape Colony, Natal and Delagoa Bay and making for the mining districts of Kimberley and the Transvaal, is already in full working order, the new lines are being now added. More nearly bearing on our subject are the new lines destined to serve as highways to the rising settlements in Mashonaland and Matabeleland. The one of these which forms the continuation of the cape line to Kimberley and Mafeking was opened through to Buluwayo on November 4th, 1897, having been completed in a wonderfully short space of time considering its length, the other, which starts from Beira on the East Coast and is to end at Salisbury, in Mashonaland, has not made such rapid progress, but has passed Chimoio, near the frontier between British and Portuguese territory. A proposal has been made to unite Salisbury and Buluwayo by railway and thus complete the circuit between the East and South Coasts.

A brief mention only can be made of the telegraph lines which have accompanied, and in some instances preceded the lines of railway lately opened or planned. Both in East and West Africa, for instance, the Portuguese possessions have been provided with short lines, while in British East Africa one running northward from Mombasa to Lamu has been opened for several years; but the most important line of all, and the one which has progressed most rapidly is that which owes its inception to the energy of Mr. Cecil Rhodes, and

goes by the name of the African Transcontinental Telegraph Line. Starting from the Cape it makes its way to Buluwayo and Salisbury, and thence via Umtali to Tete on the Zambesi. It then cuts across to the Shiré River, and has already ascended the west shore of Lake Nyassa as far as Kota Kota. By the end of 1898 it is thought that it will reach the south end of Lake Tanganyika, while an extension still further northward is proposed, so that it may eventually reach the Nile and form an uninterrupted chain between the two extremities of the continent. It is said that the newly opened section in Nyassaland is already used by the natives for communication with friends at a distance.

LONDON, ENGLAND.

## The Map of Africa.

BY H. K. CARROLL, LL. D.

THE map of Africa has undergone wonderful, indeed, revolutionary, changes in the last half century. Except in outline and certain general features the Africa of 1898 bears little resemblance to the Africa of 1848. The changes are due, first, to the results of exploration, secondly, to the European greed for territory.

It is rather strange that so large a portion of the continent should have remained unknown to the rest of the world until the last half of the present century. Africa was known for ages and ages before the Western world was discovered. We speak of America as new, but Africa is as old as civilization or human history. When the United States celebrated, in 1876, the first centenary of its independence this message was received from Egypt (I quote from memory):

"The oldest country of the world sends greetings to the youngest."

Egyptian civilization was second to none in antiquity, unless, possibly, to that of Babylonia. The Nile, its great physical feature, has been the geographical puzzle of the centuries, from, if not before, Ptolemy to Stanley, to whom the honor of its solution belongs. The great explorer found its source not far from where the old Egyptian geographer conjectured it to be. Ptolemy's idea was that the mighty artery came from the heart of the continent, rising in two lakes lying 4° or 5° south of the equator. The fact is, it rises in the Victoria Nyanza, nearly all of which is below the equator, tho it does not reach the fourth degree. The second lake is, of course, the Albert, which, however, is not a source, as Sir Samuel Baker supposed, but only a hack-water of the Nile. It will be noticed that the smaller map, representing Africa as it appeared in atlases fifty years ago, has no indication of these lakes, nor of those of Tanganyika and Nyassa further to the south. These are a part of the results of recent exploration.

One of the notable features of all the older maps is a chain of mountains represented as extending across the continent from east to west, about five degrees north of the equator. In these fabled mountains, perhaps suggested by Mts. Kenia and Kilimanjaro, the Nile was supposed, as will be seen by the accompanying map, to have its rise. The mythical mountains disappear, and the Kongo is shown to be a much mightier river than the old map makers knew. It does for South and Equatorial Africa what the Nile does for the northeastern quarter of the continent, drains an immense territory. Above the cataracts, by the side of which a railroad has been constructed, the noble river, with its many long tributaries, aggregating thousands of miles of navigable stream, offers to commerce abundant transportation facilities, and opens a country unknown to Europeans until the intrepid Stanley explored it.

One now looks in vain for the equatorial country known for centuries to African map-makers as "Ethiopia." The great native kingdom of Uganda occupies part of the territory that bore the ancient and honorable name, and the rest of it is gathered into the State of Kongo, and "Ethiopia," with the "Mountains of the Moon" as its northern boundary, disappears forever, probably. Thus do the practical geographers of the closing century sweep away ruthlessly some of the most characteristic features of the old African maps.

The new Africa has no "unexplored regions" inhabited by all manner of ferocious four-footed beasts and creeping things. Elephants and lions and gorillas and reptiles there are in abundance; but the spaces in old maps which were adorned with pictures of them are now filled with details of rivers, lakes, mountains, towns and tribes. Fifty years ago, not even the location of tribes was known. "Wandering Bushmen" were indicated as having penetrated as far north as the equator, 2,000 miles or more beyond the territory where they are actually found. Livingstone, Stanley and other active explorers have left but little for their successors to discover. Africa is no longer a *terra incognita*, and, while minor details remain to be settled by more leisurely and better equipped expeditions, nothing of great importance is likely to be revealed as to the geographical features of the continent.

The political changes have been quite as remarkable as those due to exploration, and much more extensive. Unappropriated Africa is now only a comparatively

inconsiderable portion of the whole continent. There are two sections, one lying between Egypt and the French Sahara and Tripoli and the tenth degree of north latitude, and the other on the right bank of the Upper Niger, which as yet wear no European color. They appear on the map as light yellow. The Niger territory will, however, soon be divided between France and England, if the Anglo-French Commission, sitting in Paris, can reach an agreement. Doubtless the larger part will a few months hence be annexed to the immense French territory which surrounds it on the north and west. England would be satisfied if she could have the triangular strip indicated by the dotted lines running south from Say to the border-line between English Lagos and French Dahomey, and with a reasonable hinterland for its Gold Coast Territory. Within a year the lines between French Dahomey and German Togoland have been changed, so that the latter now extends north to and including Gambaga and west to the White Volta River. This extension is somewhat faintly indicated on the map.

Doubtless the British red, which covers Egypt and Nubia, will be extended ere long to the northern border of British East Africa, thus making the Nile a British stream from source to delta. The French Marchand expedition, whose purpose was to annex some of the Nile territory, appears to have met with defeat. At last, accounts, nearly all the force had deserted the indomitable Frenchman, who still refused to abandon entirely his enterprise.

Abyssinia appears in our map with much larger territory than it was represented as having in most other maps, published as late even as January 1st, 1898. It was then represented as lying within the Italian Sphere of influence with British East Africa for the western and southern boundary and the Indian Ocean for the eastern. Abyssinia has emerged an independent kingdom with greatly enlarged boundaries, and the Italian possessions have shrunken to the province of Eritrea on the Red Sea, and Somaliland, on the Indian Ocean. The portion printed in deep color indicates Abyssinia proper; the rest is territory conceded to Menelek by English and Italian treaties. Adis Adaba has just been made the capital.

There are six countries bearing the tint of Abyssinia—Morocco, Liberia, Kongo, South African Republic and Orange Free State, besides Menelek's kingdom. These are classed as independent native States, altho Kongo is really as much Belgian as Egypt is English. These are the only native States remaining. All the rest, except the yellow-tinted desert west of Egypt is under European control. In the last half century nearly the whole continent has been divided up between England, France, Belgium and Germany; and even the two Republics in South Africa are dominated by a population of European origin, and the Transvaal owes suzerainty to England.

Fifty years ago England had only the extreme southern end of the continent, with small holdings on the West Coast north of the equator. Now its possessions are well-nigh continuous from Cape Town to Alexandria; and it is the dream of Cecil Rhodes to connect the two at no distant day by telegraph and to consolidate in one magnificent empire of British South Africa all the territory south of Lake Nyassa, save the German and Portuguese possessions.

France had only Senegal and Algiers at the date when the smaller map was made. Portugal had the same coast-line then as now; she has only added hinterlands to her Angola and Mozambique territories. Turkey still holds Tripoli, but has lost Tunis and, practically, Egypt. Spain has made no appreciable gain. Germany, Italy, and Belgium are altogether newcomers.

In the eighteenth century the civilized world was engaged, some one has said, in stealing Africans from Africa, while in the nineteenth it has been stealing Africa from the Africans. How thoroughly this has been accomplished is shown by the accompanying map.

NEW YORK CITY.

## Our Washington Letter.

BY MABEL HAY BARROWS.

CONGRESS has been turned into a house of mourning. On one day there was a funeral service in the Senate in the morning, and a memorial reading of eulogies in the House in the afternoon.

Senator Walthall, of Mississippi, passed away, after a long illness, on April 23d. He was a man greatly loved and admired. His familiar figure—the fine face, earnest eyes, kindly mouth, luxuriant hair—is missed at the Capitol, as well as his influence. On Saturday, the 23d, the funeral was conducted in the Senate Chamber. It was an impressive service. The chamber was finely decorated. Long festoons of galax leaves, a fit tribute from the South, were hung over the Speaker's desk, which served as pulpit. The panels of the wall were crossed with saints' palms, and a profusion of palms and flowers were about the coffin, which stood before the desk.

All available space had been filled with chairs, and at twelve o'clock the Senators came in and took their



places. When the Vice-President had taken the chair, the clerk announced, "The House of Representatives and their Speaker," and the great company came in, two by two. The Speaker and Chaplain of the House were given seats near the Vice-President, and the Representatives filled the rear of the hall. The funeral committee of the Senate and House in their mournful insignia of white sashes, took seats nearer the front, and then came the Dean and the Diplomatic Corps. As each group arrived and was announced by the clerk, those assembled rose and remained standing until the newcomers were seated. The queer, bright-colored garb of the Oriental Ambassadors seemed strangely out of place on the floor of the Senate; but their presence was an official tribute to the man and to the nation. The Judges of the Supreme Court, in their black robes, entered next in order, and then came a hush, as the clerk said: "The President of the United States and his Cabinet." There was a rustle of personal interest in the gallery at this, and visitors rose as well as the Members on the floor, as the Cabinet took their places in the arm-chairs in the front row. The President looked worn and tired, as well he may; but he had laid aside State anxiety in this hour of personal sympathy. When all had assembled, there was another in pressive pause in this silent gathering, and the whole body rose respectfully as the widow and family of Senator Walthall were ushered in. Mrs. Walthall and the other ladies were heavily draped in black after the Southern custom. This public witness of their grief must have been terribly trying; but they bore it bravely.

After prayer by the Chaplain of the Senate, the burial service was recited by Dr. McKim and the Rev. Louis G. Wood, whose white robes transformed the political chamber into a church. The service was devout and impressive, but one wished there might have been music. At the close the Capitol police acted as pallbearers, followed by the committee delegated from the two houses of Congress to escort the body to Mississippi for burial.

Senator Earle, of South Carolina, died nearly a year ago, but the eulogies in the House were not delivered till last week, the same day on which final honors were paid to Senator Walthall. There was a great contrast in the two commemorations. In the morning a crowded, attentive house, who listened with reverence and regret; in the afternoon a few perfunctory written eulogies read aloud to empty benches. Tho some of the speakers had never known Senator Earle, they felt great respect for his ability and honesty. His career in the Senate was short, as he died a few months after taking his seat.

The custom, however, of delaying so long after a man's death before pronouncing a eulogy in his remembrance, is one to be condemned. No one is present but those who have something prepared, and even they quicken the time with a newspaper till their turns come. Why should a man give up so many hours to listening to what he can quite as well read in the *Record* the next morning? Speaker Reed, however, was in the chair all the afternoon on the occasion of the eulogies for Senator Earle—to show his respect for the Senator who was a Southerner and a Democrat.

Soldier laddies with bright faces and new equipment are many in the streets of Washington. Flags float far and wide; on the electric cars, over private houses, public buildings, large stores, on mule teams, in children's caps, in women's bonnets, in shop-windows, on the bill-boards—wherever they can be hung or pinned or waved. On the surface it would seem that we are gay, decked for a national festivity. But the undertone is somber and gray. The only excitement is expressed by the very young men on the street-corners and a few foolish women who are "dying to have the first battle come off." The general feeling is intensely serious and much depressed. The only set of people entirely gladdened by the war and its accompanying conditions are the newsboys, who grow more jubilant with every extra and hoard their pennies in proportion to the grand seizures of small lumber ships!

From the discussion of summer plans it would seem as if the Atlantic Coast was to be deserted. One energetic woman in a street-car declares to her friends that she will summer on the Maine seashore as usual. The others remonstrate, and beg her to do nothing so foolhardy, but to retreat to the mountains instead. Some timid creatures already see the Congressional Library turned into Spanish barracks. Visitors at Old Point Comfort and Virginia Beach, after reassuring inspection of the battle-ships, have come back up the river. Everything is being done to excite a warlike spirit, which is dubbed patriotism. But when the test comes artificial provocation will be unnecessary, for our patriots are strong as they ever were.

The Art Loan Exhibition has been raising large sums for the sick and wounded. Forebodings have not dimmed the beauty of the collection nor made the gatherings there less attractive. The Washington ladies have taken turns in spreading daily afternoon teas at the gallery, dispensing dainties themselves to those who contributed an extra quarter to the cause. The Marine Band drew thither a goodly company by playing patriotic airs. Street bands have been doing likewise.

Sousa's marches have given place to "Eul Columbia" "America," "Star-Spangled Banner," "Gem of the Ocean," "Maryland," and "Dixie," with "Die Wacht am Rhein," to show the patriotism of the performers.

Now is the time for some one to give us a new American hymn. Frivolous attempts are being scattered broadcast, to suit all tastes but that which is good, ranging from "My Sweetheart went down with the Maine," to one beginning

"We are Americans!  
Our country is the best!  
Dear Uncle Sam,  
He is the man  
That's proudly stood the test."

Or another called "Ancestors would rise from the grave to see Cuba free," starting off in this way:

"As my *Español* Franco ancestors,  
Who were slain by royal captors  
For loving Liberty in Pyrenees,  
Would now pray for thee on their knees,  
O Cuba."

Sickly sentiment, poor rhymes and worse music, they still wrap themselves in the flag and court popularity.

The State Department is remarkably fortunate in securing in this crisis the services of Professor Moore, of Columbia College. Professor Moore entered the department years ago as a clerk and devoted himself with great assiduity to the study of international law. By mere force of ability he reached the position of Third Assistant Secretary. He has since become one of the recognized authorities of the world on international law. No American writer on the subject has such a wide European reputation as Professor Moore. Now that Columbia has kindly loaned him to the Government for the time his coming back to the department is a new triumph for him and a great source of strength to the Government.

The proclamation of President McKinley in regard to Spanish ships in American ports, maintaining the principle which the United States early contended for in regard to neutral goods, is new evidence that the President means that the war shall be conducted, so far as war can be, on civilized principles.

The Indian Bureau is making preparation for the Indian exhibit at the Omaha Exposition. Samples of school-work and industries are coming in from many of the schools, especially from those beyond the Mississippi. The exhibit is to be arranged at Carlisle, where facilities for its completion are furnished by the school in the way of printing, carpentering and laundering. Among the contributions are some beautiful *ollas* of basket-work and of clay, some well-woven mats, fine baskets and drawn-work, as well as the more usual school exercises. Marked improvement is shown in the manual work and also in the written tests, to the encouragement of those interested in Indian progress. The Indian collection will be installed at Omaha by Miss Alice C. Fletcher, of Washington, who has been requested by the department to represent the Bureau.

And now we go a-Maying. There are many ways of going. You may drive behind your livery and let your footman break off snow-white branches of dogwood to deck your carriage. You may wheel down the dusty country roads and come back with pink wild honey-suckle tied to your handle-bars. You may ride on the front seat of the people's conveyance, with a handful of faded violets, or you may come with me to the market! Take your basket on your arm, for this is marketing as well as Maying. First we spread the eggs carefully over the bottom, and lay the fresh heads of lettuce over them. The stalks of rhubarb, pink and green, are laid to one side, and then we add a few lemons and a bunch of radishes for color. Now for the flowers. Pansy-violets, pale yellow primroses, red-faced winter delights, lilies-of-the-valley, shaded from green-budded tip to pure white bell, dainty innocents of a deeper blue than you find in the North, buttercups cheerful as sunshine, heap them in, the funny little bunches, tied with torn strips of cloth. But the old colored aunts, complacent and smoking amid their herbs, have other delights in store. Stacked up against the wagons and the wall of the market are armfuls of lilacs, apple-blossoms, cherry-blossoms—whose petals fall as snow-flakes—spreading dogwood, drooping wistaria, deep pink Judas boughs, and fairer honeysuckle. You vainly try to clasp them all, to the ample delight of the beaming marketwomen. And as the conductor and your handsome escort, also laden till he seems to have turned flower-monger for the nonce, help you and your sunny burden into the open car, you sit enthroned and wreathed, a queen of the May.

A FELLOWSHIP for women, which will yield \$1,000 a year, has been established in the American School for Classical Studies at Athens, in memory of Miss Agnes Clara Hoppin, by members of her family, and is to bear her name. The preference will be given in the candidacy to those who have spent a year in Greece in connection with the school. There are two other general fellowships.

## Biblical Research.

### Recovery of an Early Jewish Document. II.

BY PROF. J. RENDEL HARRIS.

AN interesting case of a probable Greek misunderstanding of the text of the Old Testament, which is not, however, necessarily to be corrected away, will be found in the legends of the way in which God supplied the people with water in the wilderness. We will draw attention to it, because there is a striking parallel in the New Testament, and at the same time the Midrash in one case is not dependent upon the other. In I Cor. 10: 4 we are told that the Israelites in the desert drank of the spiritual rock that followed them, which rock was Christ. Here St. Paul alludes to the Midrash that the rock which Moses smote followed the people throughout their wanderings. In the "Biblical Antiquities" it is not the rock that follows the people, but a certain well of water, and apparently the well of water which in Exodus goes under the name of Marah. We are told that "there are three things which God gave his people for the sake of three persons, the well of water of myrrh for the sake of Miriam, the column of cloud for the sake of Aaron, and the manna for the sake of Moses." What is this "water of myrrh"? At an earlier part of the book we are told that God showed to Moses the tree of life, from which he cut a piece and put it into myrrh, and the water of myrrh became sweet and followed them in the desert forty years! It is clear, then, that myrrh stands for Marah, and since the text of the LXX reads the name as *Meppa* (*merpba*) we may perhaps restore the Greek word, and get rid of "myrrh" altogether. We see, moreover, that we are drawing upon a modified form of the same Midrashic tendency which underlies St. Paul's "following rock." We hardly like to leave this passage without asking the question whether the "lignum-vitæ" which Moses casts into Marah is to be understood in a Christian or a Jewish sense. It is well known that Christian interpreters made the wood of healing a type of the cross, and this at once explains the "lignum-vitæ" which is also the equivalent of the cross to the early interpreters. Now Dr. Cohn points out rightly that there is, speaking generally, no trace of any Christian elements in the "Biblical Antiquities"; and we should, therefore, reject the Christian explanation in this passage; and this leads us to the interesting suggestion that the Jews must have anticipated the Christians in identifying a number of trees and woods in the Old Testament as one tree, viz., the tree of life; just as, to use a more amusing illustration, they identified all the donkeys in the Old Testament with the ass and ass's foal in the blessing of Jacob. The value of the observation lies in the glimpse that it gives us of Christian Midrash (chiefly Messianic in character) reposing on an earlier layer of Jewish Midrash (less definitely Messianic). The date to which the "Biblical Antiquities" may be referred is certainly early. Dr. James recognized in the fragments which he printed products of the first century, A. D.; and Dr. Cohn thinks he has found in a prophecy which the Midrash puts into the mouth of Moses a reference to the destruction of the second temple. It is said that the temple shall be destroyed on the same day on which the tables of the Law were broken, viz., the seventeenth day of Tammuz. According to Dr. Cohn this is the Talmudic date for the destruction of the temple. But it is not the real date; it is, indeed, one of the *dies infausti* of Judaism; but Josephus (B. J., vi, 2: 1) shows that it is the date on which the Daily Sacrifice was taken away, and not the date of the destruction of the temple. The writer cannot have lived so long after the destruction of the city as to be credited with the confusion which appears in the Talmud. And it seems to us that there is nothing to prove that the book is later than A. D. 70, and much, on the other hand, that suggests the century before Christ; a closer investigation of this point is, therefore, to be desired. Whether the date comes down below A. D. 70 or goes back to some period before the Christian era, we shall find the Philonean authorship excluded, as is also likely from internal evidence.

Two points may claim a passing reference before we part from this valuable book, which we have desired to introduce to our readers. The first is that the writer shows Essene and Pythagorean features; he has a very highly developed angelology, and he believes in the transmigration, or, at any rate, in the possible reincarnation of souls.

The first of these need not surprise us. Altho it was an Essene specialty to be conversant with the names and orders of the angels, the knowledge was not as strict a monopoly as they desired by their oath of initiation to make it. The Book of Enoch discloses the names of many angels, and their functions; from which we gather that there was an angel assigned to every element, to every luminary, to the people of God, etc. In the Apocalypse we have an angel over the waters, but without disclosure of his name; and in the Shepherd of Hermas we have an angel over the beasts whose name is Segri or Sigron. Agreeably to this angelology we have in the "Biblical Antiquities" an



Twenty-Fifth  
Anniversary  
December  
1898



The  
Huguenot  
Seminary  
and  
College  
Annual

Wellington, Cape Colony,  
South Africa.



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# ☉ THE HUGUENOT ☉

## ✱ Seminary ✱ Annual. ✱

No. 3.

1898.

PRICE NINEPENCE.

### OUR ANNUAL.

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Our Annual is not altogether an Annual this year, it is more a Jubilee Number, gathering up the doings of the twenty-five years of our beloved Huguenot Seminary. We are sure that our daughters and friends will be interested in all the reminiscences of these years, and will with us praise God whose it is and whose is all the glory. We are telling you much of the story of these years, but we hope to crown them by gathering many of you together in December, to show you what has been done, and talk with you of the future, not only of our Huguenot Seminary and College, but of the possibility in all our lives of bearing fruit to the honour and glory of our blessed Lord and Saviour Jesus Christ.

A. P. FERGUSON.

### THE MOUNT OF SOURCES.

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The study of origins has always great attraction. We love to know the small and slow beginnings of which we see the results. What perils have not adventurous travellers faced to find the sources of the Nile? What joy was felt by the French Missionaries who first climbed the *Mount aux Sources* of our own country, and gazed there on the birthplace of some of our largest rivers. And so some adventurous people have asked me to tell what I know of the first beginnings of the stream that flows through our Huguenot Seminary to water the land. It is not easy to climb the Mount of God. And yet there alone are the sources to be found. In the purpose of Him who cutteth rivers out of the rocks, in His preparing and guiding His servants, in all the manifold help and blessing through which He worked out what was His will, you must look for the rise of the stream. To the praise of His goodness I will gladly tell what

I know of the way in which He has done His blessed work for us.

I have been asked first of all whether I could tell what it was that first gave me an interest in education. I think I can tell. It was certainly not through my ministerial training, or anything I had learned before I began my work. It came in a very different way. When I received my first appointment to Bloemfontein in 1849, I was at the same time put in charge of the four other congregations then existing in what is now called the Orange Free State. This implied incessant travelling. Even with this I could not visit some neighbourhoods more than twice or thrice a year. At the large gatherings for service I often had fifty and sixty babies to baptize. I had learned from my father to try to speak to every father who came asking for baptism a few loving words of counsel as to the meaning of the ordinance, its privileges and its obligations. As I saw how little these were understood, and what the blessing might be, if parents and the church realised what God meant Christian nurture to be, I was led on all these occasions to preach Baptism Sermons, trying to direct and encourage parents to be faithful in their holy work. There was at that time no minister in the Transvaal. During two successive years I paid it two visits of six weeks, and each time I baptized over six hundred children, spoke to their parents personally, and preached on all that Baptism might be made to mean for the children, the home, and the church.

Anyone can understand what deep impressions were made by my thus being brought into continual contact with the little ones, and the question of their being trained in accordance with God's promise and the parents' promise. I felt deeply what a responsibility was resting on the Church to care for them. When I removed in 1860 to a quieter sphere in Worcester I at once introduced the custom of the monthly Baptism Sunday, and not long after issued as my second book, what was later reproduced in English under the title, "The Children for Christ," containing the substance of what were called Baptism Sermons. The summing up of the whole is to be found in some of the mottoes given out for addresses at the opening of our Seminary—*The*



With this object I undertook a four months' tour through the country. It is of the help given in this work that I want to say a few words.

Upon my speaking one day to a minister from a distance about coming *to collect*, he told me I should be welcome. I said, "But remember what I ask; where I spend a Sunday, I want £100; if only a week day, £50." One sometimes says things like Peter, "not knowing what he spake," and yet it was wonderful how true it came. During the sixteen Sundays of my absence I received from almost every congregation the desired £100, and collected altogether £2,300. How well I remember the place where I began my work! I had been told that I had made a mistake in going there. On the Saturday, as I sat with the country people who had come in to church, I was told I might be glad if £25 were collected. One good man said, "Come, we have talked long enough about this wretched money, let us hear of something better." I tried to point out what a place money takes in God's Kingdom; what a test it is of our character and religion, and what a means of pleasing and serving God. Our company separated, very doubtful as to the result. I could only look up for help. After preaching on "Feed my lambs," and explaining my object, I intimated that at the close of the service I should wait to receive what might be given or promised. Some £40 was brought. Two earnest men bade me take courage; the thing was new. In the course of the day, a few more gifts came. The next day people began to move, and before I left the congregation on Tuesday evening I had, without any very special effort on my part, £140. I thanked God and took courage. As the result of the preaching on the training of children for God's service as teachers, I had, in the course of the journey, the names of some thirty boys, and even more girls, about whom parents came to say that they would be ready to devote them to God's service. But this was not the only blessing of the journey. When I had preached in the morning on giving money or children to God for His service, frequently from the text, "Thy silver and thy gold and thy best children are Mine. According to Thy word, my Lord the King, I am Thine, and all that I have." I often had as an afternoon or evening subject, a verse like this: "They did not only this (giving their money), but first gave their own selves to the Lord." The call for giving money or a child helped to illustrate what it was to give themselves. In many a service we felt that the power of the Lord was present, and heard afterwards that souls had given themselves.

Just one thing more. A week before starting on the journey I received from Edinburgh a religious magazine with the account of the work Mr. Moody was carrying on, reports of his address, and statements as to his

methods and their results. As I travelled from one parsonage to another, these things were the subject of earnest conversation, and we often asked whether we ought not to venture on after-meetings. More than once we were just ready to begin, when prudence held us back. In a wonderful way God loosed my bonds. In our Dutch church it is customary to have daily prayer meetings during the ten days between Ascension and Whit-Sunday. In my absence they had been held as usual at Wellington. At the first weekly prayer meeting after Whit Sunday, the question was asked, "We have prayed, why have we not received?" The answer was given, "If we persevere we shall receive." They resolved to begin again. The next week I arrived at home and the first evening joined them. We continued in prayer for a week, and then felt, "It is now time to work for the unsaved." This was done, and the very first evening there was no longer any question of the after meeting. For five weeks the meetings were carried on, fruit was gathered that remains to this day, and our school shared the blessing.

I have told my story of the beginnings. How well I remember when the new building had been opened on the 22nd of July, 1875, returning home from the ceremony with the one thought, "He purposed doing it, and He has done it." Was I not right in saying that our streams all take their rise and flow from the mount of God? Thither let us turn, that "through the thanksgiving of many praise may abound to the glory of His Name"; that our hearts may learn afresh how wholly the work is His, how inviolably sacred to Him it must be kept, and how it must be ruled and maintained by Him alone; that our faith may be strengthened to trust Him for all we need, and to wait His guidance for what He would have us do; and that from the work we and all who rejoice with us in what God hath wrought may turn to whatever other work, larger or smaller, there is to be done for God's Kingdom, in the prayerful assurance that He who worketh all things "according to the purpose of His will" can use His unconscious servants for the showing forth of His wisdom and power, His goodness and glory. To Him be praise forever.

*Andrew Murray.*

#### MESSAGE OF THE FRENCHHOEK OAK.

[In Frenchhoek is an oak tree two hundred years old, the original acorn having been brought out from France at the time of the flight of the Huguenots consequent upon the Edict of Nantes. It has grown and flourished exceedingly, its branches covering an area the diameter of which is something like 150 feet.]



“O mighty oak, fair, stalwart forest tree,  
With arms uplift to heaven and crown of ten-  
derest green,  
Whence camest thou?”

“A woman’s hand  
Plucked me in sunny France and brought me  
here  
Across the stormy sea; and, when she found a  
home  
In this new land, she planted me,  
Watered with loving care the springing shoot;  
And, looking in her face, I grew and grew;  
Sent down my roots to suck the earth’s sweet  
food,  
Strengthened my trunk against the storm’s rude  
blast,  
And stretched my branches o’er the exile’s cot.  
In Spring most dainty, tasselled blooms I waved,  
Then donned a robe of darker hue all trimmed  
With clustering, polished acorns brown and gold:  
Next Autumn came and dyed with bronze my  
robe

Which winter winds stripped off, and left my  
boughs

A tangled fretwork ’gainst the leaden sky.  
And so the seasons passed. I grew and grew  
Recalling aye the dear old home in France.  
And when the children came to this new home  
They loved me, played beneath my spreading  
shade,

Drank from my tiny cups, and filled their laps  
With treasures, as I showered down my fruit.  
New generations rose, and I sent forth  
My fruit to places favoured less, and there  
My offspring are a shelter and a joy  
To other homes, and ever whisper soft  
The story of the Huguenots who held  
The truth more precious far than home or friends  
Or fatherland.

When, hardships conquered, toil and thrift had  
brought

Prosperity and ease, freedom from anxious cares,  
Men hearkened to the story, and their hearts  
Within them burned; and “Let us build,” they  
said,

“A lofty monument to testify  
Our reverent love for those who loved the truth.”  
Then the wise man arose and said,  
“To them the best is due; so let us build  
A school, a college which shall teach the truth  
That God’s own hand hath writ on history’s page,  
In heart of man, in bird and tree and flower,  
And name it Huguenot; the starry cross  
Shall be its signet: blazoned on its flag  
‘The truth, the truth, *ἡ ἀλήθεια ὁπορεύει*.”

The daughters, future teachers, mothers too,  
Of all the lands where shines the Southern Cross,  
Shall gather here, and studying the truth  
Shall grow to grander, nobler womanhood.”  
As they began to build the story spread  
And others said, “We also honour these,  
The Huguenots, so let us share your toil

And help to build their monument.”  
The seasons passed, and grew and grew that  
school,

As I have grown, and sending down its roots  
Deep into loving hearts, it ever spread  
Its branches toward the sky. And when  
The time of fruitage came, it sent its fruit,  
As I have done, to places favoured less;  
And planted there it too has grown and grown;  
And many homes are gladdened by it now.  
Thus has the monument the wise man planned  
Proclaimed the story far and wide, and made  
The name of Huguenot a treasured household  
word.”

BARBARA I. BUCHANAN.

### REV. ANDREW MURRAY, D.D.

A gentleman was asked, “Do you know Andrew  
Murray?”

“Oh, yes,” he answered, “I know him well.”

“Do you know where he lives?”

“In Germany, does he not?”

There are many like our friend who feel that  
they know Andrew Murray well, who, through  
his books, have looked into his great heart of  
love, and have seen how wonderfully God has  
revealed Himself to him. There are many who  
have made some book of his their daily com-  
panion, and who through this companionship  
have learned to walk close with God, who would  
be glad to know more of the man to whom they  
owe much in their spiritual life.

There is significance in the fact that Africa  
has given to the world this man of God, and that  
the books that have brought light and gladness  
to so many were written in the Dark Continent,  
not altogether dark, for the glorious light has  
shone very brightly upon some portions.

Andrew Murray was born at Graaff Reinet,  
Cape Colony, May 9, 1828. It is a home where  
Livingstone, Moffat, Casalis, and many a pioneer  
missionary were welcomed in the old days when  
Graaff Reinet was on the highway to the great  
interior. It lies about 185 miles north of Port  
Elizabeth, and was in those days the chosen route  
to the great dark beyond.

The parsonage is a quaint old building, ample  
in dimensions as it has been large in hospitality,  
and its garden is famous in all the region for its  
hundred varieties of roses and as many of grapes,  
with other fruits and flowers in abundance.  
Graaff Reinet is the Gem of the Desert, trans-  
formed by its abundant supply of water into a  
little paradise in the midst of the great Karoo.

Andrew Murray Sr., the father of our Andrew  
Murray, came from Aberdeen, Scotland, to South  
Africa in 1822. A call had been sent to Scotland  
for ministers for the Dutch Reformed Church



of Cape Colony, and Mr. Murray with several others responded. Mr. Murray was at once appointed to the extensive parish of Graaff Reinet, where he laboured forty-three years, until his death in 1865.

He married Maria Stegmann, a Cape Town lady of German and Huguenot descent. She was only sixteen at the time of her marriage. She studied and read much with her husband, and was one with him in his spirit of devotion and consecration. She survived her husband about twenty-five years. It was a great joy to her that their third son, Rev. Chas. Murray, succeeded his father in his ministry at Graaff Reinet, and her home was with him in the old parsonage until her death.

Our Andrew Murray was the second son. In his tenth year he was sent with his elder brother, John, to their uncle, Rev. J. Murray, Professor Marischal College, Aberdeen, Scotland. Seven years were spent there with the family of the uncle, while the boys were busy in school and in college. They shared in all the struggles of the Free Church disruption, and with their uncle chose the Free Church with its privations and larger liberty. It was in this Scotch home that important life questions were decided.

The visit of Wm. Burns, the evangelist and later missionary to China, was an important event in the lives of the boys. Andrew loved to carry his bag and overcoat, accompanying him to the meetings, catching the enthusiasm of that inspired evangelist, who became the ideal of his life.

The young men took their degree in the Aberdeen University in 1844, and went to Holland to complete their theological education in the University of Utrecht. Under the shadow of the ancient Dam they took up their abode, and here the impressions received in Scotland were deepened. It was one quiet Sunday evening at a meeting held in their room, that Andrew gave himself unreservedly to God, and from that moment never had a doubt of his acceptance.

It has been good to hear the testimony of his fellow students as to his powerful influence for good among them, though he was one of the youngest of their number. He had a single purpose in life, to live to God's glory. The prayer meetings in their room were to many of them the bright spots in their student days, and Andrew Murray was the most in earnest among them.

The two brothers with others commenced the Student Mission Union, which a few years ago celebrated its Jubilee.

It was on Andrew's twentieth birthday, May 9, 1848, that the brothers were ordained as ministers of the gospel of Christ.

There was some demur among the Professors at Utrecht as to ordaining one so young as Andrew, but the two brothers had always been together, the needs of Africa were great, and the

character of the young man was such that all objections were overruled.

The Synod of the Dutch Reformed Church was in session when the young men returned to Africa. They were especially considering the needs of the voortrekkers or pioneers in the Transvaal and the Orange River Sovereignty, later the Orange Free State. It was soon decided that Andrew Murray, the youthful enthusiast, should be appointed to minister to the need of this scattered people.

The elder brother accepted a call to Burghersdorp, and afterwards became a Professor in the Dutch Theological Seminary at Stellenbosch.

There was a glad welcome of the two sons at the old Graaff-Reinet parsonage, from which they had been absent for over ten years.

In September, 1848, Andrew reached Bloemfontein, which in those days was far away in the wilderness. The good people there were not well-pleased with the youthful appearance of Mr. Murray, and asked why the Synod had sent a girl to be their minister; but when they heard him preach they were satisfied, and soon learned to love and reverence him.

On May 6th, 1849, he was inducted as minister of Bloemfontein with pastoral care over the Orange River Sovereignty and the Transvaal. In those early days he must often have felt in close touch with the apostle Paul in his journeyings, often in perils from full rivers, difficult roads, and exposure in all kinds of weather.

During the festivities in connection with Mr. Murray's seventieth birthday, May 9, 1898, which was also his ministerial jubilee, he has delighted his friends with many reminiscences of those early days. He was constantly in the saddle visiting the farmers scattered over the vast territory that was under his care. Three times he made a complete tour of the Transvaal, endeavouring to reach every settler, and many times visited portions of this territory. Wherever he went the people from all the neighbourhood were notified and came together for the services. There were couples to be married by the score, young people to be instructed and received into the Church, children sometimes by the hundred to be baptised, beside the ordinary services. The service was often in the open air, and sometimes under sails. The wagons were drawn up to form a large enclosure, and sails were stretched from wagon to wagon, forming a protection from sun or rain.

Twice during these journeys in six successive weeks, 600 children were baptised. Mr. Murray was in the habit of meeting the parents, five or six couples at a time, and speaking to them with regard to the covenant of baptism and their duty to their children, receiving one little group after another. In connection with the baptism of the children there was always a sermon bearing upon the subject. Each child would have three or



four names, and of these a careful record was kept as well as of the equally long names of the parents and the half-dozen god-fathers and god-mothers. Mr. Murray was often busy until midnight over these records.

He tells the story of a Boer (farmer) who had taken up one farm after another, only to find that some one had a prior claim. Determined to get beyond interference, he went three days' journey into the wilderness, and settled there. When it was known that Mr. Murray was coming to the nearest settlement, a Kaffir runner was sent the three days' journey with the news. The farmer with his wife and six children came to the services. The six children were presented for baptism, but the eldest was over seven, and according to the Church law was considered too old for baptism until he was received into the Church on profession of his faith in Christ. The father remembers his keen disappointment to this day. On a recent visit to the Transvaal Mr. Murray was reminded of the incident.

Mr. Murray's interest in the children led to his writing one of his first books in Dutch.—“Wat Zal dit Kind Zij”? “What shall this child Be”? It consisted of thirty-one meditations, one for each day of the month, a gathering up of the teachings of his baptism sermons. The book was re-written in English many years later, and appeared as “The Children for Christ.”

Seven years of this incessant work exhausted Mr. Murray's strength; he was still further reduced by fever, and returned home to his mother at Graaff Reinet so weak and ill that they feared for his life; but through God's grace and the loving care of the home friends he was restored to health.

He was married in 1856 to Miss Emma Rutherford, the daughter of the Hon. H. E. Rutherford, of Cape Town, and the possibilities of his life and power for usefulness were more than doubled.

Their interest in the young people led to the establishing of the Grey College at Bloemfontein, and for a time they took a number of the boarders into their own home. And here came one of those seemingly chance influences that make a difference with one's life. Mr. Murray heard Mrs. Allison, a missionary's wife in Natal, tell the story of twelve natives whom she and her husband had taken into their home for training, all of whom had been converted. It was a new thought to Mr. Murray that a boarding-school might become a nursery for Christ, and from that time there was a new interest in those under his care, and he had the joy of seeing some of them take their stand for Christ.

In 1860 there came a parting of the ways that made a difference with all the future. At the meeting of the Synod in Cape Town it was proposed to appoint Mr. Murray to the ministry of the Transvaal.

His life among the Boers and his love for them inclined him to accept such an appointment, but just then news came of the appointment of a minister from Holland to the Transvaal, and as one minister for the country was considered sufficient, the matter was dropped. The history of the Transvaal as well as of Mr. Murray's life would probably have been different had this appointment been made.

In 1860 Mr. Murray accepted a call to Worcester, eighty miles from Cape Town.

During his early ministry Mr. Murray had been a vehement preacher, “a regular John Knox.” But he himself always speaks of his own ignorance of the deeper truths of the spiritual life, and though he was very zealous there was “a great heart hunger, a yearning for a fuller experience of the power of Christ's life in him, a rest in Christ and a victory through faith in Christ over sin.” This God gave later in life, and with it a great desire to help others to know the blessed life.

In May, 1860, the revival wave which began in America reached Africa and broke out first in the Worcester congregation. One who was present writes, “Never will the scenes of those heart-stirring days be forgotten by those who lived through them. Mr. Murray's heart was full of joy and thanksgiving, through often exhausted by exciting meetings and a desire to control all to the glory of God.”

About this time the Synod of the Dutch Reformed Church decided to begin mission work among the heathen. Then Mr. Murray and Rev. J. Neethling of Stellenbosch visited the Transvaal and located missionaries at Zoutpansberg and at Saul's Poort.

While at Worcester Mr. Murray was called to be Moderator of the Synod and was designated the “Youthful Moderator.” He has been re-elected many times, and came in later years to be called Father Andrew.

The years at Worcester were bright and beautiful and there was much precious fruit of his ministry. Then he accepted a call to Cape Town, and spent there seven of the most difficult years of his life.

Three Dutch Churches with three ministers preaching in rotation gave no feeling of ownership, the field was so large and the work so great that there was always much more to be done than could be accomplished. Then there was the battle against sin and error which culminated in Mr. Murray's being sent to England about a church law question. He pleaded so valiantly for the right at the Queen's Bench that he was told that he ought to have been a lawyer.

The strain of the seven years in Cape Town affected Mr. Murray's health. He made the condition of his remaining in Cape Town his having his own church, which was not granted. This decided him to accept a call to Wellington,



forty-five miles from Cape Town, in 1872, though it seemed at the time a smaller sphere of work. Here some of the thoughts that had been crystalising since the old wilderness days became living realities.

Miss Catherine Elliott, a friend who had been to America, gave him the Memoir of Mary Lyon. Mr. Murray turned up the book the other day with Catherine Elliott's name in it, and realized anew how that book had helped him, under God's guidance, to work out the thought that had been suggested by Mrs. Allison so many years before. He and Mrs. Murray were spending a summer holiday at Kalk Bay in December, 1872. They had lost a little daughter of five and an infant son, and, as Mrs. Murray expressed it, God had emptied their hands that he might fill them for the children of others. They read together the Memoir of Mary Lyon, and rejoiced in her working out in America of a problem that had long before been laid upon them. Mr. Murray wrote to Miss Elliott asking her to write with him to Mt. Holyoke for a teacher who would help them to establish a similar institution here. They wrote and waited and prayed and asked friends to pray, and in answer to their prayers Miss Ferguson and Miss Bliss arrived in November, 1873, to begin the Huguenot Seminary, established as a monument to the memory of the Huguenot refugees who had come to Africa nearly two hundred years before.

During the first term of its existence there was a precious revival among the pupils, all of the forty boarders coming to the Lord. During the twenty-five years of its history the Lord has been very gracious, bringing to Himself the large majority of the 1500 who have passed through it as boarders.

When Stellenbosch a year later asked for a teacher to do a similar work there, Mr. Murray was just as much interested as he had been for Wellington, and again at Worcester a year later. It was the interest of God's kingdom he was seeking, not simply of his own people. This has been true as he has been asked to establish Branch Seminaries in different parts of the country. And when in 1898 the most advanced department of the Seminary developed into a College, he recognised the new possibilities of the work and gave himself heartily to it.

In 1877 a Mission Institute was established at Wellington under the care of Rev. George Ferguson. Here a fine company of young men have been trained as missionaries. A large number of young men have gathered at Wellington for the advantages of the Boys' High School, and many of these have gone out with an earnest purpose in life.

Thus a large number of young people have come under Mr. Murray's care, among whom he delights to dwell, and in whose life and work he takes the keenest interest. Not a year passes

without deep religious interest among the young people.

At Mr. Murray's invitation many of God's people meet in convention at Wellington each year for the deepening of the spiritual life, and these have been times of great refreshing.

After a time of special blessing in his Church Mr. Murray asked his people, as a thank-offering, to give him up for a portion of each year for evangelistic services. This was granted, and he has made frequent journeys through South Africa bringing wonderful blessing to pastors and people.

This resulted in Rev. John Albertyn being called as co-pastor, leaving Mr. Murray free for evangelistic work and for writing.

In 1895 Mr. and Mrs. Murray visited England, Scotland, America, and Holland, meeting many of God's people in convention, and opening up to them the possibilities of the life in Christ.

Mr. Murray's interest and labours in connection with mission work have been enough to engross the life of one man.

As a member of the Mission Committee of the Dutch Reformed Church, he has kept in living, loving, prayerful touch with every missionary in the field, and has been especially the life of the Dutch Branch of the Livingstonia Mission at Lake Nyassa.

As President of the South African General Mission he has been in constant consultation with regard to the different Branches of this Mission, and his wise counsels have helped to make the Mission a great power for good.

Mr. Murray is known to the Christian world through his books. In these his useful, blessed life has reached out in a great yearning to bring to God's people everywhere the fulness of His wonderful love. His books are himself or rather God in him. The living truth has first become a part of himself, and been lived in his life, and then transmuted into blessing for others. "Abide in Christ" was written in Dutch during Mr. Murray's pastorate at Worcester.

In April, 1898, Mr. Murray was at Worcester for a C. E. Conference, and standing in the study of the old-fashioned Dutch parsonage he said: "This is where I wrote 'Blijf in Jesus' more than thirty years ago." This was translated into English many years later at a time when Mr. Murray was laid aside from active pastoral work, a weakness of the throat preventing public speaking. He suffered thus for nearly three years. This seemed to be God's way of leading him to become a writer.

"Abide in Christ" at once had a large circulation and introduced Mr. Murray to the Christian world. In John 15 he still finds an inexhaustible store of illustration. In the summer of 1898 a brown vine stump lay constantly on his study table; it was often used as an illustration to those who were interested. "The Mystery of the True



Vine," dedicated to Christian Endeavourers all over the world, grew out of this study of the vine. When it was published Mr. Murray had already another lesson from the vine and wrote "The Fruit of the Vine."

"The School of Prayer" was written in Dutch about 1880, suggested by Luke 11: 1, "Lord teach us to pray." It was the subject of a convention held at the town of George. Chapters were written at the farm-houses on the way to and from George or between the meetings.

"The Holiest of All" was a simple commentary on the Epistle to the Hebrews, intended for the Dutch farmers who did not read much, and were not able often to get to Church. Mr. Murray and Rev. P. D. Rossouw were on tour holding evangelistic services in the Colony and Free State. A conversation with a farmer near Tarkastad suggested the need of something of the kind, and at the next stopping-place the book was begun.

"Be Perfect" was begun on the last day of a holiday at Kalk Bay. He felt burdened with the message and obliged to write under any circumstances. Sitting by the window overlooking the sea the first chapter was written amid all the confusion of the packing preparatory for the journey.

"Waiting on God" was the watchword of conventions in England and America.

"The Ministry of Intercession" grew out of a series of conferences held in the Free State, Transvaal, Natal, and Cape Colony, at which the subject opened out wonderfully, giving us the choicest of his messages.

The second week of May, 1898, was a jubilee week at Wellington. May 9th was Mr. Murray's seventieth birthday, and the fiftieth anniversary of his ordination as a minister of the Gospel, and the Wellington people remembered also his twenty-six years of faithful ministry to them.

On Sunday Prof. Hofmeyr, of Stellenbosch, who had been a fellow student in Holland, preached a sermon full of praise for the good hand of God upon His servant.

On Monday there was a large gathering of ministers from the neighbourhood who came for the birthday feast. The gathering at "Clairvaux," Mr. Murray's home, in the evening, was a looking forward as well as back. The presence of a number of missionaries emphasized the important work waiting to be done in that direction.

All of the teachers of the district were invited to meet Mr. and Mrs. Murray at tea on Tuesday, and there with a few friends sat down to the number of one hundred. There was a wonderful charm in the spontaneity of the tribute laid at Mr. Murray's feet. More than one said, "I am what I am because of Mr. Murray's interest in me."

The gathering of the scholars, over a thousand strong, marked a gala day. They marched in procession, with banners flying, to the Dutch

Church. The young people had embowered an open carriage with flowers, and in this Mr. and Mrs. Murray sat at the Parsonage gate, watching the procession, each section giving them the Chatauqua salute as they passed. When he entered the Church all stood and there was a wonderful fluttering of handkerchiefs in greeting from the different schools. It was a beautiful gathering up of Mr. Murray's loving interest in the young people.

Over two hundred telegrams of congratulation came during that week from the Governor and his staff and many friends in all parts of the country. All rose to do him honour.

Mr. Murray's message on his birthday gives the secret of it all. A telegram to the "Cape Times" is as follows,—“After a feeling acknowledgment of the many good wishes Mr. Murray said that the lesson of half a century of ministerial work to him was that God had for every man a sphere of work and a plan of work. The more unreservedly a man submitted to God's will, the more completely God's work was wrought. He emphasized this by a reference to various periods of his own career at Bloemfontein, Worcester, Cape Town, and Wellington, in the ministry, in connection with education, and in writing for the religious press. He urged that throughout his life any success was secured only by following God's guidance.”

A. P. FERGUSON.

### HUGUENOT COLLEGE SONG.

[TUNE—"On the Road to Mandalay."]

While the heath blooms on the mountain,  
And the veld with iris glows,  
Till no more the flush of morning  
Lends its crimson to the rose,  
We will love thee, *Alma Mater*,  
Joyfully thy praise we'll tell;  
On our heart thy name is written,  
And 'twill there unswayed dwell.

#### CHORUS.

We will sing, fair Huguenot,  
Of the love to thee we owe,  
Till the grapes no longer purple,  
And the south winds cease to blow.  
Tell it so that all may know  
That our love with years will grow,  
Till the Southern Cross has faded,  
And the sunsets lose their glow.  
We will lay our sheaves before thee  
When the harvest time has come,  
When we in the twilight beauty  
Gladly turn our faces home.  
Love and Truth shall be our watchword,  
As each day we shape our ways,  
That thy children may rejoicing  
Hear at last thy longed-for praise.

B. STONEMAN.



## OUR SCHOOL MOTHER.

There is a beautiful little village called Whately, which is on the slope of the Franklin Hills, in the western part of Massachusetts. It overlooks the valley of the Connecticut river, which is like a well cared-for garden. There are ranges of pine-clad mountains away to the east and south.

Here for many years a much-loved Scotch minister was settled over the Congregational Church, and here his youngest daughter was born in 1837, named Abby Park Ferguson. The mother was of Puritan descent with a fine, true, strong, and beautiful character. It was a quiet, simple, but attractive home, where parents and children were bound together by very strong bonds of love, and there was much of God's presence and peace.

I have heard Miss Ferguson say, "The first thing I remember was the birth of a niece when I was two years old, and the next the death of a sister, when I was three, that made a great impression on my mind. I began to go to school at that time with the older children: it was play rather than work, yet I learned to read quickly, and sitting on my mother's knee would read the 'Peep of Day' as well at four years of age as at ten." When asked her name she always said, "Aunt Abby Park Ferguson."

With her brothers and sisters she found much to enjoy in the country around, for even as a child she delighted in all that was beautiful in nature. There were long rambles over the hills and eager searchings for the early arbutus, hepatica, and the delicate spring-beauty. Later in the season came the wild strawberries, raspberries, and blackberries, and the little girl was as fond of climbing the apple trees and taking part in the winter sports as were her brothers.

In the pure bracing atmosphere of this godly New England home she grew in strength of body, mind, and soul, but she sometimes says that she began to live at fifteen, when she became a true-hearted follower of the Lord Jesus.

At the age of seventeen she went to Mt. Holyoke Seminary. This was the first institution in the United States for the higher education of women, and was founded by Mary Lyon, of whom Rev. Dr. Todd said, "She was an extraordinary woman, having more physical, intellectual, and moral strength united in her than I ever saw in any other woman." It was distinctly stated that she intended to do for young women what had already been done for young men in colleges, but owing to the prejudices of the time, the same name was not given to the institution.

Like many others Miss Ferguson feels that she owes a great deal to Mt. Holyoke. The helpful influences and the responsibility that she was led to feel for others were the means of developing and strengthening her own Christian life.

She not only thoroughly enjoyed her studies, but made rapid progress and took a high rank among her classmates.

After finishing her course of study she began to teach at once, but was taken so ill during the first quarter that she was at death's door for some time.

During the winter of '57 and '58 she was at home, and her brother George was there also. It was a great delight for the two to be together, and a precious privilege to be with her father during the last year of his life.

When her brother went to Andover Theological Seminary to prepare for his life work, she went to Newhaven, and in her own private school and Miss Brace's well-known school for young ladies she did work and had an influence that will not be forgotten.

A little later she went to Europe with two young ladies under her care, and together they travelled and studied, spending eighteen months in France and Germany, learning the languages and seeing the beautiful in nature and in art.

Shortly before they turned their faces toward home Miss Ferguson heard of the death of her beloved mother,—a shock that almost killed her.

Her home after this was in Newhaven with her sister Mrs. Allen, whom many of our readers know and love since her visit to South Africa. While there she taught a class of young ladies, including the daughters of Dr. Leonard Bacon and President Wolsey, names so honoured in connection with Yale College. She had many invitations to teach in large schools, and was twice asked to go to Mt. Holyoke, but, wanting to do a work that nobody else would do, began mission work among the poor in New Haven.

Early in 1878 she went to Mt. Holyoke to see her niece and other friends, and found that she must go by way of Holyoke, six miles farther than the direct route. The snowdrifts were tremendous, so that a man in front on horseback had the top of his hat level with the surface of the drifts. When she met her friends she exclaimed, "I would not have come if I had known how bad the roads were!" But God had a purpose in her going. While there she was shown some letters from Rev. A. Murray, asking for a teacher for Wellington, Cape Colony. At first she refused, feeling that she could not leave her poor people in New Haven, but later she was led to see that it was God's will that she should go to South Africa, and she was both willing and ready. There were busy weeks of preparation, a long, stormy voyage of sixteen days on the North and thirty days on the South Atlantic, before Table Mountain came in view on the 15th of November 1873.

A large house and grounds had been bought for the new school, and as the money had been given for a memorial to the Huguenots, it was named "The Huguenot Seminary."



There were many changes to be made before the opening in January. Owing to serious trouble with her eyes Miss Ferguson was obliged to leave a part of the preparation work in the hands of others, and for a number of weeks after the opening was (most of the time) in a dark room, where the girls came to be taught and she thought out plans for the future. Of the carrying out of these plans and the growth of the work you will be told elsewhere.

Since then nearly twenty-five busy years have rolled by, and I have had the joy and privilege of working with Miss Ferguson and knowing her better than most others. It is a difficult matter to write of these years, because they have been so crowded with that which would interest her friends and former pupils, yet cannot be put into a few words.

Her brother, Rev. George Ferguson, came to Wellington in 1877 to take charge of the Mission Institute, and for nineteen years, until God took his servant home, there was the closest bond of loving union between them. No one thought of looking for Miss Ferguson on Thursday afternoon after four o'clock, because that was the time for the two to take a long walk together.

When it was time for us to think of a visit to the homeland, Miss Ferguson cheerfully gave me the privilege of going first, because, as she said, "Your dear mother is living and will be expecting you."

The next year, 1880, she returned to the United States for a much needed change and rest, but was kept too busy to take the complete rest that we wanted her to have.

From the beginning of the work she was deeply interested in Missions, and felt that God had put His children in South Africa that they might reach out helping hands to those in the dark parts of the continent. It was a joy to her that at the end of the first year one of her girls was ready to go to Sainspoort to do mission work, and as one and another took up such work, and a large number devoted themselves to teaching, she was ready not only to bid each one "God speed," but to follow them continually with loving interest and sympathy.

When it was time for her to have a second rest in 1887, instead of going to America she decided to spend the year in Africa, visiting her old scholars and a number of mission stations. It was a time of varied experiences, for she travelled long distances in carts and by bullock wagons, crossed rivers on horseback, and was river-bound more than once. At Mochuli, in Bechuanaland, she was delayed a month by the full rivers, and realized something of the isolation and loneliness from which missionaries sometimes suffer.

Here she came near having a serious accident, when the cart in which she was driving was overturned and dragged for some distance by the

frightened oxen, but fortunately she escaped with a few bruises.

At another time they stuck in the middle of a river which they feared would come down suddenly, and she and a missionary lady were carried to the land and spent the night in the open veld on the banks of the river.

At this time she wished to give up her work in Wellington and devote herself wholly to mission work, but Mr. Murray and other friends very strongly objected to this, and she was led to see, as we did, that she could do more by preparing others for the work than by doing it herself. Every year she has had a special class preparing for the mission-field, besides other work. It was through her long-continued efforts that the Women's Missionary Union of South Africa was formed.

In 1892, her sister, Mrs. Allen, whom she so closely resembles, was able to carry out her long cherished plan of coming to South Africa, and it was a very great pleasure to have her with us in the school-home for more than a year. Teachers and girls learned to love her dearly, and felt as if she could not be spared when the time of her departure came.

At the close of 1893, Miss Ferguson, Mrs. Allen, and three of our teachers went to Natal, and then up the East coast of Africa, stopping at various places of interest. After spending a few weeks in Egypt and Palestine they went to Greece, Italy, and other parts of Europe.

So much time was spent on the way that her visit in the United States was short, but she was able to interest others in the Huguenot College for Young Women in South Africa that was then laid so heavily upon her heart.

Although it was slow work she has seen the first college building finished and occupied and the first candidates presented for a B.A. degree.

I have said but little of Miss Ferguson as a teacher, as those for whom this article is meant know that she had the power of making her pupils enthusiastic in their work. Whether the subject was School Method, Euclid, Astronomy, or Physiology, teacher and pupils alike were eager to have the best possible work done. One secret of her success was that she had the power of setting others to work.

To her teachers and scholars Miss Ferguson has ever been a tower of strength, to myself a true leader and tender friend, dearly beloved. More than fifteen hundred girls, who have been in our school home, are now scattered up and down the land, and they speak for her. She has helped and influenced many because she has seen the best in them and expected the best from them. During these years she has been the means, in God's hands, of leading a great number of her girls very tenderly and wisely to the Saviour's feet, and of training them for whole-hearted service.



She ever sought to put God first in heart and life and work.

We can only pray that our beloved School Mother may be spared long to care for the work that is so dear to her.

A. E. BLISS.

### "ALMA MATER."

[TUNE—"Sweet and Low."]

Joyfully, joyfully, ever of thee we'll sing,  
Loyally, loyally, honour to thee we'll bring:  
"Earnest for truth" shall our life's effort be,  
Time shall unite us still closer to thee,  
Hope from thee shall come.  
Lend thy beams afar,  
Shine, thou brilliant Star,  
Shine.

Thou our Queen, pure, serene,  
Ever our hearts wilt cheer.  
While with thee never we  
Danger or care shall fear,  
Knowing our sorrows, thou'lt help us to bear,  
And when rejoicing, our joys thou wilt share,  
Thou, our noble Queen.  
As we honour thee,  
We shall sing of thee  
Praise.

B. STONEMAN.

### ANNA E. BLISS.

It is a pleasant task to say something of the life of her who has been a beloved partner in our African work for twenty-five years, a part and counterpart of myself, and to whom under God the success of the work has been so largely due.

She was born among the green hills of Vermont. We read, "The strength of the hills is His also," and how often it is the strength of His children. We do not know how much of positiveness, strength of will, and determination of character Anna Bliss breathed in, in her early childhood, as she kept company with the beautiful and the grand among the green mountains, but we believe the surroundings made a difference.

My father was once asked as he journeyed through this state, "What can they raise among these rocks?" His answer was, "Men and women." We are thankful that God has given us such a woman from among the noble sons and daughters of Vermont for His work in Africa.

When Anna Bliss was two and a half years old, she went with her parents to Alabama, where they remained for four years with her father's sister and brother. There under the sunny skies of the southland, in the generous hospitable home

of her uncle and aunt, with the black servants to do their bidding, the little girl had a home quite in contrast with that of the sterner northland, and perhaps was unconsciously being prepared for an African home, combining the ruggedness of Vermont with the sunny skies and warm hospitality of Alabama.

After four years, the family returned to Vermont, where the father was pastor of the Richmond Church (a new church and parsonage were built during his ministry), which Miss Bliss visited when last in America, recalling the years of devoted service that her father had given to that place. When Miss Bliss was eleven years old, her father retired from the ministry on account of failing health, and settled at Amherst, Mass., that he might have the advantage of high school and college for his children in this scholastic town.

Miss Bliss had six brothers and one sister six years younger than herself, her childhood was very happy in their companionship. There are bright memories of rambles in the fields. They knew where the first flowers appeared in the springtime, and where the berries grew. The barn was a never-failing source of amusement, and the sister was not to be outdone by her brothers in the daring leaps from the high beams down upon the soft hay below. But, best of all, were the winter sports, coasting, skating, and the games in the snow. Once when, as a little child, she was very ill, her mother asked if she were afraid to die. Her answer was, "No," and she felt that it would be only joy to go to be with Jesus. Her heart was very full of love for Him, but it was when she was fifteen that she took her stand out and out for Him, was received into Church membership, and was always on the Lord's side.

A loved grandmother was her first teacher, and that beautiful old age is always a lovely background in the home picture. It was at her knee she learned to read, and with her she shared the treasured books that grew into a little library.

All the studying was done at home, until at eleven years of age she took her place in the school at Amherst with boys and girls much older than herself. She was ready for Mount Holyoke at fifteen, but was refused as under age, and entered when she was sixteen.

Three years in the place where Mary Lyon had made such an impress were years full of influences and helps that were fitting her for a life-work waiting in a distant continent, when she would help to give to Africa a Mount Holyoke Seminary. Some one has said, "No one ever leaves Mount Holyoke without feeling that she has a mission in life." May it ever be true, and may her daughters ever have reason to hold her in loving, grateful memory, as do we of the early days, feeling that it was there we learned, as we



had not known before, our responsibility to Christ, and through Him to our fellow-beings.

Miss Bliss's first teaching was in an academy, where the big boys put their algebra examples so high on the black-board that she could not reach them. Some of them said a little girl had come to be their teacher; but when the minister visited the school he said they had a teacher who governed with her eye and her finger. She taught all the mathematics, and made a success of them.

When twenty-one years of age the first great sorrow came into her life in the death of her only sister. She then stood face to face with things eternal, and life was never quite the same afterward. Not long after this the honoured father was called home, of whom Professor Tyler said, "A philosopher is dying in our midst." His clear, keen mind had made him a power among scholars. He was asked to be president of the Vermont University, and at another time to deliver lectures on Psychology in Amherst College, but he declined on account of his health, and devoted himself to his family and to visiting.

Some years later, Miss Bliss stood at the dividing of the ways. Two situations were offered at the same time—one was in the Pacific University, which meant the rest of her life devoted to the educational interests of the new West; the other was a school in one of the hill towns of Massachusetts, and, all unknown to her then, meant Africa. Her health had been impaired in nursing the sick ones in a brother's family, and the physician advised the Massachusetts hills. A precious revival among the scholars in her school led Miss Ward, the principal of Mount Holyoke, to think of Miss Bliss when Mr. Murray's letter came asking for a teacher for Africa; and Mr. Murray's letter was put into her hands with the question, "Will you go?" Her answer at once was, "Yes, if no one who can do better is found." When the question was referred to the heroic mother, her answer was, "If the Lord has a work for any of my children to do in any part of the world, I am willing they should go," and thus this widowed mother gave her only daughter. During all her declining days she had great joy in her sacrifice, entering into all the interests and details of her daughter's work, making it her own. When we arrive at Home we shall know how much of blessing came in answer to her prayers.

It was Africa brought us together. Miss Ward, Dr. Clark, the secretary of the American Board, Mrs. Tyler, of the Natal Mission, all said one should not go alone. Miss Ward wrote me that Miss Bliss was ready to go, and asked me to meet her at Mount Holyoke, and decide whether we should go together; and so in the old halls, so dear to us both, we met for the first time and talked of

Africa. We believed that God had laid His hand upon each of us and was calling us to this work, and that He would fit us to one another. We waited three months to hear whether Mr. Murray would have us both. Then the answer came, "We asked for one, and God has given us double what we asked. It is just like Him."

September 20, 1873, we sailed for Africa, and God took away the bitterness of the parting in the joy of doing this for His sake. November 15 we landed in Cape Town, and found Mr. Murray waiting at the Docks to welcome us. November 17 we came to Wellington, and the next day saw the building that was to be our Huguenot Seminary Home. Never was there a building which had quite the same interest in our eyes. There was eager planning and preparing, and with January, 1874, came the opening and the taking up the work.

Some one said the other day, "One and one make eleven"; it was so in our case, and Miss Bliss was the ten.

I was nearly blind the first three months, and Miss Bliss was eyes and feet and strength and courage, taking the care of the house and the house-keeping, as well as her own classes, while I was shut in with my classes and the accounts and correspondence, and some of the dear girls to be eyes.

We had the great joy in the midst of it all of seeing all our girls on the Lord's side. How wisely she led the seeking souls to Christ, as she has done all these years! November 19, 1874, was the laying of the corner-stone of Murray Hall, the beginning of the work of extension that has been repeated many times, but with the opening of Murray Hall came a sorrow as well as a joy. It was decided that we must separate, Miss Bliss taking charge of the old home, while I took the new. This was a trial, but, as Mr. Murray said, we were not separated, but the two departments of the work were joined. It has always been a privilege to plan and consult and work together. I never felt satisfied until a plan was submitted to her clear judgment. Three times she has been away, a year at a time, and I have felt that my right hand was gone, and have not felt quite whole until she was back again.

In 1898 came another separation, which meant the joining of the Huguenot College and Seminary. All the thought and planning for this advance has been Miss Bliss's, as if it were a part of her own immediate work. But I need not tell you what she has been to this work during these twenty-five years. You know her, the work speaks for her, her daughters are her epistle, and together we thank God for His good gift to Africa.

A. P. FERGUSON,



### OUR COLOURS.

Do you know where to find these colours  
 To each of us so dear?  
 Go out at the time of sunset  
 And gaze on the mountains near.  
 See maize in the golden splendour,  
 Maroon in the misty haze,  
 And blue in the depths of heaven,—  
 Maroon and blue and maize.

Do you know the pledge these colours  
 To *Alma Mater* give?  
 Maroon is the glowing earnestness,  
 With which for her we'll live,  
 And yellow, the guerdon of glory  
 To be hers all the days,  
 And blue, the sign of our love and truth,—  
 Maroon and blue and maize.

A. W. KELLOGG.

### REV. GEORGE R. FERGUSON.

There are some faces which one sees and never forgets. It may be because of beauty, it may be because of strength, it may be because of love and kindness displayed in the features, often the cause is indescribable, but sometimes one meets a face in picture or in living person which remains fixed in the memory, as though imprinted by the hand of a master artist, whose work abides when the face is only a pictured one, the heart fills with an almost involuntary desire to have known the living person, and to have heard the living voice. But then it is ours to realize the truth of words spoken of a servant of God, in far Old Testament times, "He, being dead, yet speaketh." How vividly is this truth realized in our Wellington home, day by day, in the lives of those to whom the Rev. George R. Ferguson was sent as the man of God! One can well understand why the Huguenot Seminary has engraved on his tombstone, "From glory to glory. Thanking God upon every remembrance of his years of loving ministry," and why the last words which the Institute would say for him were words of thanksgiving: "For all he did among us, during eighteen years, as father and teacher, we gratefully say, Glory be to God."

Let one stand on the western threshold of the Institute dining-hall, and see that kind, fatherly face still looking down from his portrait upon the boys of to-day, and he may feel something of the heart meaning of the latter message. Let him take his place in the pulpit in Goodnow Hall, on the night of the Lord's Day, when the hall is crowded with our students, and find that same face looking down with tender solicitude upon the Wellington young of this later day, and one

may enter into something of the inward meaning of the Seminary inscription.

The Rev. George R. Ferguson was born on the 19th of March, 1829, at Attleboro, Massachusetts, in the United States. His earlier life was manifestly ordered of God to fit and adapt him for the important work which the Divine hand was preparing for him in Africa. Childhood, youth, college days, and eight years spent in the practical life of a civil engineer, all present the record of a brave, true, faithful soul, living earnestly, but not yet won by the love of Jesus, not yet set apart by the Blessed Master for Himself. It had been the early and continued prayer of the father and mother that this son should be a minister of the Gospel; but when he graduated from Amherst College in 1849, the young man was led into the practical work of a civil engineer, which afterwards proved to be such a help in laying the foundations of his work in Wellington.

Yet parents' prayers were not to be denied. The sad loss of a brother, the companion of boyhood days, was the tender touch of Jesus to the young man's life. The great revival of 1858 followed, and Mr. Ferguson was one who gave his heart to Christ in that year. Whole-hearted was his devotion. He felt that to him to be Christ's meant to give himself to Jesus' work of feeding the hungry. He had often said that to him to be a Christian would mean to become a minister. He therefore gave himself to this call of God, and studied theology at the seminary in Andover, Massachusetts. The ministry was not to him a profession. It was a sacred, because a divine, calling. He did not "want a salary," as he expressed it, at the outset of his ministerial life, "but desired only to preach the Gospel." God used His servant to minister to his first congregation for fourteen years, building up, through his labours, the church at North-East Centre, in Dutchess County, of the state of New York, into an earnest, devoted spiritual house, and bringing many souls to the better life in Christ. After this pastorate, two years were spent in Torrington, Connecticut, as pastor of the Congregational Church in that place, when, in 1877, the call to come to South Africa was accepted.

The close of the same year found him in Wellington. His youngest sister, our dear Miss Ferguson, had already been engaged in her educational work for three years. Here they two, brother and sister, and the Rev. Andrew Murray, prayed and worked together for the young people of South Africa and for the glory of God until the 18th of June, 1896, when the circle was broken, and the Good Master called Mr. Ferguson to come up higher, into His glad presence. What a labour of love and devotion to Christ his service has been! How God has blessed Wellington and all South Africa by him!



October of the year 1877 was a month of small beginnings: but that patient, faithful service of early days, that painstaking teaching, which stopped not in all the work, from drill in the very first things of an education to instruction in theology and moral science, that earnest witnessing for Christ which despised not the day of small things, all won its rich and approving blessing from God. Those who speak of him tell of his fatherly love, and of a character of peculiar force. In his control of others he did not need to speak; quietness and peace were as marked in his actions and speech as they were upon his countenance. He could step into a room where irrepressible boys were making too much noise, and quiet them with a look, much more effectively than many another could by severe scolding. It was not so much the lips of such a man that spoke, although many precious messages from God flowed from them; it was his articulate, his distinctly uttered life, his discoursed soul. His fatherly love has abundant testimonial. Such a loving heart as his could not endure the cruel, cruel taking away of four of the young people, three of them his own students, by the Witte River flood in 1895. It was almost a death-blow to him; he began to fail at once. The work of the following year was entered upon with growing feebleness, until in March his students, feeling that he would not longer continue, prevailed upon the dear old father to take a rest. The Lord Jesus was preparing him for the entrance into His eternal rest. This came after two months' illness, and he went with, "Come, Lord Jesus, come quickly," upon his lips.

He was a good man, for he was a man of God. What a wealth of testimony to this flows in to one that is privileged to follow in his place! It comes from those of his students that are still in the Institute. One of these speaks most lovingly of the dear father that treated him as his own child, and calling him into his sitting-room not long before his death, said as his last message, "John, abide in Christ; then you will have power and influence in this house and wherever you go." The same young man continues, "I am daily studying his quiet, and, I may almost say, perfect influence; for the power which it had on me I can never express in words. In my work and studies, going out and coming in, Mr. Ferguson's character is always reminding me of what a real servant of God ought to be in his actions and conversation. My daily prayer is, 'Lord, let me never lose sight of Thy dear old servant's image.' Through him I was brought to a full surrender of life."

The same testimony comes from those that are bravely living the self-sacrificing lives of missionaries in different parts of South Africa, who say they have learned their life lessons from God through this man of God. How many young

men have gone forth to help meet the unspeakable needs of Africa's dying millions of heathen, trained by his heart and hand!

And the testimony comes from those, too, whom he touched, and who say that they know it would be all right with them, if they should follow as he led them. It comes from far across the sea, from the home-land and from loving friends who knew him best. It speaks every day in Wellington, as a loving tribute to his memory from a devoted sister and from the many that loved him here. Let it be written again by the pen of one who has never seen or known the sainted dead, but that has come into loving reverence of him through hearing almost daily the lessons which "he being dead, yet speaketh." The Institute Home speaks of him in every place—in hall, in study, in classroom, in vineyard, in garden. The house itself seems like a monument or memorial building to him, whom God first called to this work, and through whom it was so greatly blessed. His text speaks for him all day long, and even by night in the bright moonlight of this South African spring time. There the words are now, in letters of white, upon the grey background of the eastern wall of the Institute looking to the sunrise, and they say, "Have faith in God." They look to that more glorious dawn of the Sun of Righteousness upon the poor, benighted souls of the heathen tribes of Africa, for whom this devoted life was given. May God give us grace to follow him in this glorious faith in our God. "Even so, come, Lord Jesus"! Even so, shine, Sun of Righteousness, into the blackness of the darkness of the heart of Africa!

CLINTON T. WOOD.

## OUR MOTTO.

A band of earnest students,  
With purpose firm and bold,  
The Truth we seek with vigour  
In all that life may hold.  
But fear that we may falter,  
When weary grows the way,  
Has made us choose the motto,  
*'Αλήθεια οποιῶ.*

We find great need of patience,  
Of faith and courage too,  
And some relax their efforts  
Before the fight is through;  
But when our ideals waver,  
And yield we know we may,  
We think upon our motto,  
*'Αλήθεια οποιῶ.*



And when we leave our studies  
 For broader fields of life,  
 We'll search for Truth and find it,  
 Amid all noise and strife,  
 And when temptations threaten,  
 And from the path we stray,  
 We'll call to mind our motto,  
 Ἀλήθεια ὁπορεύω.

A. W. KELLOGG.

## MATERIAL GROWTH OF HUGUENOT SEMINARY.

Many, many years ago, long before the Huguenot Seminary had its birth, there lived a happy family in the comfortable farmhouse which we call the middle schoolroom. The gnarled old olive trees now standing beside the court in the rear of Murray Hall were then in their prime, and high in their branches was often hung the leg of mutton which was to serve for the next day's dinner, but not too high, the records say, to be always safe from the ravages of jackals and hyenas that prowled about the premises by night. It is a far cry from then to now, a road with many windings; we can only pause here and there as a turn in the road reveals some new scene too striking to pass unnoticed.

Twenty-five years ago, the White House, containing living rooms and a shop on its ground floor, and a large loft above, was purchased as a home for the Huguenot Seminary, soon to be founded. A strip of land, the quince hedge forming its eastern boundary, containing garden and vineyard, and extending down to the river, and several buildings, among them a store house with granary above, a servant's house, afterward converted into a class-room and music-rooms, were included in this first property. The store-room, once a dwelling house, became, without great changes, the middle school room, and was used for the day school, while the loft overhead is still the garner for the ingathering of grain.

Forty boarders found accommodation in the school home, for the loft and shop were changed into numerous bedrooms, after much discussion as to the comparative merits of the so-called dormitory system and the plan of having but two girls in a room. The latter was one of the first new-fashioned ideas presented by the new teachers, and it met with considerable opposition on part of the Trustees; but Mr. Murray, though not fully convinced of the desirability of such an arrangement, after discussion and prayer, announced as his belief that the ultimate decision in this and other matters pertaining to the inner workings of the school, must be left to those chosen to be its heads. To this policy, faithfully carried out by Mr. Murray and his coadjutors, is due much of the success of the schools under his care.

The confidence thus reposed in Miss Ferguson and Miss Bliss, at that time strangers in a strange land, was not misplaced; much of the fruit since gathered was hidden in the seed planted that day. A system of trust, rather than of espionage, was at stake, while the carpenters, tools in hand, waited, and the minister and teachers in solemn conclave talked and prayed: the decision they reached we know, and among the results are the benefits of the "quiet hour," the Roll of Honour, and self-government.

The day scholars were for several years kept quite separate from the boarders who had their classes in the dining-room, lecture room, and a class room in a small building near the White House.

Another twelve months saw great changes. During the first year more than seventy applications had been declined for lack of room. A new building was imperative. A strip of land large enough for Murray Hall was purchased after lengthy negotiations with the owner, who took down the rambling house then on the ground and built again more compactly what we now call the Cottage. The Congregation in Wellington had given already about £1,500. In order to erect a new building to accommodate fifty students, several thousand pounds would be needed. Half of this sum the students and teachers pledged themselves to raise if possible. Various plans were discussed.

The cornerstone of Murray Hall was laid November 19, 1874. Nearly two thousand people were present. A great bazaar was held in connection with the public exercises, and over £200 thus obtained for the new building. But what was this in the face of the large sum needed? Mr. Murray appealed to other Congregations for help, and their generous response was the inspiration which led to the completion and dedication of the beautiful building on July 27th, 1875. The Seminary Hall, the dining room, and library as then planned remained unchanged for many years, and are full of memories for hosts of past pupils.

Still the number of applications far exceeded the accommodation, so the cornerstone of what we now call the West Building was laid at Anniversary time in 1881, and all through the holidays busy workmen filled the air with the music of hammer and saw. As a result, the walls of the new building rose rapidly, and six new music rooms were built at the rear of Murray Hall.

From the Journal of these early years we quote the following:

"We must not omit to mention the constant kindness of Wellington friends during the entire year. The farmers often brought us presents of fruit and vegetables, and, during the season, kept us abundantly supplied with grapes. Those who were active in the founding of the school feel a kind of ownership in it and give us their constant in-





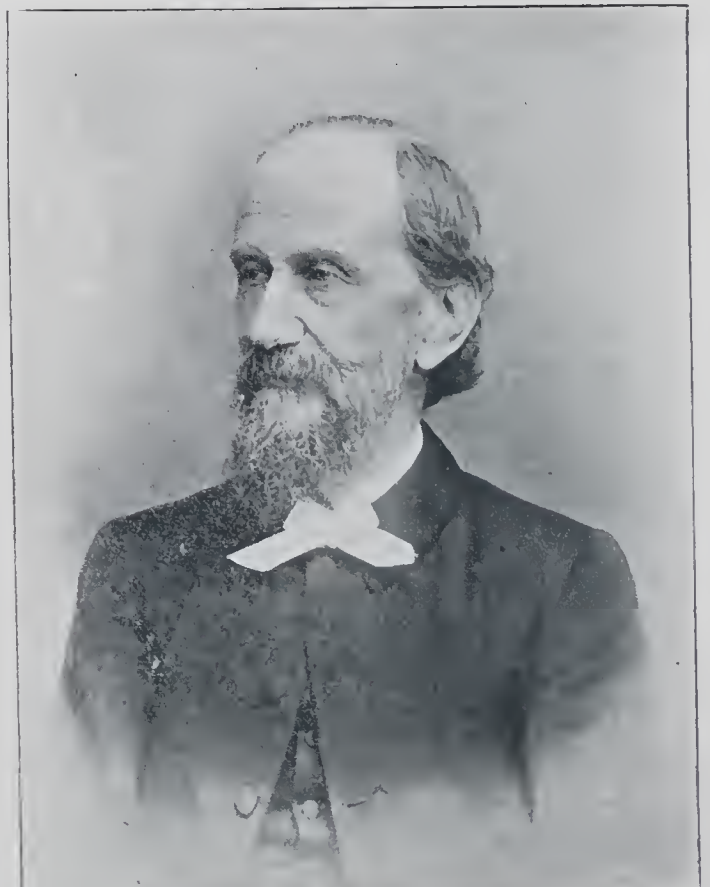
MISS FERGUSON.



MISS BLISS.



REV. GEORGE FERGUSON.



REV. ANDREW MURRAY, D.D.







terest and prayers. Mr. Malherbe, one of the Trustees, gave much of his time and skill to superintending alterations at the first and later to planning and directing in reference to the new buildings."

Perhaps on no occasion have the grounds presented a more interesting appearance than in December, 1882, an account of which we transcribe from the Seminary Journal of that year.

"The gift that has delighted us most is a large telescope formerly belonging to Mt. Holyoke Seminary, which has been presented by one of the Trustees, A. L. Williston, Esq. He has also given us the money to put up an observatory which stands near the top of our garden. And now the study of astronomy has an additional charm.

"Dr. Gill, the Astronomer Royal, came out several times to fix the site for the observatory, advise about its construction, and mount the telescope. He roused great enthusiasm in the astronomy class by telling them that those who did best in the examination should receive special instruction for observing the transit of Venus.

"We did not know then the pitch to which our enthusiasm would be roused through the transit of Venus. Early in November, a party of astronomers from America arrived at the Cape. They were under the direction of Professor Newcomb, one of the greatest of living astronomers; they were sent out by the United States Government to observe the transit of Venus from the most desirable place in Cape Colony. Dr. Gill and Prof. Newcomb looked up the meteorological records of the Colony and then came out to look at Wellington, which the records had pointed out as a desirable place for observations.

"We very much hoped that Wellington would do from a Venus point of view, for we felt that it would be a great honour and inspiration to have the transit observed here, but we were quite taken by surprise when our own garden was selected as the place for the astronomers to locate. A little village rose as if by magic, observatory, transit hut, photograph house, etc. We looked on with eager interest, learned all we could, practised with the chronometer and artificial transit, and studied astronomy, feeling that we were brought face to face with the greatest problem in the science, the distance of the sun!

"Examinations, the transit of Venus, and Anniversary Day all came into the first week of December. We continually reminded ourselves that there would not be another transit of Venus before the year 2004, and that this was really the important event of the week.

"We went from the astronomy examination in which our girls discoursed of the comet and the transit to witness the transit itself.

"Six telescopes were pointed to the sun from our garden, three belonging to the astronomical party, and three used by our teachers. Our girls

who had been trained for it kept the time and took notes. With eager interest we watched for the coming of the dark ball upon the face of the sun. Within a few minutes of the time we had been told to be on the watch, the planet notched the edge of the sun, then slowly passed over the outer edge until a thread of light appeared: we noted the second contact and our work, for which we had been so eagerly preparing, was done. Not so in the photograph house; the astronomers worked with a will, taking several hundred photographs of the transit in a couple of hours. We shall be interested some years hence in learning the answer to the problem the astronomers began to work out that day."

Opposite the Seminary grounds across the street there was for many years an open common of wild land where mules and cattle strayed. One morning came the news that this land was being sold at auction, and very shortly an iron shanty rose upon a plot almost opposite Miss Ferguson's windows. Realizing what might follow, should the whole be sold for a similar purpose, Miss Ferguson, acting promptly and on her own authority as Mr. Murray was away, secured the ground for £150 and then offered it in shares of 1s. each to willing purchasers, promising interest on these in the form of increased interest in the Huguenot Seminary. Soon all the money was in and the land transferred to the trustees.

About this time it seemed very desirable to purchase the Cottage with the grounds extending down to the river. The price asked was £700, and this seemed too large a burden to assume with the debt for former buildings still resting upon the Institution. Again Miss Ferguson's ready wit came to the rescue, and she suggested that the money previously loaned to girls to enable them to remain at the Seminary until they should be fitted to teach was already being refunded and might be devoted to the payment for the Cottage. This plan was adopted, and soon the Cottage was paid for and the part of the building formerly used as a stable provided a laundry or ironing room, thus supplying a long-felt want.

Notwithstanding the large addition made to the grounds by the acquisition of the Cottage garden, the financial profits were not large, for the cost of raising vegetables proved as great as that of purchasing them, largely for lack of competent oversight. A building for class-rooms had long been urgently needed, and in 1884 it had become an imperative necessity. The only suitable site was the land opposite the Seminary grounds. An attempt was made to have the public road changed and to purchase the unsightly iron shanty and small dwelling-house in which lived the canteen-keeper who owned them. After long parleying the former request was refused, but the houses so long an eyesore to Miss Ferguson were bought and the one removed, the



other made into rooms for the students and named the Bungalow. Great was Miss Ferguson's joy, even so, though the sum of £500 had to be paid before these changes could be secured.

During the year 1885 the joyful news reached Wellington of the gift from Hon. E. A. Goodnow of £2,000 for the much desired building. This was soon followed by the plans, but investigation proved that another £1000 would be required for the carrying out of those plans in Africa.

Mr. Goodnow then generously promised to send out the woodwork needed, thus fully meeting the cost of Goodnow Hall. One day came a telegram to Wellington bearing the fateful words: "*Olga R.* wrecked off Mouille Point." This was the vessel carrying the interior of Goodnow Hall, for whose speedy and safe arrival prayers were daily being offered. Ninety days on the ocean only to run on the reef within sight of the docks! Miss Ferguson and Miss Mary Cummings went into Cape Town to learn what could be done. They drove out to the scene of the disaster and saw the vessel wedged between the rocks, the wreckage being brought ashore. Days passed. All claim to the cargo was relinquished, an auction sale of salvage was held by the Insurance Company, and, as the result of purchases made, in a short time the woodwork for Goodnow Hall was being put in place, more beautiful, if possible, for having been submerged in the deep. Only a small portion had been lost, and that was soon replaced from America. The total cost was less than it would have been if all had come as expected and duties had been paid upon it.

Surely God's ways are mysterious. The mourning was turned into thanksgiving, and the dedication of Goodnow Hall in October, 1886, was an occasion of great rejoicing.

The following years saw various changes. With great exertions and through several generous grants from Government, the debt on the former buildings had at last been met. The school home was filled to overflowing, rooms had been rented at the house of our nearest neighbour for some time, but this property was to be sold. We must buy then or run the risk of being unable to obtain later. After serious deliberation the place was bought, the farmer's residence and remodelled wine cellar used as rooms for students and teachers, and these were named respectively The Oaks and The Ferns. The stables were made into a convenient ironing room, and the former laundry, all too small, converted into an infirmary, where those requiring it could easily receive care and attention.

About this time the long desired change in the road was made, and no longer was it necessary to cross the public street in order to reach Goodnow Hall. No longer were trespassers on our grounds able to plead the protection of the street as their excuse. The Bungalow was pulled down and set up again, this time as a Kindergarten building at some distance east of its former position.

In 1896 the Training school was built on a corner of St. George's Square opposite the Mission Institute. The next year a hall was added to this building, much improving its appearance. The exterior does not lead one to expect such well-arranged and comfortable class rooms as are to be found within.

In 1896 the Commercial Hotel, now "The Grevilleas," was purchased as a home for the Annex.

Still the same call for "More room" sounded in the ears of the long-suffering teachers and Trustees. The standard of work had so been raised that the next building must be for College students. Should it be a home for the students, or class-rooms and laboratories, or a combination of the two? The last was decided upon. Plans were discussed, estimates received, and the decision reached that the expense of so large a building was too great to be undertaken at any one time, that two smaller buildings erected consecutively would involve less risk. Through the interest of several prominent gentlemen, a Government grant of £5,000 on the £ for £ principle was obtained in 1892, but the Institution was unable to meet its own share of the obligation as promptly as was necessary to secure the grant without delay. Accordingly six years elapsed between this first promise and the last payment by Government. Mr. Goodnow again generously gave £2000, and other friends in America became interested to have a share in this first College building for young women in South Africa, while past pupils and friends of the institution in Wellington and other parts of South Africa have generously contributed that the new building might be dedicated free of debt.

Possibly some of the earliest pupils may not be able to be present in December, 1898, at the semi-jubilee of the old school-home; possibly those who cannot come will be glad to take a personally conducted tour through gardens, grounds, and buildings.

As we approach the Seminary grounds after passing the Training School, we see a hedge surrounding the premises, and driving around Goodnow Hall we find an entrance through a short avenue lined with tall bluegums to Murray Hall, unchanged, now as of old the centre of activity, the heart whose pulsations govern the life of the great institution. The long line of small buildings stretching away up under the trees, beautiful oaks filling the spacious frontage with their vivid green, Goodnow Hall but little the worse for wear after a dozen years of service as church and school, the teachers' tennis court, the green on either side the Hall,—all these we see, and then the dear old White House, as white as ever, with the trees in front much larger grown, and the West Building almost overshadowed with the foliage of these ambitious oaks. Up the shining white road we look and see, still upon our grounds, the towers of Cummings Hall, the new College Building, rising fair and stately against the mountains. Down into



the garden we pass, and wherever our eyes turn we see improvements. A grove of bluegums furnishes firewood and affords protection from the street; the washing still goes on in the little river, but much stone has been blasted out, making a better channel; the old pear trees have been topped and grafts inserted to furnish better fruit; tennis courts are here for the girls; vineyards with thousands of vines, many of them grafts upon American stocks because of the phylloxera ravages.

At the very end of the garden a neat little house and a large family of pigs claim our attention. They look as happy and comfortable in their fine quarters as though they were the pets of the household, and one might suppose them to be as they come running towards us for the greetings of the season. As we follow one of the numerous gravelled walks that lead back to the buildings, we are amazed to see the amount of ground under cultivation, and as we hear of the thousands of plants that have been set out, the quantities of vegetables obtained from the soil, and inquire if the garden pays, we are told that during one of the months when such products are supposed to be most scarce, only 1s. 4d. was paid for vegetables for the family of 220. We pass the chicken yard and learn that 200 fowls are doing their share toward furnishing the larder; then we see the comfortable apartments where the cows, six or eight in number, are carefully tended. Do we ask, "Whence these changes?" Division of labour and competent supervision, are the answer, and gladly do we give the credit to our able and interested manager, Mr. Puttick.

We will complete our tour with a glance at the small building devoted to bicycles and music rooms, and a climb to the "Sky parlour," as the balcony at the top of Cummings Hall is familiarly called. As we pass through this new building we see tokens of the personal interest of many friends on every side, and as we look out over our goodly heritage, our hearts are filled with thanksgiving, and we are ready to say, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and Thy truth's sake."

*A. M. Cummings.*

## TO THE RIVER AT THE FOOT OF THE SEMINARY GARDEN.

The river singeth all day long,  
So merrily, so merrily,  
The gladdest, happiest little song,  
So cheerily, so cheerily.

It chatters and it laughs aloud,  
It dances and it sings,  
It tries to trap the buzzing flies  
And splash the swallows' wings.

Pray tell me, little river,  
Why you're so very gay?  
"Pray tell me, could I help it,  
On such a summer's day?"

"The skies are blue as angels' eyes.  
The air soft as their raiment:  
It wafts across me now and then,  
And leaves a kiss in payment.

"My banks are fringed with lovely ferns,  
The tall trees o'er me swaying  
Bend down to me so lovingly  
Whilst with their leaves I'm playing.

"The lilies, too, so pure and fair,  
Look down with gaze most tender,  
I love to ripple at their feet  
And shake their stalks so slender.

"That's why I sing the whole day long  
So merrily, so merrily,  
The gladdest, happiest little song,  
So cheerily, so cheerily."

*F. Sargeant.*

## EDUCATIONAL GROWTH.

Many years after leaving my childhood home, I visited it and found that the wide fields had apparently contracted, and the rocks and hills were not as high as in the olden days—all seemed made on a smaller scale.

As we look at the great advance in the education of girls in South Africa during twenty-five years, and then turn back to the beginning of our work in the Huguenot Seminary, we find that it was small and very elementary. Perhaps all our work may seem small as we view it from some future height.

We began with forty boarders, all we had room for, and the day scholars formed a separate school for several years. When our classes were first arranged, we found that special attention must be given to Geography, History, Grammar and Arithmetic, and even the older girls reviewed these subjects from the beginning. It had not been thought necessary for girls to know much about arithmetic, and for some time it was useless to ask a new scholar if she understood fractions.

At one time during the first year some of the parents and teachers were asked to be present while the pupils had an examination upon the subjects they had studied. A number of girls were handed slips of paper and sent to the blackboards, which extended around the middle schoolroom, to work out and explain the examples in fractions, interest, &c. The visitors were exceedingly interested, and one of our trustees took pencil and paper and tested the



work, and nodded approval as he found the answers correct.

During this year ten of our most advanced girls were presented for the teachers' examination, and all passed, three standing at the head of the list, which contained perhaps thirty names. Every year but one since then we have had a class for this examination. In the records for 1877 I read, "Good news came that our fourteen girls had all passed their examination."

One of the first complaints brought against us was that we taught the girls that they were almost as good as their brothers and could do as good work in their classes. Time has proved that even in South Africa girls can do as well as the boys if they are faithful students.

Soon after the opening of the Seminary, a regular course of study was arranged, and at the end of five years the first class completed this course, and each received a diploma, which was a certificate from our trustees and teachers that they had faithfully done the prescribed work, and that their conduct had been such that we were glad to send them out as our representatives. Since then we have had a class going out from us each year, and from time to time have been able to raise the standard of work.

Our plan of work was changed when the desire for examinations on the part of parents and friends became so strong that it was decided to prepare our pupils for the University Examinations. When our first class was preparing for matriculation, we were freely told that we were making a mistake, and when our first pupils were presented for the Intermediate Examination in 1892, some of our friends thought we were attempting the impossible.

After more than four hundred of our pupils had passed the Teachers' Examination, heading the lists six different years, it was decided by the Superintendent-General of Education that those who were to be teachers should have a longer special training, and, in 1896, a building was put up and arrangements made for three classes, preparing for the first, second and third years' pupil-teachers' examinations. These classes at present form the Training School, which is so popular that many are disappointed in not finding room.

The Seminary department now includes all the classes in the First Class School through Standard VII., and also the School Higher and Junior Matriculation.

The Senior Matriculation for the present belongs to the College, but will be handed over to the Seminary when such classes do not form a part of other colleges. Although eight classes had been sent in for Matriculation, and six for Intermediate, it was not until 1898 that the Huguenot College was opened and grants given under the Higher Education Act.

Cummings' Hall, the first College building, is now comfortably filled with 58 students and teachers.

It was a joy to us all that our first candidates for the B.A. degree were successful.

From the *Cape Times* of August 13th, we give the following extract from the account of Degree Day :—

The youngest College in South Africa, that connected with the Huguenot Seminary at Wellington, presented yesterday its first candidates for the B.A. degree—Miss Margaret Lombard and Miss Frances de Wet. This institution is of special interest from the fact that it is the only College in South Africa where girls can have the care and comfort of home life, and can study under lady professors. That it has during this the first year of its existence done good work is evident from the success of the very large proportion of its candidates for the Intermediate and Matriculation Examinations.

"The College was also represented yesterday by its professor of Greek and Latin, Miss Barbara Buchanan, who was admitted to the *ad eundem* degree of M.A. Miss Buchanan is a Natalienne, and the sister of Mr. Justice Buchanan. She is the first of South Africa's daughters to receive the M.A. She went to America some years ago, and entered Oberlin, one of the leading Colleges in the States. There she distinguished herself as a scholar, and won with honour the degree of B.A., and later of M.A. She studied afterwards at Cornell University in New York, and won high testimonials of ability and scholarship."

Since we first began to work for the University Examinations, 85 of our girls have passed Matriculation, 51 the Second Class Teachers' Examination, 29 the Intermediate, and 2 the B.A. The Huguenot Seminary, Training School and College have now attending the different classes 205 boarders and 266 day scholars, making in all 471.

Do you ask me whether this education is fitting our young people for their homes and for a wider and better influence over others? Let me tell you of one of our girls that I heard about to-day. She studied beyond Matriculation and Second Class Teachers' Examination and then took a position that surprised many of her friends, as they said she might have looked for a higher place and a higher salary.

She said, "I think I am needed there, and that God wants me to go and do that work," and she went. For three years she laboured faithfully amid much that was uncongenial, and then married a farmer in the neighbourhood. Was her education thrown away? A lady, who saw her in her home lately, told me how she was impressed with her sweet, cultured face, and said, "It seemed strange in that out-of-the-way place, in an ignorant community, on a Dutch farm, to see volumes of Longfellow, Tennyson, Browning,



and Ruskin lying on the table, evidently used," and added, "It was wonderful to hear the people speak of her, and of their appreciation of what she had done for them. She is raising the intellectual and moral tone of the whole community." May there be many such going out into the waste places of Africa!

A. E. B.

O learning is a painful thing,  
And not to learn more painful still,  
But surely 'tis the sharpest pain,  
To learn and then forget again.

*H. le Roux.*

### DEVELOPMENT OF MISSIONARY INTEREST.

They first gave themselves unto the Lord. It was a blessed time. There were sixteen who were His, and then one after another they came until all of our forty in the Huguenot Seminary were on the Lord's side. Then they came and said, "May we gather the children on the street for a Sunday school class?" and so they began to tell the sweet story. The next Sunday, in response to an invitation, we had twelve teachers and seven scholars, but when the seven told of the good time, and an invitation was sent to the Mission day school, others came until all our forty were teachers, each with a class of two or three coloured children. For over twenty years this Sunday School was continued, and in it many of our young people received a training in Mission Work which has borne precious fruit on lonely farm, in village, town, and on the Mission field. It was given up only when it seemed wise to hand it over to our good friend Mr. Pauw, the pastor of the Mission Church.

A letter from one of our old girls during the summer vacation at the end of our first year said, "My dear teacher, Mr. Brink, the missionary, has asked Miss Horack of Montague and me to return with him to the Mission field for work among the women and children. I think this is God's call to me and that I must go, but I shall be glad to know what you think about it." It was signed Johanna Meeuwsen. I questioned whether another year of preparation would not have been the wiser course, but Johanna was so sure that God was calling her that we bade her go and gave her God's blessing. And so she and Miss Horack went forth, the first unmarried young women in South Africa to go out among the heathen with the good tidings of great joy.

Johanna had been one of the most interested, as each Monday morning we had told our girls about the Lord's work in different parts of the world. Each Monday evening she had been

ready with her offerings for missions, and often her voice was heard in prayer as we prayed for those still in darkness, and now she was sure it was the Lord's voice calling her, and for us who remained there was a new interest because one of our number had obeyed the command, "Go ye." The girls often said, "I never knew anything about Mission work before, and I didn't care because I didn't know, but now I see there is something for me to do."

The Monday evening offerings, during those first years, were sent to different fields. Mrs. Schaufler wrote letters full of interest in regard to little Bertha in her school in Austria, and at once our girls said we must be responsible for Bertha, and every year there was a sale of the handiwork of our young people, and the money was sent for Bertha, and, when Bertha left school, for another girl: it was a delight to be reaching out the helping hand to different parts of the world.

In 1878 a new inspiration came to us in connection with Mission work. It was born of woman's work in America, and the story of the first ten years of the Woman's Board of Missions. Should we not form a Woman's Mission Society and ask the Christian women of South Africa to join us? We saw wonderful possibilities. Our Huguenot daughters took it up with zeal and earnestness, believing God was calling us out to work for the women and children among the heathen. But outside our own circle there was little response. Women were not ready for it, they said. They did not know the need. They were not accustomed to working in this way. So we formed a Huguenot Missionary Society. Our teachers and girls were deeply interested. As our girls went out from us they formed Mission Circles, sometimes in their homes with their brothers and sisters, sometimes in schools where they taught, sometimes among the children in the neighbourhood, and what delightful letters we had from them, and how we rejoiced in every new circle formed, until they numbered twenty, thirty, forty!

Our thought was to have a missionary of our own whom we would support. During the first year of the life of our society, Cato Greeff offered to be our missionary. She was one of our first converts, and had been deeply interested in work among the coloured people here, and, we felt, was just the one to be our representative. It was a long journey to the Transvaal then, and before it was over our Cato had decided to enter into partnership with Rev. P. Roux, a young missionary of the same party, bound for Mabie's Kraal, and, though she was not lost to Mission work, she did not need our support, so we assumed the support of Miss Meeuwsen, our first missionary, helped her to build a home for native girls at Saul's Poort, and followed her work with deepening interest,



### THE Y.W.C.T.U.

The first Young Women's Christian Temperance Union in South Africa was organized at the Huguenot Seminary in 1889, during a visit of Mrs. Mary Clement Leavitt. Beginning with twelve members, the numbers have increased, in spite of the fact that many students leave each year, until in June, 1898, there were 116 members, and the Colonial Y Banner was awarded to them for the largest proportionate gain in membership during the previous year.

A large proportion of the thirty Unions that have been organized in South Africa owe their origin to Y's who have gone out from Wellington. Not all these Unions are now in existence, owing to the removal of leaders to other centres of influence, but new Unions are being formed, and dormant ones revived. Many pupils of the Huguenot Seminary in former days, before any temperance organization existed there, have since joined the white ribbon ranks and become most valued workers.

At the W.C.T.U. Convention held in Grahams-town in July, 1898, there were reported more than 400 regular, and more than 150 honorary, members of the Colonial Y.W.C.T.U. Since that time four more Unions have been formed, which would doubtless add at least another fifty members. But not alone in numbers are the results of Y work to be measured.

A quarterly eight-page paper, called *Y's and Otherwise*, has been edited for nine years at the Huguenot Seminary for the Y's of South Africa. All the editorial work, as well as the business management, has been generously contributed by the teachers, while the students have heartily supported them, each member of the Union being a subscriber for the paper.

Though the new college building has not been formally dedicated, the Y room has already had its opening. Y's the world around have had a share in its beginnings, and thus are linked more closely to the Y's of South Africa, for whom the room was planned. The picture of Mrs. Barnes, our beloved leader of the World's Y.W.C.T.U., was the first to adorn the walls; pictures of winter scenes in Canada, presented by the Y's of Montreal, afford much-appreciated evidence of their interest in their white-ribbon sisters living under the same flag though in far away South Africa. On September 28, 1898, a special meeting was held in the Y room in remembrance of the birthday of our translated leader, Miss Willard, the late president of the World's W.C.T.U. Two beautiful portraits, one of Miss Willard, surmounted by a wreath of white roses, and one of Lady Henry Somerset, draped with the British and American flags, were unveiled at that meeting and presented to the Y's by Miss Solomon, on behalf of the donors, Mrs. Toulmin, Hon. Sec. of the Lancashire County Union, England, and Mrs.

Dr. John Brown, an honoured worker in the ranks of the B.W.T.A. Thus the links are being forged that make the whole world kin.

Time would fail to tell of all the work undertaken and accomplished by the Y's of South Africa in school and home, farm and city, in the columns of the press, at the bedside of the sick, among the lepers, the insane, the outcast. "The Master is come, and calleth for thee" will be their watchword until Africa is won for Christ.

*Anna M. Cummings.*

### A WATCHWORD.

Our lives have been most sheltered and our privileges great,

But well we know of others who have met a different fate,

And we're going to lend a helping hand, before it be too late—

"For Country, Home, and God."

We know that on its women rests the future of our land,

To drive out evil, bring in good, together we will band,

And firm amid all tempests must our resolution stand—

"For Country, Home, and God."

We will ever use our influence for all that's true and pure,

That righteousness may flourish, Gospel blessings be secure,

And through the hardest conflict this our purpose shall endure—

"For Country, Home, and God."

### THE CHRISTIAN ENDEAVOUR MOVEMENT.

Our beloved pastor, the Rev. Andrew Murray, has said, "When you cease growing, you stop living." Judging by growth, the Christian Endeavour Movement is very much alive.

A little seed planted seventeen years ago has grown to be a sturdy vine, with branchlets reaching to nearly all parts of the world, and bringing forth abundance of fruit. A little company it was that just gathered in the study of the Rev. Francis E. Clark, into whose mind God had put the seed thought that was to grow so wonderfully. The same need and the same desire on the part of other Christian ministers led them to take up the same plans for training, moulding, and inspiring those who were just beginning to call Jesus Lord and Master, and to ask, "What will He have me to do?"

From the United States the Christian Endeavour principles were carried to Canada,



Australia, England, and every country in the world except Russia, and may now be found in living practice in every evangelical denomination. God put the right idea at the right time into the mind and heart of the right man, in order to meet the great need of the young people in the different churches. How do you account for many of the great religious movements of the day? As the great ocean tide sweeps all before it, so when God's power comes in there is nothing impossible.

Numbers tell us very little, but as we read of 12,000 Christian Endeavour Societies in the British Empire, and nearly five times as many in the world, we have a mental picture of a mighty host of young Christians, loyal to "Christ and the Church," an army ready for conquest under their glorious leader.

About eleven years ago our Huguenot Christian Endeavour Society was started. After seeing how it worked in my brother's church at home, I felt sure that it would be a blessing to our young people in South Africa.

A few societies were begun in other places, but there was little growth for some time. Several years ago a large supply of little books about the Christian Endeavour was sent me, and these were sent out to the ministers of South Africa. One who now has three Endeavour societies—junior, young people's, and senior—connected with his church, said afterwards, "There had been a great deal of religious interest among my young people, and while I was thinking what means I could use in order that they might be further helped, some little books were sent to me, I do not know by whom; I decided at once that the Christian Endeavour was what we needed, and it has been a great blessing to the young Christians."

The beginning of our South African Christian Endeavour Union was in September, 1895, when a little gathering was held in the Botany Room in Goodnow Hall, and seven societies were represented. At the next meeting twenty-two societies were in the Union. Then came the great upward lift of Dr. Clark's visit in 1897. Twice had a letter been sent across the Atlantic expressing the hope that he would visit South Africa, for although it was still the day of small things with us, yet we knew that such a visit would have an influence for good upon the future of the Christian Endeavour Movement, which was to reach out to the regions beyond.

Dr. Clark came to us by way of India. Landing in Durban, he went to various places in Natal, then to Johannesburg, Orange Free State, and different parts of Cape Colony. Meetings were held wherever he went, and there was a short convention in Cape Town, which was most interesting and helpful.

At that time our South African Christian Endeavour Union became really what its name signifies; it was enlarged so as to take in all societies in Cape Colony, Natal, Orange Free State, and Transvaal. An Executive Committee was appointed, representing different denominations. The members have held quarterly meetings since.

As secretary of our Union, I sent out hundreds of letters and thousands of booklets to evangelical clergymen inviting their co-operation. Much interest and enthusiasm were aroused, so that when we held our Annual Convention in Worcester last April, we were able to say that the number of Christian Endeavour Societies had grown to more than one hundred.

The Convention, which began on the special train from Cape Town, was far beyond our expectations. During the meetings the Y.M.C.A. Hall was more than full of bright-faced Endeavourers, for it was crowded beyond the doors with delegates from societies in nearly all parts of the country. Distant Johannesburg, with its Witwatersrand Union of nine societies, was represented by Mr. C. D. Theron, whose whole time is devoted to Christian Endeavour work.

The Rev. David Russell said, in his opening address: "There is no doubt in my mind that Christian Endeavour has come to South Africa to stay, to glorify God, and be a help to us all. The Movement has a tremendous hold on the Church as a whole. Wherever it has gone it has taken root, has grown, and is bearing very precious fruit for God."

All over the world 1898 has been called the year of the Quiet Hour among Endeavourers, and as Dr. Andrew Murray took this subject, and said to us: "Shut the door; be alone with God; meet Him face to face; look up and say, 'My Father,'" hearts were stirred, and could afterwards testify, "We have learned to know how much depends on quiet prayer and communion with God." The favourite chorus, repeated over and over again, was taught us by the Rev. Clinton Wood:—

"Faith is the victory! Faith is the victory!  
O, glorious victory that overcomes the world!"

As we came away one minister said, "I feel as if we had been playing at Christian Endeavour. Now we shall be in earnest!" Our President, the Rev. C. H. Muller, felt that we had taken an onward and upward step.

If you could visit the Christian Endeavour societies in South Africa, you would find some on lonely farms and in little sea-side places, others in large centres. Among the largest and perhaps most enthusiastic are those in Graaff-Reinet, Stellenbosch, Cape Town, East London, Langlaagte, Worcester, and Wellington. In the latter,



as in some other places, the Christian Endeavour and Students' Christian Association work hand in hand, and are so closely identified that they cannot be separated.

In our Huguenot Society we have over 130 members now in school, besides the absent ones, and our meetings held before the evening service on Sunday are full of promise and encouragement, so we continue to "look up and look out."

*A. E. Bliss.*

### EVENING.

An hour ago the farm was all alive,  
And busy people hurried to and fro,  
Cattle and sheep each to some fold to drive,  
While hills and plains with ruddy light did glow.

An hour ago the bleating lambs were heard  
In answer to their mothers' deeper calls,  
Now nought we hear but sound of leaves wind-stirred,  
For all have gone to rest within their stalls.

A wondrous calm it is that comes with night,  
After the noise and bustle of the day;  
A stillness grand that takes the place of light  
And fills it in its own mysterious way.

The moon is sailing calmly overhead,  
Shedding soft light, and making shadows drear  
To fall about the pathways that we tread,  
Till 'tis a wonder that we do not fear.

But fear on such a night were out of place,  
When heaven itself seems not so far away,  
And in the sky we picture God's own face,  
Which seems to say, "Rejoice and trust, and praise."

*M. F. Jackson.*

### THE STUDENT MOVEMENT.

S. C. A. AND S. V.

"The heavens are open and God is pouring out His Holy Spirit in a very remarkable manner upon the Student world" These were the words of Luthur D. Wishard when here two years ago. Let me tell you something of what God has been doing in the student world of South Africa.

There had been much of interest in one institution and another in former times. There had been young men and women coming out on the Lord's side and offering themselves for His Service, some for the ministry, some for the mission field.

In 1890 we felt the throbbing of the pulsations that were stirring the hearts of the students

in other lands leading them by thousands to volunteer for the mission field. A Mission Band was formed at the Huguenot Seminary, and we have the names of fifteen who that year and in 1891 could sign the declaration, "I am willing and anxious, God permitting, to be a missionary among the heathen." Of these eight became missionaries, six of them among the heathen and two in the home missions, five continue until this day. Two are in Basutoland, one in Ceylon, one in Nyassaland. There were fifteen others who were "willing to be missionaries; one of these is in Nyassaland. There were ten others who were wanting to be willing; one of these is in home mission work.

There was at the same time a goodly band of young men at the Institute, Wellington, who were preparing for mission work, and were considered volunteers from the fact of their being in the mission class; these have found their way, almost without exception, into the home or foreign field.

There was a band of six young men at Stellenbosch who had a volunteer pledge of their own, and who in their hearts intended to be missionaries. Among them was our saintly Willie Neethling, whose life went out in wind and storm at Mochuli. There were also Willie Murray, who is doing valiant work in Nyassaland, and P. B. Stofberg, who has just taken up the work that Willie Neethling laid down when God called him home.

Several times those interested in mission work met together and strengthened one another's hands. The pledge in October, 1891, took the form "I am willing and desirous, God permitting, to be a missionary among the heathen."

In 1893, on the occasion of the visit of Mr. David Hunter, the volunteers were organized with Rev. George Ferguson as President, Rev. Walter Searle as Secretary, Miss Rose J. Sears as Assistant Secretary, and Mr. David Hunter as travelling or organising Secretary. As Mr. Hunter visited different parts of the country he spoke in reference to the volunteer movement and many became interested.

In 1896 Mr. Luthur D. Wishard and Mr. Donald Fraser called a grand rally of students at Stellenbosch, and the Students' Christian Association for South Africa was organized. The Constitution was read and adopted July 28, when all stood and sang "Praise God from whom all blessings flow," and in prayer the new Students' Association was given over to God to be altogether His. The S.C.A. of South Africa was affiliated with the World's Christian Students' Federation, and Africa came into line with the rest of the world. These two years have been proving the power under God of organized effort, the banding together of the Christian Students of different institutions and keeping them in touch with the world movement.

Mr. J. P. Burger was chosen president, Mr. J. Russell secretary and treasurer, with an executive



committee to look after the interests of the association. Much is due to the efficient president of the first two years, and much to the impress made upon the work from the beginning by Mr. Wisard and Donald Fraser. Mr. Fraser spent some months in the interests of the work before going to Nyassaland and in his personal dealing with souls brought blessings to very many. Rev. Andrew Murray has been as a father to the young people, being present at each of the conferences of students held at Stellenbosch, speaking almost daily. We shall not forget his earnest words with regard to Prayer, Obedience, Bible Study, and the consecration of the whole life to God. His series of Bible Studies are in general use in the associations.

In July, 1898, there were in existence forty-nine associations, reports were handed in from thirty-one of these, representing a membership, active and associate, of 1,214 students and scholars. In seventeen associations with a membership of 912 there are 113 classes for Bible study, with the average attendance for the year of 864. The 31 associations have at work 78 committees. At Stellenbosch 150 students meet for weekly Bible study. At Wellington there is a membership of 141. The average attendance at the weekly prayer meeting is 95.

In August, 1897, an offer came from Mr. G. C. Eddy, of India, of £100 for one year to meet the expenses of a travelling secretary. In the month of January, 1898, Mr. Chas. H. Murray was appointed travelling secretary, and has been giving his time to visiting the schools and colleges in Cape Colony, Free State, and Transvaal.

The volunteer movement has received a new impulse in connection with the S.C.A. Never shall we forget the missionary meetings held at the Conferences, the responsibility laid upon us to evangelise the world in this generation, and the conviction that each one must have a part. A goodly number have taken the volunteer pledge, and are making their years of study a time of preparation for the great work.

One great gain through the student movement has been the personal responsibility assumed by the students themselves. In the old days they waited for their teachers to carry them. If the teachers were in earnest something was done. Now the student sees himself responsible to God and his fellow students. The Christian students throughout the country are banded together to work hand to hand and heart to heart.

The movement is a little child only two years and a few months old, but God is in it. The Holy Spirit is brooding over the hearts of these young people, more and more they are learning the power of the living Word, the power of prayer, the filling with the Holy Spirit, the "not I but Christ in me," the being filled with the fulness of God. More

and more they will be a power for God, and will reach out the helping hand to those in darkness. May God take possession of the young people to His glory!

*A. P. Ferguson.*

## TWO HUNDRED YEARS AGO.

You know that the healthy growth of a plant equally depends upon seed and soil. I want to try and show you how wonderfully our God prepared the seed for the soil and the soil for the seed. I cannot let you see both more distinctly than by asking you to go with me in spirit to one of Holland's ports, Delfthaven, and look at two scenes that have been enacted there. It is a sunny morning in July, 1620. A little vessel is to be seen putting off from the shore. On board it was a little company of foreigners, scarce a hundred. During the persecution under James the First, a number of the English Puritans fled to Holland and settled in Leyden. The magistrates have borne the highest testimony to their character, and they are in good repute among the people. But they are not happy among a strange people, and a secret something urges them to seek a home in the New World. After much consultation and prayer they resolve to go forth, and the little ship leaving Delfthaven is the Mayflower that carries the Pilgrim Fathers to New England, to found there the State, of which the Mount Holyoke Seminary was afterwards to be one of the fruits.

• And that not by accident, but as the natural development of all that specially characterised the new settlement. If religion was to them the first thing, education was the second. Scarce had they begun to settle before they cared for schools in which not only the rudiments, but also the higher learning could be taught. Within fifteen years of their landing Harvard College was founded. And the schools were essentially religious institutions. Hence the American College sought to provide a religious home for the student, and to give his religious character a first place in its provisions. When Mary Lyon sought to establish a college for young women, in which they might have all the advantages their brothers already enjoyed, she simply took over what she found in the existing colleges; in study, a high intellectual standard; in religion nothing less than the consecration of the whole life to the service of Christ. To these there came a third characteristic that the State of New England Society specially demanded and made possible: the simple manner of the people rendered it nothing strange that the performance of domestic work should be regarded as a worthy accompaniment of a cultivated mind and a consecrated life. So alone the whole of our human nature, head and heart, and hand could be trained into healthy and harmonious



perfection. Nowhere but in New England could such a school have originated, nowhere but there could it have so succeeded and become the great tree giving its fruit to be carried to distant lands and planted as the seed of similar institutions.

The seed is ready, look now at the no less wonderful preparation of the soil to receive it. Come once more with me to the shores of Holland, and look again at what is taking place here in Delfthaven. It is the 31st of December 1687, nearly seventy years since the Mayflower left. Again a ship lies ready to go out to sea. Again the company on board consists of foreigners. This time not, however, English Puritans, but French Huguenots. Their destination is not the New World in the West, but in the South. The same hospitable country, so long the home of liberty and the oppressed, that had harboured the English refugees, had offered not only to receive but to provide for the French Huguenots whom the revocation of the Edict of Nantes was driving from their home. The Voorschooten sails, and has among its passengers the names, so well known among us still, of Marais, Le Roux, Malherbe. The next year four other vessels follow, and some hundred and fifty French settlers people the districts of Drakenstein, French Hoek, Paarl, and what we now call Wellington. Under Dutch rule they lose their language but not their national character, their religion, nor the traditions of their persecuted fathers. In the simplicity of their mode of life, in the universal respect for religion, in the earnest faith of some, there were traits not unlike those to be found among the descendants of the Puritans. There was a soil prepared and not unsuited to the seed that was waiting.

In God's own time the seed was brought over. The question has been often asked as to how it came, when all our connections would more naturally have led us to seek for educational aid from Europe, that relations were established with America. The answer has been more than once given.

We had nowhere heard of an institution in which thorough intellectual development, a consecrated Christian life, and practical domestic training had so directly been set forth as the aim of education, and where the teaching of the boarding school so united school teaching with home-training. But to-day we can give another answer: It was the Lord's doing. He had so ordered it that the descendants of the Puritan and Huguenot refugees, whose footsteps had trodden the sands of Delfthaven, should meet again, and here in Africa should together labour for the maintenance of the faith for which their fathers had equally suffered, and be a blessing to the children of the people who had given them refuge for the sake of their faith. It was the Lord's doing, because it was His purpose to bless us, and He had prepared for us a share in this special blessing, that we were to look to America.

As we see this more clearly the conviction becomes stronger, that our origin and existence have their root and strength in God's blessed will, and our whole soul rises in the song, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

(Part of Address, given at the tenth Anniversary of the Huguenot Seminary, by the Rev. A. Murray.)

### A MAY MOOD.

I rose, I ran, when morning dawned,  
Out over the hills away;  
I called aloud in my keen delight,  
As I felt the kiss of day,  
The young, young kiss of day.

O air, so fresh, O sun, so bright,  
Ye thrill me through and through!  
And winter's earth beneath my feet  
Is wet with May-morn dew,  
With fragrant May-morn dew.

My sister Sorrow creeps away,  
My brother Pain takes wing;  
A new touch burns upon my lips,  
And I open them to sing,  
With thee, sweet Life, to sing.

*May Hunt.*

### THE FIRST GRADUATING CLASS.

Our class consisted of four young ladies, Johanna de Leeuw, Cato Mader, Marianne Wilson, and Johanna Malherbe. All of us entered the Seminary at the beginning of the first year, and graduated, receiving the Seminary diploma, at the close of 1878, just five years after the Seminary was opened. Rather a long time, one would say, but it must be kept in mind that the system of education twenty-five years ago was on a much lower level than it is at present; the Third Class Teachers' Examination being considered as something to which only a few could attain; and the first young lady in Wellington who passed this examination was one from this class, and was considered by many as having accomplished something great.

Two of us had to teach five hours a day, besides doing half-an-hour's domestic work, and an extra half-an-hour's scrubbing on Wednesdays; thus we could take only three or four subjects at a time. The classes were arranged so as to suit our time, either before 9 a.m. or after 4 p.m. Study time we had to get as best we could; the social walking time we had to deny ourselves, as walking to and from our schools was considered sufficient exercise. Wednesday, the usual Seminary holiday,



we spent in teaching, and on Saturday our time was taken up by three hours' composition writing, followed by some other lessons, closing with a long general exercise well known to and enjoyed by all the pupils of those days.

One member left after two years, but returned later on to finish the course of studies with the class. The others studied regularly. Of these four, one is married, and is the happy mother of several children, but has hardly ever stopped teaching; one is doing good work in a Salvation Army Rescue Home; Marianne Wilson married the Rev. D. Bosman, and died about a year later; the other one has been engaged in teaching ever since, and feels rather ancient, as many of her pupils are the grandchildren of the Seminary.

The studies of the regular course were commenced after the class had passed the Teachers' Examination, and were as follows: Natural Philosophy, Physiology, Botany, Astronomy, Geology, Chemistry, Ancient and Modern History, Rhetoric, English Literature, Mental Philosophy, Moral Science, Algebra, and Latin.

At last the end came. On the Sunday evening before we closed the Rev. A. Murray preached a very earnest sermon on the words in Psalm 127: 1, from which we had chosen our motto. For two days we were examined on the various subjects before a large audience; according to the custom of the time, the class (dressed in white muslin dresses, with pale blue ribbon badges) was examined in Moral Science on the morning of the graduating day. This was perhaps to put us on our best behaviour for the day. After that a long procession, headed by the trustees and teachers, marched through Church Street to the Dutch Church, where we had a rich intellectual feast in an English address by Dr. Cameron, on the wide subject "Education." The Rev. A. Murray then presented our diplomas to us. This being the first event of the kind, the church was crowded, and great interest was expressed as the four stood before the pulpit to receive the Seminary diplomas, which, by the way, were sham diplomas on foolscap paper, the real ones not being ready in time, but given to the class later on.

Our class motto was the word "Builders," which was worked on dark red material; but as the motto got crushed and moth-eaten in the course of time, we decided to present the Rev. A. Murray's picture to the Seminary, and the Rev. D. Bosman kindly contributed a liberal sum towards it in memory of his deceased wife, who had been a member of our class. The Seminary had been a great blessing to us all, and to some the Rev. A. Murray had been a personal friend, encouraging and helping us in various ways; and as he was the founder of the Huguenot Seminary, we thought it fit to show our appreciation by this small tribute of esteem and love.

What the teachers thought of the class, we leave for them to say, but we, as a class, loved and respected our teachers, yes, were proud of them, and earnestly pray that they may be spared for many years to win many more precious souls for the Master.

*J. Matherbe.*

## OUR HUGUENOT DAUGHTERS.

Like the Roman mother of old, we say, "These are our Jewels."

I feel about our first girls very much as my mother did about her eldest daughter. None of us who came after were so beautiful, so talented, so helpful, so good as our eldest sister, we all agreed with mother.

We owe much to the eldest daughters of the Huguenot Seminary. When our first ten candidates for the Teachers' Examination all passed, many of them ranking high, the newspapers said we had the pick of the girls of the Colony, and we thought so too.

How well we all remember the first evening, when some were asked to help after tea; *all* remained, and this was characteristic, *always willing*. This has been true not only of our first girls, but, with very few exceptions, of those who have taken their places. How often we have thanked God for our loving, loyal, willing daughters. When Miss Bliss and I stood with almost all the responsibility of the school and the home resting upon us with only one servant, we often turned to our girls to share our responsibilities, and when my eyes failed so that I was shut in a dark room, Miss Helen Murray was my eyes, reading my lessons to me and often my letters. Ella Fischer wrote for me and kept the accounts, and every one was ready to do all she could. The older girls helped the younger, and they would not allow any hidden wrong in our midst.

The system was new and strange to them, but they were eager to put it all in practice, and to do just as they did at Mount Holyoke Seminary. Most precious of all was the allegiance which they gave to the Lord Jesus Christ as their Saviour. More than one-third were His when they came to us,—they let their light shine, and one by one the others joined their ranks until we were one in Him.

We were glad in the early days when some of the girls became our teachers. Bella Albertyn was the first and then Ella Fischer and Maria Bosman. Our dear Cornelia Martin has belonged to us since 1877, with the exception of a short time in the Transvaal, and has been a mother to the little ones. It was a great event when Miss Helen Murray was called away to Graaff Reinet, in September, 1875, to begin the Midland Seminary, to give out to



others what she had received. How we have rejoiced in her work and its ever-increasing efficacy.

It was June, 1876, that the death angel first entered our Seminary and claimed the youngest and fairest of our flock in our sweet little Alie Young, the first of our Huguenot Daughters to enter within the veil.

As we look over our obituary list, we recall each dear face,—we rejoice in the record of many of these beloved ones. We see them faithful unto death in the mission field, on the lonely farm, as teachers, as wives and mothers in their own homes, as daughters, as scholars, and for all that has been beautiful and true and Christlike in their lives, we thank God, and realize anew that our work is more for eternity than for time. May God help us to be true and faithful. We often think of the reunion there, and pray that, as teachers and scholars, it may be with joy, without regret.

December, 1878, the end of our fifth year, marked an epoch in the history of the Huguenot Seminary. A course of study had been marked out the first year; we had hoped that some of our first scholars might soon complete this course. Again and again we had hoped to attain, when our girls were called away to important work waiting, so important that it seemed wrong to keep them, but at last we had a graduating class of four and we felt that we had begun a work that would tell. I must introduce you to our first four. Johanna de Leeuw had been one of our first girls, teaching while studying. After she graduated, she went to her sister, our beloved Mrs. Theron, who as Mrs. de Kock had been the teacher of the little ones at Wellington before we began the Huguenot Seminary. As the minister's wife at Bethlehem, she was eager that the Free State should have its Huguenot Seminary, and so Johanna and her classmate Cato Mader began a work there full of promise. There were difficulties, and when Miss de Leeuw became Mrs. F. P. Rossouw the work was dropped for a time.

Johanna Malherbe was also one of our first girls. She had been teaching the mission school at Wellington and studying during these five years, and it was a joy to give to her the well-earned diploma. She was one of our teachers at the Seminary for a year, when we lent her to the Transvaal to take charge of the Prospect Seminary, Pretoria, for three years, and then, in troublous times there, she returned to us and has been one of our most faithful teachers during all these years, and is now the honoured mother of the White House.

Cato Mader, after she left Bethlehem, was at home for a time, and is now an honoured and trusted officer in the Salvation Army.

Marianne Wilson was the fourth graduate. She taught at the Rockland Seminary, Cradock. In 1884 she married Rev. D. Bosman, Willowmore, and, in less than a year, God called her home, our first graduate in heaven.

This was the first class, and during these twenty years there has not been a year without a graduating class. We have felt that these who have attained the gradually advancing standard have been the joy and crown of our work, and we have followed them with the deepest interest. Many of them have done important work as teachers and have given many years to faithful service. Our thoughts go out to Flossie Willmot in her enthusiasm over her work and her eager desire to bring her scholars to Christ; to Margaret v. Blerk, sacrificing health at Wakkerstroom and then giving her little strength so lovingly to our Huguenot Seminary at the Paarl; to Anna Pauw, who has found so much joy in caring for the little coloured children at Wellington; to Elizabeth Duckitt, to Martha H. Cillie and little Martha Celliers, to Margaret Stewart, Dora Faure, Antonia Goossens, Cora Neethling, and a goodly company of others with them, who have worked with us in our different Seminaries; to others like Betty Malan Pretorius, Lily Scott Mac-Crone, who have helped their husbands to be better teachers because they have held up their hands. Some have been called to take charge of important work like Kitty Murray of the Bethlehem Seminary, prayed into existence by our good Mrs. Theron. Some like Phenie Pietersen Kriel, Bettie Hauptfleisch Muller, and Maggie Wither Russell, have done good service as the wives of ministers. We must not forget Ina McGregor, who has done valiant service for the "Past Pupils Union" and for the Annual; nor Emma Bottomley Macintosh, who has been such a helpful temperance worker. Of our heroines in the mission field we have spoken elsewhere, of what they have done and dared for Christ's sake, and some who have gone to lonely difficult places as teachers have been as truly missionaries at heart. Our thoughts turn to one who went to a distant hamlet where the people lived in wagons and tents. In the loft of the only house in the hamlet she began her school. A door on boxes was her table and planks on boxes were the seats for the children. On Sunday the children came for the Sunday School, and the older people claimed the same privilege. She worked on until she saw a little Chapel built, which served for school and Sunday services, and the little hamlet transformed by her loving Christlike influence. She was not one of our graduates, but she used the talent she had and God blessed her, and she represents those of whom the Lord will say, "She hath done what she could."

As I look over the long list of names, there are many of our 1,500 of whom I would tell you, but the few mentioned must stand for the many. All have not given us joy; some have tried to find in the world their portion, and there is no precious fruit in their lives for eternity. Some have sinned deeply; one who was dear to us is filling a drunkard's grave. She wore the blue ribbon once, but an inherited appetite was aroused by stimulants taken at the doctor's order, and nothing could stop



the downward course, though helping hands were reached out to save. O the bitter sorrow where failure is written over a life! God help us to be true to the precious souls given into our care, and show us how to lead them into the fulness of the blessing there is for them in Christ. We do thank God that so many of these, "our dearly beloved and longed for," have been "our joy and crown," because they have stood fast in the Lord. They have made us forget that we were strangers in a strange land, and have given us more interest in Africa than in any other part of the world.

It has been a pleasure to have the younger sisters take the places of the elder, sometimes three, four, five, six, of one family, so that the names of Murray, Metcalf, Mabile, Ziervogel, Millard, Tucker have been familiar in school. The French names have always abounded, true to our Huguenot origin, Malan, Le Roux, Rossouw, du Toit, Hugo, Malherbe, de Villiers, are the names of those who are always with us; and some bearing the Dutch names of van der Merwe, van Niekerk, van Heerden have been nearly as constant in attendance, so that more than the name is often needed to identify the individual.

Margaret Botha, the daughter of our Hester Kriel Botha, was the first grand-daughter of the Seminary to come as a boarder, and we were glad she set all the other grand-daughters the good example of remaining to graduate.

Instead of the mothers we are now having the daughters. We are glad at the end of our twenty-five years to be able to offer greater advantages than we could to those who came first, glad that some who have graduated from the Seminary are studying in the College, glad to have those who have left us come back to be better fitted for the great life-work, glad that this year, instead of a graduating class from the Seminary, we have two B.A.'s., to whom the Huguenot College presents its diploma. We sometimes feel as if we were beginning again as we did twenty-five years ago, and that our first College students are almost as beautiful and talented and good as were the first scholars of the Seminary. We expect the next twenty-five years will see far greater progress than the last, because we have our 1,500 daughters behind us, and they will stand by and help, and God, who has not let one good thing fail of all that He has spoken to us, will "do exceeding abundantly above all we can ask or think," only let us consecrate ourselves unto the Lord to "seek first the Kingdom of God and His righteousness" for our Huguenot Seminary and College, forecasting the future by our prayer to God for them.

A. P. Ferguson.

## THE HUGUENOT DAUGHTERS.

On shores where the Indian Ocean  
And the South Atlantic break,  
On the banks of the Orange River,  
And by Nyassa Lake.  
Far north where the great Zambesi  
Pursues its winding way,  
Full many a Huguenot daughter true  
Has dwelt for many a day.

In the fertile rain-blessed vineyards,  
And over the dry Karoo,  
'Mid the wondrous Knysna forests,  
The mining regions through,  
By many Transvaal kopjes,  
And Free State plains of grass,  
And on Natal's rich tropic soil,  
Our busy lives we pass.

We have names that are Dutch and English,  
French, Scotch, and German too:  
Yet sisters we are; in school days  
Our friendship stedfast grew.  
And whenever our *Alma Mater*  
Shall call to us for aid,  
From our loyal band throughout this land  
Will a swift response be made.

A. W. Kellogg.

## OUR ENVIRONMENT.

We all owe much more than we think to our surroundings. We are dependent on one another: we influence and are influenced in ways that we do not know. Our Jubilee number would be incomplete without mention of our fellow labourers in the same work.

And first we offer our greetings to Mr. Stucki, of the Blauw Vlei. In December at the same time with ourselves, he will be celebrating the twenty-fifth anniversary of his Boarding School. He had arrived in this country some thirteen years previously, 1860, and had settled in his abode in 1862. It was in connection with the preaching that paved the way for the Huguenot Seminary in pointing out the duty of the Church to train teachers, that the desire was stirred in him, too, to undertake his work. Surrounded by a few faithful and prayerful friends, the work has gradually extended to what it is. The small farm school has become a First Class School. Of the 600 boarders who have passed through it, with the children of the neighbourhood, nine have become ministers, six missionaries, and over a hundred teachers. More than twelve scholars who have become our boarders, have proved themselves worthy pupils. The aim in all the work has been to win the young for the service



of Christ and the Kingdom. For all God has done there, as well as with us, we praise Him.

#### THE MISSION INSTITUTE.

It was not long after the Seminary had been started that the thought came that there was a need for a similar work among the young men, for training them as missionaries and teachers. A small beginning was soon made, but it was felt that a man of mental and spiritual power was needed, who could create an institution to supply what was desired. In the Rev. George Ferguson, who arrived here in 1877, God graciously gave us the very man that was wanted. In the humility and patience with which he stooped down to those who were slow and backward : in the great influence by which he bound all to himself : in the faith in which he taught them to pray and work : in the large-hearted hope with which he led them to look out upon God's Kingdom : and in the power of a life of deep and true godliness, he exercised a wonderful influence on his pupils, and set his stamp upon them and the Institute. When he passed away, 19th June, 1896, he left his monument behind him in his beloved Institute, and affectionate witnesses to the work he had done in nearly fifty missionaries scattered throughout the country, some as far as Mashonaland and Nyassaland, as well as in hundreds of school boys who had their home with him in the Institute.

How much the Huguenot Seminary owes to his service of love in his so instructive preaching on Sunday evenings all these eighteen years, it would be difficult to say. They are remembered in tender love and gratitude. And the Seminary ever regards him as one who belonged to it,—a gift from God.

And now God has graciously given us as his worthy successor, Rev. C. T. Wood, in whom the Institute again has its head, the mission class its teacher, and our Goodnow Hall congregation of young people its pastor. For this latest access to our environment, the Seminary gives praise to God.

#### THE BOYS' PUBLIC SCHOOL.

In 1881 Mr. McCrone came from Scotland to take charge of the Boys' Public School, and has secured such a place in the esteem of all that he has now become a part of the place and of ourselves. His whole influence has been so strong on the side of downright hard study and high moral tone, that all he is and has done has ever been towards creating the atmosphere in which students can be born and flourish.

#### THE TRAINING SCHOOL.

The connection between this institution and the Seminary is so close, owing to the large number of the teachers and pupils belonging to the Seminary, that mention has been made of it in

the account of the Seminary. And yet we may not neglect to give a word of special welcome to Mr. Harvie, its Principal, who was brought to us by God's good providence just at the moment he was needed, and to whom we owe so much the perfect harmony and co-operation between the two departments of the work.

#### THE INDUSTRIAL SCHOOL.

We may not omit mention of this our youngest little sister. Though a new undertaking, and in no connection with the Seminary, it may be counted one in the spirit of its work.

An Industrial School has been started for the children of indigent parents. They are bound for three years, receive two hours' teaching every day and are further trained in dress-making, house-keeping, and whatever may make them useful members of society.

A new building is being put up, upon completion of which there will be room to increase the present number of twenty to forty. For this work, too, there is a place and a welcome.

#### OTHER FRIENDS.

Then we must give a word of greeting also to all our country schools and teachers. On the occasion of Mr. Murray's birthday and Jubilee in May, they were with us altogether in one body in the Church, some 1,100 pupils. Many of these schools have supplied us with scholars. To schools and scholars we hold out the hand of loving fellowship. It is good to know that they are part of our environment.

We may not pass over Mr. Pauw, our faithful missionary, with his school and all the faithful service he has ever been ready to render us. Nor Mr. Albertyn, our pastor for the last five years, with a heart so ready to throw himself into all our interests, institutional or personal. Nor the many ministers and missionaries and friends who have visited us and spoken to us inspiring words of cheer and help.

Nor may we forget those who are now no more with us of our past trustees and friends. We need only to mention the names of Dr. S. Hofmeyr, Oom David Malan, Oom Jakob and Tante Mete, and Mr. Marchand, to be reminded of the deep and prayerful interest with which they helped us. Then there are of our first trustees, Mr. Neethling, Oom Koetje Joubert, and especially Mr. E. Malherbe, all faithful fellow-helpers in our work.

And last of all, let us acknowledge the kind Providence which has allowed Wellington to be the place of gathering for the South African Keswick, and has, year by year, made its meetings in our own Goodnow Hall accessible to all our pupils, and given us so richly to share in its blessings. To all who have from time to time been with us, with all who are permanently around us here, we say,—we are one ; come and rejoice with us ; pray for us and help us. As we





"ESPERANZA," PAARL.



HUGUENOT BRANCH SEMINARY, BETHLEHEM, O.F.S.



HUGUENOT BRANCH SEMINARY, PAARL.



HUGUENOT BRANCH SEMINARY, GREYTOWN, NATAL.







look back we can only say, "The lines have fallen to us in pleasant places, surely we have a goodly heritage." And as we look round on the place of abode: "For our brethren and companions' sake will we now say, 'Peace be within thee.'" And as we look forward and upward:—"O give thanks unto the Lord, for He is good, for His mercy endureth forever."

### SNAP-SHOTS OF THE PAST.

(1) A room in the parsonage of South Hadley, Massachusetts; a young woman reading a letter (from the Rev. A. Murray, of Wellington, South Africa, to the Principal of Mount Holyoke) asking for a teacher to go to that far-away place.

Could you look within, you would read the questions, "Am I the one to go? Can I leave my mother, whose only daughter I am, and my brothers? Where am I needed most—there or here? What would God have me do?" The dear mother comes in, and the letter is spoken of, "I do not think you will go," she says, "but I shall never keep one of my children back if the Lord has a work for that one in any part of the world." The whole matter is left in the hands of Him who guides His children and makes no mistake.

(2) Later. She is reading the letter to dear Dr. Kirke, the aged president of the Board of Trustees, of Mount Holyoke, who evinces the liveliest interest, and says, "Surely some one must go; it is now months since that letter was received."

It is afterwards talked over with the beloved Principal, Miss Ward, and the secretary of the American Board of Missions visiting at the Seminary. The latter says, "If you go, and find that the work does not succeed, I will send you to one of our mission stations in Africa, if you wish it, although I should prefer to send you and your brother, the pastor here, to Japan." "When can you go if the way is open?" "In a month," is the reply. A smile and a nod says, "Ah, she will go."

(3) At the ferry. The same woman gets into the omnibus for a two miles' drive to the parsonage. Another gets in to go to the Seminary, which is about the same distance. Why does the first look at the second so carefully? She has never met her before, but she knows that she has come to talk about South Africa, and she studies face and garments that she may learn as much as possible of one to whom she is being drawn by the bond of a South African interest.

(4) The next day, in the Seminary Hall, the two ladies are walking up and down talking of the work to be done in Africa. The younger says, "Shall we ever see a Seminary like this in Cape Colony?" The reply is almost a reproof, "I never expect that. If we are allowed to do a

small part of what has been done here I shall be grateful."

(5) Dr. Blank comes in: "So, I hear you are going to the Fiji Islands to be eaten up." "Oh, no, to South Africa." "All the same. Don't you know you are wanted here?"

(6) As the *Castalia* slowly leaves the New York Docks, two ladies stand together waving a good-bye to a little group of friends. Tears are running down the dear sister's cheeks, while the brother of the younger seizes his companion's large dust cloak and frantically waves it on the end of his umbrella.

(7) In mid-ocean; the waves mountains high; no progress for three days. The storm is lessening, however. "Captain, can we go on deck?" A growl, "Yes, if you want to be washed over-board." The next steamer, for which they had been asked to wait, is never heard from.

(8) Thirty days from England, Table Mountain in view; a motley crowd around the landing-place. Will it ever seem like home? A warm, heart-felt welcome from the Rev. A. Murray, whose presence is a benediction, and the home-feeling begins to come.

(9) A large gathering in the "Bush" at Stellenbosch, and hearty greetings from many, who have kind faces and voices, but speak in an unknown tongue. Future pupils gather around and ask questions.

(10) A message from a country village, "Will you not come to visit us? We have never seen copper-coloured people like the Americans."

(11) The building is ready, and the girls have gathered. It is the second day, and in the early morning light two faces look up at the plank ceiling overhead as the question is asked, "Do you think they will come through?"

(12) In a darkened room the elder lady sits with shaded eyes. How many weary weeks has she been shut up there? As her friend comes in she says, "I think I was allowed to make a mistake in coming to Africa. It must be that God means that I should go home again." A quick glance around from the well eyes, and every cushion and pillow in the room flies at the speaker, who, in self-defence, is obliged to return them; a hearty laugh, and the dark cloud is gone.

(13) After three months, "Girls, we have a new teacher! I have seen her eyes for the first time!"

(14) End of first quarter. All who love and trust and are ready to serve Jesus Christ are asked to meet in the sitting room. Every one of the forty girls is present, and glad thanksgivings ascend to the Heavenly Father from many grateful hearts,

"For souls redeemed, for sins forgiven,  
For means of grace and hopes of heaven,  
Father, what can to Thee be given,  
Who givest all?"



True, steadfast lives of loving service in homes, schools, and mission fields have been the answers.

*A. E. Bliss.*

### A NOBLE LIFE.

Gladly she went about her daily work,  
A gentle woman, patient, worn with care,  
And one who knew full well what sorrow meant.  
Ready to give to all her cheery smile,  
The loving word, and hand of fellowship.  
Not seeking great or noble deeds to do,  
To win applause of men, and worldly fame,  
But simply doing little deeds of love,  
Striving to follow in her Master's steps,  
And make some lives around her happier.  
So quietly she went about her tasks,  
So quietly she moved from house to house,  
That few there were who stayed to notice her.  
And yet, when she was gone there seemed a  
blank,

A vacancy, another could not fill.  
The little birds chirped from their leafy boughs,  
And sang their happiest songs to those who  
mourned.

While ever as they sang they seemed to say—  
"Rejoice, rejoice; she lived a noble life."  
And far above the din and worldly strife,  
The angels, bending o'er their harps of gold,  
Sang the same words around the Throne on high,  
"Rejoice, for she has lived a noble life."

*A. Duthie.*

### REMINISCENCES OF TWENTY-FIVE YEARS AGO.

We too had been reading the lives of Mary Lyon and Fidelia Fisk, and were looking forward eagerly to meeting the ladies who were coming from America to open a Mount Holyoke Seminary for South Africa. Synod time was near, and as in the Graaff-Reinet parsonage we talked of the visit to Cape Town, the new teachers were often mentioned—our Mary Lyon and Fidelia Fisk, as someone said. Going to Cape Town from Graaff-Reinet twenty-five years ago was an utterly different thing from what it is to-day. Imagine a large, comfortable waggon, plenty of bedding, an abundance of provisions, eight strong horses, or mules, and a journey of eight or nine days, for that was the way in which it had to be done.

Wellington was the terminus of the South Africa Railway twenty-five years ago, and our first stopping-place after leaving Graaf-Reinet, with the exception of the quiet Sunday in the veld. We were glad to be there and exchange the wag-

gon, however comfortable, for the delightful Wellington parsonage. That night as we sat round the tea table, the new school and its prospects was again one of the subjects of conversation. I remember so well the feeling of surprise as Mr. Murray turned to me with the question, "Won't you stay as a pupil?" I laughed at the idea, and said, "No, I have left school, and have plenty to do at Graaff-Reinet." He replied, "You will be better fitted for work if you do." As we knelt in prayer at family worship, he asked that if it was God's will for me, I might be led to see it. My heart said "No" then, but as the days went by I found that the matter had to be considered. I prayed that I might know and do the will of God.

It was Synod time, and we were all staying at Green Point. The news had come that the boat was in, and we were waiting and watching to welcome to South Africa the ladies from far-away America. I seem to see them now as they stepped from the cab that Saturday morning. They fitted the preconceived idea beautifully. Before the day was over my heart was won. I would gladly be a pupil again to be taught by Miss Ferguson and Miss Bliss, and the charm that has since that day drawn to Wellington so many hundreds of hearts and kept them there, had exercised its influence over the first.

On Sunday we went to the Scotch Church. On Monday the Good Hope Seminary, then in its infancy, was visited, and in the afternoon Miss Ferguson and Miss Bliss went out to Wellington to prepare to receive their first daughters.

The opening day had come, and the girls arrived, each full of interest and questions as to what to expect, for the Huguenot Seminary, and all that the word conveys to-day, was a new thing. Little did we realize as we entered what is now called the White House, what the Seminary was destined to be for Africa.

Tea was over, and for the first time Miss Ferguson gathered her girls for a talk. She explained those sacred principles of Mount Holyoke Seminary, so well known to-day. She talked to us of the quiet-time, the half-hour every morning and evening alone with God, and of what she longed that it should mean to us in Bible study and prayer; of the daily fifteen minutes prayer meeting, when, in the recess between the duties and the studies of the day, we would meet and pray together. To most of us it was all new and beautiful. We had no conception of the wonderful power these silent times and recess meetings were to become for God and Eternity.

Things were so different from what they are now. Think of it—Miss Ferguson and Miss Bliss doing the work of a whole staff—principal, vice-principal, teachers, matron combined. I wonder how they managed it. They seemed to be able to do everything, from the lessons on philosophy and mathematics to the dusting of a room. How we admired them, in school language, adored



them. We loved the place, enjoyed our lessons, enjoyed domestic work, enjoyed the old garden and river-side, and I am inclined to doubt whether the girls of to-day with the benefit of the heaped-up improvements of a quarter of a century are happier than we were during those first terms.

It was my privilege to be a great deal with Miss Ferguson during that first year. She was suffering very much from her eyes at the time, and many a day as she sat in a partly darkened room have I read to her the lessons of our class for the next day from Morrison's School Management. How I prized the walks and talks as we strolled up the hill behind the Seminary, she leaning on my arm.

I think, perhaps, of all the memories of those early days we prize none more than Miss Ferguson's talks at Devotions. One of the earliest I remember was on the words "Do it," from John ii. It was one of many of her lessons which left an impress on my character. Most solemn of all, however, was one on confessing Christ. It was a Thursday morning, I think; Miss Ferguson spoke very earnestly, and a strange thrill passed through the school when she told us that she would ask us that day to show on whose side we were. After impressing the truth, she requested all who were saved to meet her in her sitting-room that night, while the rest would meet Miss Bliss in the drawing-room. Such a thing was stranger than it is to-day, and to some it was very unwelcome. A deeply earnest spirit pervaded the house that day, and deepened as the hour drew nigh. I believe sixteen out of forty went to the sitting-room. The meeting was a time of blessing. Those of us who gathered there felt the need of living as those who were followers of Christ. As the weeks went by, each Thursday night brought the opportunity of confessing, but each Thursday night found the sitting-room fuller, until we had the joy of all being gathered there.

These were the beginnings; some of the impressions of twenty-five years ago recalled by one who owes the beloved Principal and Vice-Principal a deep personal debt of gratitude; by one who feels with hundreds of others that we Huguenots can never, never sufficiently praise God for having given our land the benediction of the beautiful lives of these two consecrated women.

*Helen Murray.*

### THE SHADE OF THE PAST.

When the day grows old and the twilight falls  
Like a mist o'er the silent land,  
The voice of the Past in fancy calls  
And we dream of its shadowy strand.  
Once more we gather childhood's shells,  
And on Life's rocks we play,  
And in wonder we gaze on the Ocean swells  
Which will bear us far away.

And still Life's thundering breakers seem  
A glorious melody,  
Till childhood's fancies wildly dream  
That they sail that wondrous sea.

But the lamps are lit, and in firelight glow  
Past shadows melt like snow,  
And we turn to our work with a silent sigh  
For the days of long ago.

*A. Anderson.*

### OUR FUTURE.

It is easier to look back upon twenty-five years that are past, than forward to those that are to come. And yet the latter is needful, and not altogether impossible. The past that God has blessed is ever meant to be a pledge for the future. It would be sad if God had done so much for us without our hearts being encouraged and enlarged to undertake more and to expect more. Perhaps the best way of letting our friends know what our present work means and needs, is to make clear to them what the work is we see before us. God has so entirely and repeatedly exceeded and made ashamed our expectations, that we dare not dishonour Him by not counting on His help to fit us for what has to be done in His service.

Our country is passing through a trying crisis. The quiet, almost stagnant life of twenty-five years ago, is being rudely shaken, sometimes shocked, by its contact with the restless energy of the new civilisation. The two races that are being mingled and have to be united in this country, are not learning as fast as one might wish, to understand and to bear with and honour each other. And yet they have been brought and bound together for better or worse. Every institution that helps in the slow, silent work of welding together the apparently uncongenial elements of our society, is doing good service to the country. In the past we have succeeded in this; our hope is, in the future, to be still more abundantly successful in it. Our great object is to train all our pupils with the one thought of not living to themselves, but for their fellows, for the sake of Him who loved all and died for all. The greatness or riches of a country are not to be measured by its products or its gold, but by the character of its men and women. And this, again, is largely in the hands of those who, as fathers and mothers, and teachers, are to influence the home and the school in which they grow up. In the long run, educated minds must have the upperhand. If the Africander population who form our principal constituency is to take the part that belongs to it in the future, its women must be thoroughly equipped for influencing the rising generation.



Our Huguenot College has been begun with the view of supplying a great need. We would be the first to acknowledge what we owe to the teachers of Europe and America, and to confess that we shall count it no disgrace still for no short time, to be dependent upon them for our best teachers. And yet we feel very strongly the sacred duty of doing our utmost to prepare as large a number of the daughters of this land, and that as perfectly as possible, for the great work of passing on to others what they are and know, and so in some measure helping in the making of the nation that is to be. The fuller the development of the nobler qualities of mind and heart, the greater the power for good that will be wielded. It is our confident hope that when the next twenty-five years are ended, and our golden Jubilee is celebrated, the surprise at what shall have been accomplished will not be less than that with which we now look on the past.

When we began, we thought of a class of probably twelve young ladies to be trained for elementary teaching: we can now point back to more than eight hundred who have passed from us to give themselves, at least for a time, to teaching. We are counting upon the assurance, "If thou seek unto God, though thy beginning was small, yet thy latter end shall greatly increase."

There is one great difficulty facing us:—We have all the machinery ready, and abundance of the best material to work on, but the capital needed for carrying on the business is not sufficient. That means that our College Staff is in full operation and ready to carry on our young people to their B.A., and in course of time, if need be, will be ready to prepare for M.A., and that we have numbers of young people who are fit and ready to be trained, but who lack the means to carry on their studies. Parents who have the means consider that they have done enough when a daughter has gone through the ordinary school course, up to Matriculation. These daughters have often been roused to desire a higher education and are most willing to take up teaching, but are compelled to leave. Among the young ladies whose parents have not the means, there are often those who could exert a mighty influence for good as teachers if they had only the opportunity of a thorough training. We do not desire to hide the fact that at this moment the College is not paying its own expenses, owing to the number of pupils whom we have to aid. The experience of the past encourages us to hope that in the course of years, when our people have become more familiar with the thought of fitting our girls for places of position and influence, we shall have large numbers of those who study at their own charge. Meantime, we desire to do our utmost to carry out our principle, that no one who is desirous of devoting her life to the welfare

of her sex, and appears suitable, shall be refused for lack of means.

To carry out this system effectually, we propose establishing an educational fund of at least £10,000, from which aid would be given to those who need and deserve it. The wish has been expressed that in this, the year of our Silver Jubilee, we might be able to collect the half of it. We thank God that since that wish was expressed, we have had a promise of £3,000, to be paid in the beginning of next year. This paper comes to bring the message of our need and to ask whether there are not others who would aid us in the work we are doing. If we may take the liberty of suggesting, we would ask whether there might not be twenty found to help us with gifts of £100 each or more. There is more than one widow, who has no lack of means, and no one immediately dependent upon her, to whom it might be a joy to thus give what during coming generations may from year to year be a help to those who are to work for the people of this land. And there is more than one rich man who has no children, or whose children are sufficiently provided for, who would find here, outside of his own local interests, an investment that would make him a partner in a work whose aim is nothing less than the welfare of the whole country.

The Huguenot College is the first Women's College in South Africa: we are sure it will not ask help in vain. It looks up to Him to whom it owes its existence, in whom it puts its trust, for whose service it seeks to work. And it looks to His stewards to give of the gold which is all His, for the maintenance of His work.

We ask for the sympathy and interest of all who love this country and people. No money can ever be turned to better account than what is exchanged into mind, educated and trained to become a power for elevating our children, into heart inspired with the spirit of beneficence to sacrifice and burn itself away in imparting the life it has to others. Let us seek to find our very best daughters and to give them the very best training, that we may make the very best that can be made of the young nation that is to possess this land in the future.

I ask this not only of all who love this country and their fellow women, but of all who love God's Kingdom. As has been said before, it is only for that we desire that our College should exist and prosper. While we seek, in the share we take in public education, to be strictly faithful to what is required in an Undenominational Public School System, our School and College home life is distinctly religious, and our one desire is to train our young people to be the servants of Jesus Christ in His work of saving and blessing men. We believe that our College has a great future in this, too. We are here as a Christian nation in the Southern point of this great Continent to be Christ's light, shining



into the Dark Continent. We are here at the place of call in olden time on the way to India and the East, perhaps one day to take part in the work of the Kingdom there. "The blood of the Martyrs is the seed of the Church," the descendants of the Huguenot refugees may have a greater work waiting for them than they know. Whether it be for a place in their own homes, in smaller or larger schools, in nearer or more distant fields, we aim at training a race of gentle, loving, self-denying women to be a blessing to their country and an honour to their Lord. To Him who has thus far blessed our Seminary and College, be all the glory.

*Andrew Murray.*

### THE BEGINNING OF THINGS.

After tennis this afternoon I strolled with one of the teachers as far as the college. I could not accept her invitation to walk in, for it was almost tea time, but as this large building always has a wonderful fascination for me, I remained standing on the steps, looking at it for quite a while, and the thought came to me, would this Huguenot College ever have been built if it had not been for the "beginning of things" a little farther down, twenty-five years ago? I walked away, farther down, just glancing at the various buildings which had been annexed at different times, to the first one of twenty-five years ago. As I came opposite the White House (a name of later years; we were so humble then that our buildings had no particular names; the Huguenot Seminary embraced everything), I stood again, almost involuntarily, and the flood of thoughts which came over me was so overwhelming that I could hardly get out of the grounds.

I lived over again, in a few moments, the first year that I had spent here. The events of the first night, the first week, the first quarter, of the whole year, came to my mind very vividly.

I remembered so distinctly the evening of Jan. 18th, twenty-five years ago, when I with three other girls from Stellenbosch arrived here. How heartily we were welcomed by Miss Ferguson, then a tall, stately, slender lady, with a green shade covering her eyes; following closely upon her was Miss Bliss, a little mite of a thing, who said not a word, but the smile upon her face and "the love-light in her eyes" spoke volumes. There was bustle and confusion everywhere, for thirty-eight or forty girls were arriving at the same time, some rather old girls. The four girls from Stellenbosch volunteered to lay the tea table, and I shall never forget the joy which the sight of the tea cups gave us, for the rumour that coffee and tea would not be tolerated in this strange school had given us great anguish of heart.

What a revelation the bells were to us the next day! At the ringing of the bell, every half hour, we started off, we knew not where.

After a few days, came the "Reporting"; we thought it grand at first and were almost glad that the numerous rules gave us a frequent chance of reporting ourselves. Our pleasure was, however, short lived; before long we had occasion to change our minds on this score.

How we startled Miss Bliss one night, when she came round and told us that our lights should have been out since the tardy bell had struck some time before. We coolly replied that we would put them out as soon as we were ready for it. Dear Miss Bliss, we heard her laughing softly, round the corner, but the next day the rule about putting out lights before the tardy was very thoroughly explained to us.

The first recess meeting—I can go to the parlour in the White House now and point out where Miss Ferguson sat and where sat Miss Bliss, and where we all sat, and what happened that night not only is written in my heart, but is recorded in heaven.

The first scrubbing was on a Wednesday. We scrubbed in those days. The very novel way of scrubbing with hard brooms caused much excitement, for at home we had always seen our servants scrub the floors on their knees. I have never scrubbed a floor since I left the Seminary, but I must confess it did me no harm, and only opened my eyes to a new way of scrubbing.

Then came Eliza, our Irish cook, bony and lanky. She led us a life, when she was incapable, and later on she was that pretty often. We had no W.C.T.U. then or we might have persuaded her to join the noble army of White Ribboners. The morning when Miss Ferguson entered the class-room, without the green shade over her eyes, came to me so distinctly. What an event it was! How she looked us through and through, and how hard it was for us to decide whether we preferred her with or without the shade.

A very pleasant recollection was Major Malan, one of the Christian men who addressed us during the first quarter, and his words on "Ye must be born again," are still ringing in my ears.

There was also a missionary who had lost his wife, who kindly came to tell us about his experiences in mission work. But he very soon wandered away from his subject and told us that he had lost his Elijah and had now come to look for his Elisha. The idea that he should come to a Ladies Seminary and make known the object of his visit so plainly was very ludicrous to us, and we could not refrain from laughing, to the great annoyance of Miss Bliss, who could not understand Dutch and expected us to behave very properly in the presence of a missionary. But when the meeting was over and we told her the



substance of his address, she laughed more than we had.

And Mr. Murray's helpful talks during those first days! How we appreciated his teachings, though we were very much afraid of him, for Mr. Murray was not so approachable twenty-five years ago as he is now.

The first Sunday-school we started with a few coloured children, who were found by some of us one Sabbath afternoon, playing on the streets. With them began the Sunday school, which was for so many years a very interesting work at the Seminary, and has now been taken over by Mr. Pauw and his congregation.

The never-to-be-forgotten first Whit-Monday came to my mind, a day so full of hallowed memories that those who were at the Seminary with me at that time will understand my reluctance to say anything about it. How far-reaching the influence of that day has been we with our limited vision are not able to tell: it shall be revealed hereafter.

I could not forget a certain day in September of 1874, when ten of us wrote for the Third Class Teachers' examination. It took us only three months to prepare for it, the B.A. graduates take six months now.

Dear Dr. Dale (he was not Sir Langham then) came out himself to preside the first day. He was so kind, so considerate, and his encouraging smile was a great inspiration to us. I did not want to think of the weary days of waiting after the examination, but the night when the results came out and we heard that we had all passed, was a night worthy to be remembered. Miss Ferguson was hugged and kissed, and Miss Bliss was taken round the waist and waltzed up and down the passage: the noise we made was terrific. We were so simple in those days, twenty-five years ago: a little thing gave us great pleasure. Dr. Kolbe brought us the good news, and since that night the name of Dr. Kolbe has ever been held by us in grateful remembrance.

Mr. Murray's visit to the Transvaal and the Free State on behalf of the Huguenot Seminary came into our first year; we missed him sorely. Well did I picture to myself his home-coming, and the welcome that was given to him on his return. He came like a conquering hero, laden with spoil.

Our first Anniversary Day did not escape my memory. It dawned very hot and close, but we minded not the heat. We were marched in order to the Dutch Church, where the closing exercises of the first year were solemnly held. We sat in front of the pulpit, the church was crowded with an audience very much interested in the Huguenot Seminary. I recalled the dear faces of those now sainted old men and women, who watched us so eagerly, so intently, and what

is more, prayed for us so heartily; if, as Tennyson says, "More things are wrought by prayer than this world dreams of," who can tell what their simple, believing prayers have wrought in the history of the Seminary?

These are some of the many recollections that came to me, and I have put them down, thinking that they may touch chords of feeling in the hearts of others who gathered in the White House with me, twenty-five years ago.

We had a beautiful time during that first year, we worked, we scrubbed, we had few comforts, we studied very hard, we played very hard, and we were very happy together, but back of it all there was principle, a singleness of purpose, and an earnest endeavour to do right.

And now shall I compare the things that were at the beginning, with the things that are now? It would be very unwise, for "Comparisons are odious," but I wonder if there are those to-day who will contend the point with me, when I say that though the foundation stone of the Huguenot College was visibly laid two years ago, it was virtually laid at the beginning of things twenty-five years ago.

*Maria le Roux.*

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## " PAST AND PRESENT. "

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I sank into bed at midnight,  
The clock was striking the hour,  
And the moon rose over the village,  
Behind the Institute tower.

How often, oh, how often,  
In the days that had gone by,  
I had gone to bed at 10 p.m.,  
And thought my end was nigh.

But now until twelve I work at night,  
Over Plato and Horace I pore,  
But nothing whatever evolves from my brain,  
Not a mark am I able to score.

How often, oh, how often,  
I felt crushed by the load of care,  
And the burden of Intermediate,  
Seemed greater than I could bear.

When that labour at length was ended,  
My heart was filled with glee;  
But now the shadows of B.A.  
Are falling over me.

*L. and H. le Roux.*



## ATHLETICS AT THE SEMINARY.

*Mens sana in corpore sano* is a trite remark, but yet at all schools it needs to be constantly impressed upon the minds of all the pupils. Psychology teaches us how close is the relation between mind and body. To do the best intellectual work we must have strong bodies to help us. It is true that many a genius has left a record to the world in spite of poor health—from mere strength of will-power, but what might they not have accomplished had there been no drawbacks?

During the first years of the Seminary, attention was paid more to in-door calisthenics than to systematized out-of-door exercise. There were frequent picnics, often including the study of botany specimens or geological formation as well as pleasure. Then croquet became the fad, and was played for several years quite regularly. At the same time simple games gave the girls a little exercise in running.

Mrs. Riddell and Miss Collins taught calisthenics successfully for several years. After Goodnow Hall was built, the exercises were carried on there twice a week, until it was found that the tread of marching feet was weakening the walls. Then it was stopped and drill was held in the class-rooms. Sometimes the classes could be seen out of doors, marching, swinging clubs, or going through the dumb-bell drill. Public calisthenic exhibitions were often given, which helped to keep up the girls' interest.

In 1891 tennis was taken up. Two courts were made down by the river, and here, every day, girls in red and blue gymnastic dresses lobbed the ball over the net. It was gala day when the courts were opened. Red and blue bunting was artistically draped about the trees, and Miss Ferguson made a speech, congratulating the girls that they had now an opportunity to have regular exercise out of doors. Miss Thwait's was a most energetic secretary, and kept up the girls' enthusiasm by holding tournaments. At the present time the desire to play tennis has been weakened because of certain persistent animals called moles, who have declared their rights in the court, and do not desire to be disturbed by tennis balls and players.

In 1895, when I came to the Seminary, I was much impressed by the listlessness and lack of energy among the girls. Instead of taking brisk and vigorous exercise, they were seemingly content to walk in a languid, sauntering fashion, dressed up in their best clothes. They usually came back tired, and often said that they hated to walk. No wonder it was such a disagreeable duty, and that they invented any trifling excuse to get rid of it, when it lacked the spirit and vigour essential to make it helpful and pleasant. The swing was the only form of exercise which seemed to be thoroughly appreciated, if you counted the many times it broke down and had to be repaired.

In 1896 a new interest sprang up which grew rapidly and still continues unabated. If you watched closely on moonlight nights or at dusk, you would have observed some very funny sights, for the teachers were learning to ride an old, rickety, cushion-tired (?) wheel. There was great admiration expressed at the time for the pluck and endurance and patience of the victims of this bicycle, on account of its manifold whims and evident desires to make its admirers cripples. The cushion-tyre was a delusion and a snare. Just as the bicycle might have been decided to go in a wobbly straightforward way, forgetting for the time that there were such things as trees or sluits, the rider would discover that the *tired* wheels had dropped their tyres. Then a string had to be procured to tie them on again. It was a hard experience, but now those devotees of that eccentric wheel are champion riders. At present we have over thirty-five fair cyclists, owning wheels, while a much larger number know how to ride their neighbours wheels. We really have a Bicycle House, with stalls for each machine, where they are kept and cleaned for a trifling recompense. Long may the bicycle reign, for it has allowed women and girls to share in the healthy out-of-door life of their brothers, and given them better health. Now we see rosy cheeks instead of pale ones, and the girls are better fitted to study their Greek and mathematics after a spin along the good roads of Wellington; there are fewer headaches and ills among the patrons of the bicycle. Sixteen members of the faculty ride the wheel, and thus encourage the girls to do likewise.

In March, 1897, a new development in athletics took place. Basket ball, a new American game, was started and played, for the first time, in South Africa, in our Seminary grounds. The field was laid out east of the Model School, and here the pole was planted at opposite ends of the field, corresponding to goal posts in football. In truth, the game is similar to football, with guards, backs, centres, and forwards placed over the field, but instead of kicking, the football is passed from hand to hand. On the poles two baskets of netted cord were suspended with their mouths ten feet from the ground. The field was in a rectangular form, about 60 x 70 feet, and boundary lines were marked. A club was formed with about 50 members. Five teams were formed of eleven members each, taking the different colours Red, Yellow, White, Peacock-blue, and Pink to distinguish them. During the first year the game aroused great enthusiasm, which culminated in a hot contest between the Red and Yellow for the Championship. The grounds were festively decorated with red and yellow bunting, even the poles being wound with the colours. Many of the spectators wore knots of red or yellow, according to their partisanship. The first match game resulted in a victory for the Yellows by several points. The next week there was played the best game of



the season. There was great excitement, for the Reds were determined to win. As the girls struggled after the ball, running to and fro over the field, it was a pretty sight, for every girl had her hair tied with her team's colour and wore a necktie of the same. It was very evenly played, for when time was called at the end of the second half, the teams had tied in their score, and so it was a drawn game. The third game was won by Yellows, and they were cheered by the Reds, for the team played well. Great credit was given to their able captain, Miss Millie Cleghorn, who had inspired her team to do splendid team-work. During the present season there has been less interest, due somewhat to the bicycle enthusiasm. The teams consist now of nine members, which are placed more easily on the field. But as teams have been formed at Rondebosch, Stellenbosch, and Paarl, there may develop a spirit of rivalry, which will make basketball a lasting game, as football is with our brothers. Basketball is to be played only in the football season, as it is one of the most vigorous games known. It exercise all the muscles of the body, and trains a girl to be active in her movements, deft of hand, quick-sighted, with a ready and clear judgment and precision. One always has a good appetite after a game, and it gives great pleasure to all the players. A short time before basket-ball was started a casual passer-by might have seen every afternoon a handful of girls trying to play cricket with a paraffin tin for a wicket and a club for a bat. Their initial attempts were crowned with success, for now the Seminary has a flourishing Cricket Club. The numbers are limited, in order to keep the club alive. Miss Cleghorn again was the prime mover, and kept the girls aroused and eager to become good cricket players. Miss Effie Lawton won great renown as our champion cricket player, making some splendid scores in runs. The Club have had three matches against the Boys' Club, when the young men were handicapped by having to use only their left hand, and to bat with pick-axe handles. The first time the girls won by seven runs and eight wickets. In the second, the boys claimed the victory by about twenty runs. On April 12, the third match was held, and it was drawn before the girls had finished their second innings, but the boys were ahead so far. A supper was given by both teams at the close, where toasts were responded to and compliments exchanged.

Last October a Field Day was inaugurated at the Seminary, which we hope to keep up every year. A Wednesday afternoon was given up to the sports, and a good programme was carried out. Some of the events were as follows:—Hurdle race, high jump, broad jump, slow bicycle, egg and spoon, hopping, potato race, thread the needle, throwing the cricket ball, 160 yards run, and walk. There was a tug-of-war between Murray Hall and White House, which was won easily by the latter,

Those who entered for the sports paid a small fee. Louise Albertyn made a record of 11 feet 3 inches in the broad jump. At the close of the sports Miss Ferguson and Miss Bliss decorated the winners of the first and second places with pretty red badges for first and yellow for second prize. Miss Ferguson made a very nice speech, encouraging the girls in a love for physical exercise, like that of the Greeks of old.

And so the interest is growing gradually, and the girls are realizing more and more what care should be taken of the body, to keep it in perfect condition. We need a Gymnasium to give girls of weak strength a chance to develop their muscles. A fund towards it has already been started, and it is to be hoped that our Alumnae will help in building it for the sake of their daughters when they come to the Seminary and College. Some girls need such a place as a safety-valve for their spirits, and all would be happier and better if the gymnasium were here. Let us all work in order it may come soon.

*F. A. Simmons.*

### PLAIN TALES OF ILLS.

"You're a delicate student," Nurse Webster said,  
 "And you suffer from aches galore,  
 You've headaches and backaches, toothaches and  
 chills,  
 There's something wrong at the core."  
 "In my youth," to Nurse Webster the student  
 replied,  
 "I bareheaded strolled in the sun,  
 I left my goloshes at home when it rained,  
 My umbrella's frail frame was undone."  
 "Then save up your money," Nurse Webster  
 replied,  
 "And spend it no longer on trash;  
 To squander your health in the spring-time of life  
 Is, to say the least of it, rash."  
 "In my youth," to Nurse Webster, the student  
 went on,  
 "I ate at all hours of the day,  
 I continued this practice week in and week out,  
 The penalty *now* I must pay."  
 "Such habits are ruinous," answered the nurse,  
 "As common sense ought to have told you,  
 'Tis a wonder, a marvel I cannot explain,  
 That the *humus* doth not yet unfold you."  
 "My gloves and my shoes I wore sizes too small,"  
 Most mournfully faltered the student,  
 "I sacrificed comfort to fashion and style"—  
 Refrain from the nurse—"How imprudent!"  
 "Nurse Webster, Nurse Webster," the student ex-  
 claimed,  
 "Of my blunders I've made full confession,  
 And from henceforth for ever I solemnly vow  
 From such perilous habits secession."

*L. and H. le Roux.*



## SUMMARY OF THE WORK DONE IN THE DEPARTMENTS AT PRESENT.

The ideal which inspired the early teachers of the Huguenot Seminary was the vision of a young woman well-rounded and thoroughly equipped for life's duties. The same desire actuates the instructors now in the various departments of the Seminary and College. Although, in general, the teaching prepares pupils for the various University Examinations, each department strives to do more. Browning bids us "let our reach exceed our grasp," and, as this is the experience of every true teacher, a summary of the work done would be incomplete did it not recognize the unattained ideal.

In Music and Art the instructors are comparatively free to carry out their particular ambitions, each in her own field. Realizing, as the teacher in art does, that drawing is an essential not alone in painting but equally in mathematical and natural sciences, careful instruction is given in drawing from nature, models, and memory. Both oil and water-colour painting are taught to enthusiastic classes, while some of the more advanced pupils study *marqueterie* and *poker work*.

All lovers of music will rejoice to find that this department is improving. Most pupils in music devote an hour a day to practice and have two lessons a week. As music is an art, not a pastime, the teachers are striving to cultivate in their pupils a love for the classical composers, Schubert, Beethoven and Mozart being among those studied. Stress is laid on a pupil's individual interpretation of a masterpiece. The pupils are not drilled to play a few pieces, but to read music quickly, and are so inspired to love it that after leaving school they will continue to study.

In the department of Philosophy, Logic and Psychology are taught preparatory to the Literary B.A. The aim in both studies is not alone to aid the student to master the assigned text, but to inspire her with a desire to make original research, especially in the province of Psychology.

South Africa offers so rich a field for the study of Botany that the pupils pursue this science for four years. The work consists of courses in systematic and comparative Botany, Morphology, and Histology. In the B.A. preparatory classes great use is made of the microscope. One has only to see the students scouring the fields for specimens or busily engaged with the microscope to be assured of their interest in South African flora.

Although the building used as the laboratory for the department of Physics is very inadequate, the apparatus is excellent. Six students are pursuing this study in the Scientific B.A. course, and find that Dynamics, Hydrostatics, and Pneumatics offer them many a problem.

The work in Mathematics includes the study of Algebra, Geometry, Trigonometry, and Geome-

trical Conics. The study of the exact sciences does not offer, perhaps, so fruitful a field for original methods of instruction, but the pupil finds ample scope for her genius in deductions and original applications of the principles.

English, Dutch, German, and French are taught. There are few advanced students in German and French, but many pupils wisely take the higher courses in Dutch. The classes are conducted entirely in the language, and some of the young ladies sit at a table in the dining-room where only Dutch is spoken. The Taal Bond examinations have tended to arouse increased interest in the study of this language, the knowledge of which is so important at the Cape.

It is indeed necessary that the work done in English should be thorough and scholarly. Stress is laid on the correct spelling, punctuation, and reading of English in the more elementary classes, while grammar, including analysis and parsing, receives due attention. As the pupil advances, a general study of the English Language and Literature is required, while emphasis is laid on the work of some assigned authors. Essay writing wisely receives much attention, and the themes are chosen so that the student is led to express herself clearly and forcibly on a wide range of subjects. As a love for good literature is best cultivated in youth, the pupils are constantly urged to leave the beaten track of assigned work and roam in the attractive fields of general literature. The reading-room at Murray Hall and the College library, one of the most attractive rooms in Cummings Hall, tend to create in the pupil a love for the best authors.

The library needs additions in all its departments, possibly its lack is most sorely felt in the field of the Classics. In order to prepare the student for easy translation of Greek and Latin authors, the instructor needs many texts available for class use in sight translation. Greek and Latin, usually considered dead languages, can be made to live by a wise use of maps, casts, and reference to the life and manners of the people. Here also the department feels its need. Notwithstanding these limitations much enthusiasm has been aroused in the Classics by the use of the inductive method of study. The pupils are not taught the dry rules of grammar and afterward introduced to authors, but from reading easy selections in Latin and Greek they learn the necessary forms and constructions. This method is revolutionizing the first years in the study of the Classics.

That the various departments are accomplishing worthy results has been proven by the University Examinations. Every lover of true education for the daughters of South Africa will wish for the Huguenot College and Seminary ever greater prosperity and the raising up of many friends to more richly equip her for her work.

*H. J. du Toit,*



### THE ADVICE THAT FAILED.

“ Won't you work a little harder ? ” said a teacher to a lass.

“ An exam. is just before you, and you're bottom of the class.

See how eagerly and anxiously the other students strive,

They're a credit to their college, won't you try to look alive ?

Will you, won't you, will you, won't you, won't you look alive ?

Will you, won't you, will you, won't you, won't you look alive ? ”

“ You can really have no notion how delightful it will be,

When your hood is put around you and you're given your degree.”

But the lass replied, “ Oh no, oh no,” and gave her head a jerk,

Not all the hoods nor all the gowns would make her harder work.

Would not, could not, would not, could not, could not harder work,

Would not, could not, would not, could not, could not harder work.

“ What matter trifling headaches ? ” the wily Prof. replied,

“ If only you sufficient marks to win a pass provide.

You do not know the latent power that in your brain doth lurk,

So only do apply yourself and really start to work.

Will you, won't you, will you, won't you, won't you harder work ?

Will you, won't you, will you, won't you, won't you harder work ? ”

*L. and H. le Roux.*

### A VOICE FROM GOODNOW HALL.

I cannot allow the Huguenot Annual of 1898 to be published without having a voice in the matter, and surely I am entitled to this because of my superior age, varied experience, and unquestioned importance, but most of all because of the honoured friend whose name I bear, through whose generosity I came as a gift to the daughters of this land.

For the benefit of those few unenlightened minds who are not acquainted with my early history, I beg to remark that my timbers have come all the way from that strange and distant country known in ordinary conversation as “ Yankeeland.” But I must not linger over the voyage, or the sudden immersion of my wood-work in the waters of Table Bay. I will pass over the months which elapsed between that incident and the eventful Saturday morning in

October, 1886, when I was opened for the use of the Huguenot Seminary. Since then I have had many opportunities of studying human nature, for my life has been anything but lonely. I have seen hundreds thronging up my stair-ways to meetings of all kinds—Keswick conventions, Christian Endeavour conferences, socials, lectures, entertainments. I have smiled upon crowds who have assembled beneath my roof in the interest of Missions, the Temperance cause, or the Students' Christian Association, or listened with rapt attention to the earnest discourses of Rev. Andrew Murray and Rev. Geo. Ferguson, who from Sabbath to Sabbath for many years have swayed the hearts of hundreds of students. I have listened to the wise words of such occasional speakers as the Rev. Mr. Abraham, Dr. Cameron, or Dr. Walker. I have felt my heart throb with the music of the renowned violinist Remenyi, the songs of the “ Jubilee Singers,” and “ African Choir.”

This account would be incomplete without some mention of the interesting ceremonies which have been performed within my walls. I feel confident that no other building in my immediate vicinity can boast of three weddings. September 20, 1887, is a day which will never be forgotten—the wedding day of Miss Elizabeth Cummings and Mr. Gamble. The ceremony was performed by the Rev. Mr. Ferguson at two o'clock in the afternoon. The door through which the bride and bridegroom entered was draped with the Union Jack and the Stars and Stripes, but I was prouder of the beautiful rockery which had been erected on my platform. The time is passing and I must hasten on the second wedding, that of Miss H. Clark and Dr. du Toit, which took place July 1st, 1897. Would that I had space to describe the scene in all its beauty—the arch below which the bride and bridegroom stood, the wedding bell of callalilies which hung above their heads, the wedding cake cut in the ante-room, and the wedding presents exhibited in the class-room below. The bride's opinion of the ceremony is too well known to need repeating. The third wedding was that of two members of the Salvation Army.

But all my memories are not bright ones. More than once has the voice of sorrow been heard within my walls, more than once has the long line of mourners streamed from my doors, following the coffin to the quiet church-yard.

Though my first floor works six days in the week, my upper half is quite as important. All who have visited me are aware of the fact that it is used every Sunday as a place of worship, and every school morning for Devotions. Moreover, at certain periods of the year the very plaster on my walls has echoed and re-echoed with the sighs of those unfortunates who, doomed by cruel fate, have assembled for trial beneath my vaulted roof. As the years pass by with their quiet steps I notice that the examinations are steadily increasing in



length and in difficulty, and the candidates in numbers. My sympathies are increasing likewise.

To an ordinary observer the classes which meet in my lower half may seem much alike, but to me there is a great individuality. Some treat my furniture with due consideration and respect; the names of others, I must sorrowfully confess, are not to be found only in the school and college registers. Some classes are dull, almost uninteresting; the members seem bowed down with the weight either of knowledge or of ignorance (which I have never been able to ascertain); their faces are grave and preoccupied. Others again are bright and active, the very room seems pervaded with the character of its inmates. Take, for instance, last year's Senior matriculation class, how I loved it! On the rare occasions of birthdays, short lessons, and holidays, even the dullest classroom becomes for the space of some short seconds the scene of mirth and excitement.

Those on the first floor are daily wrestling with unknown quantities, in Latin or Algebra, as the case may be, grappling with the wraiths of dead languages or the bodies of living. The unfortunate victim, with pointer (used as either a support or a demonstrator), grasped firmly in one hand, painfully wends her way through a maze of angles. Vegetables of all sorts and shapes are dissected and examined in the science room. In the art region behind, brushes and pencils are busily plied. Simultaneously the dulcet sounds emitted from a long succession of victims above, creep into the ears of victims below from early morn till dewy eve.

In spite of the newly erected "Drill Hall" my renown and occupation have in no wise diminished, indeed they seem to have increased with the capacity of my upper half. It is impossible for me to prophesy how long my life may last, but I had rather wear out than rust out.

*A. Duthie.*

## OUR TOUR AWHEEL.

Bicycle trips are much in vogue at present. We read with much interest the accounts of journeys through Spain, and Norway, and over the Alps. Why not a trip through parts of the Karoo? So thought a few choice spirits who gathered on the stoep of "Clairvaux" to discuss the coming vacation. In story-books we find often: "No sooner said than done;" but it is not always so in real life.

June came with its usual cheerful rains, kind friends warned us, entreated us, and finally bade us "good-bye" when we were ready to depart; but we were considerate enough to do so at midnight, when we entered the up-country train bound for Prince Albert Roads Station. "Hilarious" would not have expressed our state of mind

that night, as we set out. One of the young men who knew whereof he spoke, declared that all would be well when once we reached the Karoo: "There is always sunshine there, and beautiful blue skies." The following morning we cheerfully prepared breakfast. If you have never made tea aboard a train you should do so. First you must heat your saucepan of water to the boiling point, then turn it over into your lap: next break your bottle of alcohol, your only fuel for your stove; by this time things will begin to go all right, and continue so until you have finished eating, when you must gather the remnant of food, and throw it with much vigour out of the window, which will not be open.

The sun was doing its best when we reached our destination, and the day was a fine one for our inaugural ride. A wondering crowd watched our departure from the platform: "Are you not afraid you'll tumble off?" they inquired, as we mounted our "wheels." We proved to them we were not by riding away. "Well, it looks as if it were going to snow," was their parting shot. But even that did not make us fall off, and we left them staring as we disappeared over the veld.

"It is one o'clock, and we have twenty-eight miles before us!" announced our courier.

It was a hot day, but we were speeding through the heat and sand, over the hills, and down into the valleys, and enjoying it, when suddenly there was a cry, and the next moment we were enveloped in a whirling cloud of sand. We clung to our "wheels," but in vain; some of us were lifted off, and found ourselves face down in the road with everything flying over our heads, as it seemed. In a moment, the air cleared, and raising our heads we saw two of our hats playing "tag" way off over the veld.

After a breathing-spell to find out whether anyone was missing, we rode on and did not stop until we felt like having our afternoon tea by the roadside. What was our dismay to find that the basket containing alcohol-stove, kettle, and tea had been blown away by the whirlwind! So we needs must stop at the half-way house and prosaically order our tea.

The first ride over the Karoo, hot, dusty, tired though we were, was one of the pleasantest of the trip. Never was there such a beautiful sunset as, standing on the brow of a hill, we turned our faces to the west, and silently gazed at a distant vision of the celestial city, behind the golden-tipped clouds in a sea of rose-tinted snow, with the blue sky above it. And the silence of the Karoo! We had read of it; now we heard it.

When the lights of Prince Albert appeared we were glad to see them, for we were weary. A good supper, hot baths, and a good night's rest made us forget that we had aching feet a few hours before.



After breakfast we felt we must ride out of the town with as much *éclat* as possible: for were we not the first lady bicyclists to try the famous Zwartberg\* Pass? It commenced to rain slightly. Our courier said we must drive in a "Cape cart" which had been hired to carry our "wheels" over the mountain. We demurred at this ignominious starting forth. Every man, woman, and child not absolutely kept at home was present at the setting-out to offer advice and warning, of as many kinds as were people present. Like one distracted our courier rushed about and finally decreed: "Everyone shall ride." To expedite matters two of the ladies with their bicycles were bundled into the beautiful ark of a cart, with its fiery, bony steeds, and waited for the others, only to see all ride off on their wheels, gaily waving a "good-bye," much to the chagrin of the two left behind.

The pass was terrible. There could be no doubt about that. We had been warned by the minister in Wellington, and all kind friends at Prince Albert had declared we would never make it. We would not have missed the fine scenery for any warnings. The beautiful kloofs through which we passed, the strange windings of the road, with the views, and the weird freaks of Nature in rock and tree, well repaid us for the fatigue of the climb.

At noon we reached a tiny house where lived a sturdy old Scotchman. Wishing to write some word from this elevated and romantic place, to our anxious friends at home, we asked the name of the cottage. "This house," said the old man, while he handed us steaming coffee, as we sat around his one "best room," "why just say McClune lives here!" So in the house where McClune lives, we rested, and watched a sudden snow-storm whirl about the stoep, or threw scraps to "Tempest," a beautiful collie.

Starting on our downward journey we turned the corner of a jutting rock, and stretching for miles below us lay the beautiful district of Oudtshoorn, with its richly-tinted fields. The view was magnificent!

We stopped that night at the foot of the Mountains, at the Congo Hotel—pretentious only in name, and after our day of physical labour indulged in a little relaxation called "Up Jenkins!"

The next day we visited the Congo Caves, where we had to crawl sometimes through holes no larger than we were to see most wonderful stalactite castles. The light cast by our flickering candles made the scene very weird, but how beautiful it all became when the guide suddenly burned the wire he carried, and the delicate spirals, curious columns, and fantastic roof glittered and shone like diamonds. There were the Bridal Chamber, the Pulpit, King Solomon's

\* Black Mountain.

Mines, and numberless labyrinthine passages, in all of which the guide took the keenest delight, and proudly explained the beauties and fine points of each, continually warning us: "Eyes on, hands off," and watching us so closely that we could not furtively slip a column or roof into our pockets as we all had a desire to do. The whole interior of the mountain is evidently honey-combed with these chambers, and they must not only be centuries old, but must have been discovered many years ago, as evidenced by the old Hottentot and Bushmen paintings on the walls at the entrance of the caves.

After two hours spent inside the earth, we came out to find it raining, but we must push on, so we turned our faces towards Oudtshoorn. The rain and the mud grew worse. The young men said we must walk, but two of the ladies, perhaps because they were Americans, and did not know how to obey man properly, said "We'll ride." They changed their minds, however, while sitting meditating in the thick mud, beneath their wheels and luggage. So we trudged on, scraping off mud every five minutes, so that we might be able to move the wheels. Still it rained, and "was depressing weather." Some Kaffirs appeared, and were hired to push the bicycles, while we walked. To all appearances this was a veritable Kaffir-trekking. We had only twenty miles to walk, and when through the darkness we saw the parsonage-door open, and the pleasant face of Rev. George Murray, who with most kindly hospitality welcomed us, all our trials were forgotten, and after all this had been one of the most novel days of the trip.

On the next day we turned the Parsonage-grounds into a bicycle-repairshop, with detachments to work on the wheels and mud-covered clothing. With hard labour we finished by dinner time. I wish I might recount all we did and saw while in that big house full of people, how we visited ostrich-farms with over twelve hundred birds, what enjoyment we found in being set at large in an orange-grove to enjoy its luscious fruit, the tennis-tea we went to, and the entertainments we had over the library-fire.

All good times must end, and we thought the three pleasantest days of our trip were passed, but there were more to come. Accompanied a distance by some of the parsonage-party, we left Oudtshoorn on a beautiful morning. The air was very warm, but as we looked at the distant mountains we saw them covered with snow, which had fallen the day we came through the Zwartberg Pass.

We had not gone far before we fell in with a very primitive wedding-party. We put ourselves at the head and, acting as vanguard, escorted it several miles. Just behind us were the carts of the bridal-party, and next came on horse-back men in their shirt-sleeves for coolness. As the day was a fine one we enjoyed the thirty-eight miles of good road, and the people we met.



We began to grow thirsty, so stopped at a tiny two-roomed mudhouse, to ask for water. Two young Boers received us royally. While we were drinking the water from clean tumblers, one young fellow disappeared, but soon returned with a dish of home-cured raisins. When we had refreshed ourselves with these, water, soap and towels were brought. As only one of our party spoke Dutch most of our conversation was carried on in pantomime, and thus we all conveyed our thanks to our kind hosts. We used "banje lekker" \* freely as that was all we knew.

The old women would come to the doors, or peer over the fences at us, regarding us curiously from beneath their "kapjes." †

"Is jy niet bang dat jy zal afval?" (Are you not afraid that you will fall off?) they would call out.

One poor woman, trudging along the dusty road, called to us in Dutch that she wished she had an iron horse, too.

At Calitzdorp we received a most cordial welcome and so much was done for our comfort that only stern necessity forced us the next morning to move on to Ladismith, which we did not reach that day, for as night came on our guide's tyre was punctured by a mimosa thorn, so at Analienstein the kind mission people took us in for the night although their house was already filled with visitors.

The next morning we stopped at Zoar, another mission-station which was the birthplace of our guide. His old Kaffir nurse met him with streaming eyes. They all remembered "Ou Baas," ‡ his father, so well and so kindly. Even the old benches in the tiny mission-school made by the Baas were there still.

A contrary wind sprang up as we left Zoar, so we knew we must stop at Ladismith instead of going on to Barrydale. We knew the minister's family at Ladysmith would be unprepared for us, as we had planned originally to arrive the following week; so we tried to slide stealthily up a back-street to the hotel. Down the street came prancing horses, drawing a cart filled with people. They drew up in front of us, one of our party spoke; "Ahem, can you tell me whether the Central Hotel is a good one?"

"Ahem—yes—but—aren't you the people who were coming to see us?" was the questioning reply.

It was all over, so, dusty and dishevelled as we were, we went to the Parsonage, then we were allowed to go to the Hotel, but returned to tea, and spent a most pleasant evening with "music and laughter."

The next morning several of the young people drove some distance with us on the way to Barrydale, which we wished to reach that night, but when darkness came and hunger began to be

felt we stopped at the "Baths." Here we found simplicity itself. The worthy farmer and his family, on whose land the natural hot springs were, treated us to the best of their ability.

As our young guide's hands were badly chapped we considerably melted and gave to him some "bok-vet," \* which he drank, thinking it medicine for cold.

As it was winter, we could not make early starts, for it was very cold before nine or ten o'clock, the sun's earliest business hour. On the morning at the Baths, however, we felt we must rise before six. It was hard to eat our breakfast and ride off shivering in the darkness. What was our dismay to feel rain before we had ridden on hour. At the Fuller farm we found shelter, and in our drenched and half-frozen condition appreciated the blessings of warmth, food and dry clothing so kindly offered. After some hours we were then driven into Barrydale, a distance of six miles, to spend our Sunday there. We were most kindly treated at the boarding-house of the village, where everything was done for our comfort.

On Monday morning we all set off in gay spirits for a good day's ride, but had gone no farther than the gate when my "wheel" broke; there was no repairshop, so we were glad of the one cart we could find, even though it belonged to the jail, and the loquacious driver cheerfully informed the other unhappy occupant of the cart that he often went over that road with convicts. I think I shall never cease to regret that forty-two mile ride made by the others that day.

At Montagu we tried to mend the wheel, the kind boarding-house mistress inviting us to take our bicycles into her best "voor kamer." † The next morning the work of the previous night seemed unsuccessful, so in despair we went to a strange Jack-of-all-trades, who was supposed to know a trifle about mending bicycles. It turned out that he was a cobbler, and a most violent man, for after we had bought all the necessary repairing materials at a shop, had told him what to do, and finally done it ourselves, he charged us five shillings, and became so enraged when we suggested he might have made a mistake that we paid the money, seized the machines, and fled.

This last day of our trip was a chapter of accidents. Three wheels were disabled, causing a delay of four hours, which prevented our making Worcester that night. We had to catch the evening train, however, for school began the next day. It was five o'clock when all was ready; the last train left Vink, a small siding, four miles away, at six. After going half the distance, we came to a long, steep pass, up which we walked. To return was now as dangerous as to go forward, as it was growing dark, so we pressed on. Once up the mountain, we rushed

\* "very nice"

† Old master

‡ sun bonnets.

\* goat fat.

† sitting room.



down the other side, regardless of life or limb, or punctured tyres, and reached the station, to find the train was nearly an hour late. Thus ended the most interesting day of our trip.

At half-past four the next morning we arrived home, glad of our experiences, pleased to assure our friends of our safety, and ready to plan another trip for the near future.

## SUMMARY OF THE YEAR.

They say that an *Annual*, to be an *Annual*, must have some definite reference to the year just completed. Friends and former pupils wish to know what has been done during the last twelve months, and present students desire a reminder of all that has filled the days which flew so swiftly, but upon retrospect, so long ago. This, then, is the record from October, 1897, to October, 1898.

OCTOBER.—A Bazaar was given by Y's, netting £16 for temperance work among the natives in Wellington. An exciting Cricket Match was held, girls *vs.* boys; the boys were compelled to use their left hands only, and were restricted to pick-axe handles for bats. The Wellington Flower Show well rewarded all who attended. Evangelistic meetings were held by Misses Cook and Lyell; also by Mr. Spencer Walton.

NOVEMBER.—One Wednesday afternoon was devoted to sports; running, throwing, jumping, potato races, and fast and slow bicycle races created much interest. A Y Programme Meeting was held ending with a brief social and an amusing Parliamentary Drill. Dr. Cameron gave a delightful lecture on "Literature and Life," and was an honoured guest at a picnic to Bain's Kloof. The Children's Temperance Band, aided by the Village Y's, gave a concert and entertainment. A Public Temperance Meeting was held in Goodnow Hall. The Seminary Y's gave a social to the Village Y's and Y.M.C.A. The 24th was observed as a Day of Prayer for the drought and plague in South Africa.

DECEMBER.—On the morning of the 15th were essays, recitations, and musical selections by the Lower Departments. In the afternoon were essays and music by the Higher Department. In the evening came the Anniversary Reception in Goodnow Hall. Miss Nevers, on her way from America to Langlaagte, was a guest. The 16th was Anniversary Day. Mr. Murray conducted the devotional exercises and Dr. Cameron delivered the address. Miss van Huysteen read a Dutch essay; Miss Heynes read an English essay and the *Valedictory*. Music was rendered by Miss Kayser and Miss Murray. Mr. Murray presented diplomas to the eight members of the Graduating Class.

FEBRUARY.—School duties were resumed after the vacation. The B.A., Intermediate, and Senior

Matriculation classes moved into the new College Building, Cumming's Hall. The Junior Matriculation and all the Standards moved into Murray Hall; the Training School girls occupied White House; the Annex moved into "Grevilleas." A reception to the new students was given by the Christian Association in Goodnow Hall. A Thanksgiving Service was held for the plenteous rains. The Sabbath services on the 13th were devoted to the interests of the S.C.A.

MARCH.—A Y programme meeting was held, followed by a Social. A beautiful Memorial Service for Miss Willard inspired all who heard the personal testimony borne by those who had known that noble woman.

APRIL.—On Miss Ferguson's birthday £104 was presented to her for the College building by the teachers and pupils. The Wellington congregation were invited to see Cumming's Hall, have a social cup of coffee, and hear addresses by Rev. Andrew Murray, Miss Cummings, and Miss Ferguson. A large delegation attended the Christian Endeavour Convention at Worcester. The twentieth anniversary of the Huguenot Missionary Society was celebrated; an address was given by Miss Martha Murray, of Nyassaland. The Y's gave a social to the village Y.M.C.A. and Y's.

MAY.—The 9th was the Rev. Andrew Murray's seventieth birthday and the fiftieth anniversary of his ordination. On the 10th the teachers of the village were invited by the young ladies of the congregation to take tea with Mrs. Murray at the Martha Building; there were many speeches of hearty congratulation, and numerous interesting reminiscences. On the 13th there was a procession of the thousand school children of the Wellington district to the Dutch Church, where appropriate addresses were made in honour of Mr. Murray and his work. There was a second cricket match, like unto the first. A Y programme meeting with Social and Parliamentary Drill was held. The Queen's Birthday was appropriately observed.

JUNE.—A farewell social meeting was held at the Institute for the missionaries going to Nyassaland and Banyailand. From the 20th to the 28th the University Examinations were held with satisfactory results. The passing of Miss Lombard and Miss de Wet, the two B.A. candidates, marks an era in the history of the College. A farewell social for the Y's who were leaving was held in the Y Room.

JULY.—During the holidays a number of the teachers attended the Teachers' Conference in Cape Town, and a delegation was present at the Temperance Convention in Grahamstown. There was a large representation at the Student's Conference in Stellenbosch. Work was resumed after the holidays.

AUGUST.—A reception was held by the W.C.T.U. and the Y's to hear reports from Grahamstown delegates. A sale of work was held for the famine



sufferers at Mochuli. Rev. D. M. Stearns from America gave a series of interesting Bible readings. A reception for the new pupils was held by the C.E. Society, the Y's, and the S.C.A. A number of the College students went into Cape Town to attend the Degree Day exercises. A successful entertainment of Scotch songs, readings, and recitations was given. Rev. David Russell gave a fine lecture on "Bonnie Scotland," illustrated by stereoptican views.

SEPTEMBER.—From the 5th to the 9th was the Keswick Convention. A fine Sacred Concert was given in aid of the Dorcas Home. The Concert by the famous pianist, Albert Friedenthal, was much enjoyed. The Y's held a meeting on the anniversary of Miss Willard's birthday, to accept with delight the gift of portraits of Miss Willard and Lady Henry Somerset, very kindly presented to them by Mrs. Brown and Mrs. Toulmin.

These have been the red-letter records of the calendar. There is no need to mention the many uneventful days, filled with hard study, domestic work, and the daily routine of life. Their record is written indelibly in development and discipline of body, mind, and character, and the results, we trust, will live through many a future year.

*A. W. Kellogg.*

### HUGUENOT COLLEGE, A.D. 2000.

To call upon a matter-of-fact scientist for a forecast of the future! Nonsense! Do they think that I scour the veld only to fill my collecting case with herbs for a philtre? Were the mantle of Elijah available, it would be a sad misfit. The prophets of old would arise in horror at so unworthy a successor. Rather call upon some seventh son to lift the veil revealing the future.

Not only did I realise my limitations, but my inclinations turned my thoughts in another direction. The magic words, "From the Cape to Cairo," had taken possession of me. The North called me. I would follow the wire which is to unite us to the land of the pyramids. Suiting the action to the desire, I mounted my bicycle and was off. Had tales of a traveller been in demand I could hold your readers spell-bound with adventures on that ride. Several days' journey beyond Bulawayo brought me one day to a kraal. As it was noonday, its sole occupants were women and children. A phalanx of the latter, conspicuously arrayed in the much-coveted cast-off scarlet coat of Tommy Atkins, eyed me curiously. In fact, the curiosity was mutual, and so, dismounting, I humbled myself in the dust, and entered the most imposing kraal. The weather was cool, and a fire burned in the circular

depression in the centre of the floor. No ordinary rhinosterotis bush fed the flames, but a peculiar plant which I had noticed with no little curiosity along the way. It was evidently a new species of *Welwitschia*, bearing only one long leaf, which grew indefinitely and very rapidly in length, when the women of the kraal cut off the ends for fuel. The fumes of the smoke caused in me a peculiar effect; I felt a dizziness coming over me and a sensation similar to fainting, though more pleasant. I was conscious of a transition; before me a great cloud rolled away, and that which was at first hazy and confused was made clear.

Again my eyes rested upon Cumming's Hall. I entered, but all was changed—not all, the drawing-room furniture, though somewhat dim with years, was as substantial as when it was placed in the room. The building was considerably enlarged, and so strange that I asked one of the students to show and explain to me the new part. I found myself in a large room, opening into the library on the east. Here was an earnest, interested class of young men and women, some gathered around a large relief map of Greece, fighting once again the battle of Marathon. Others were engaged with a model of the Acropolis, while at one side of the room several were studying diligently, frequently referring to a series of volumes which bore the title, "Buchanan's Annotated Text Book Series." This was evidently the seminary room of the students in classical archaeology and literature. Passing into the old library, what was my surprise to find that it contained only the librarian's desk and indexes, and a well-arranged card catalogue of the general library, which extended to the east and south of the present building. I lost no time in visiting the shelves, and was amazed at the standard treatises in the various departments of knowledge. Plenty of resource for historical research here presented itself, together with current literature embodying the results of the investigations of the day, and files of all the scientific and literary periodicals. Leaving its rarities and its manuscripts reluctantly, I overheard, as I passed out, in subdued, mock-dismal tones issuing from the lips of a passing girl, this wail:—

"What drives from us all sleep at night?  
What racks our brains till morning light?  
What makes our hair erect with fright?  
That set work."

"The same old set work?" I asked in surprise. "O, yes," replied my companion; "although the head of each department sets her own examinations, they are as rigorous as of yore, and an idle girl finds but little time to exercise her natural bent. Those well-worn blue books you saw on the shelves, which evidently elicited the wail, contain the original manuscript of "Kellogg on the Ancient Poets."



Occupying a prominent place in this library was a fine painting of the first President of the College, effectively draped with the stars and stripes. As I paused to gaze on the perfect likeness, I remarked on the names of the present faculty. There were the old, well-known names, Joubert, Malan, Du Toit, and Louw, but "Were there no more Americans?" I asked.

"Not at present," was the reply; "but the chair of Social Science is soon to be filled with a well-known American authority on social problems. Efficient service is sought," she added, "without regard to nationality." The last American professor of Latin, she told me, had recently married a prominent physician of the city. "And so," I said to myself, "history repeats itself."

A short reach down a shaded avenue brought us to the Gymnasium, known as Simmons' Hall. Once inside, the secret for the fine physique of the students was readily apparent. The mountain stream had been induced to share its waters for a swimming tank, and around the main room were run the most modern equipments for calisthenics. I was promised a row on the pretty artificial lake near the west end of the campus by my companion, who spoke with enthusiasm of the benefits of the sport clubs, which cultivated an undeniably democratic tendency and taught the necessity of order, self-control, discipline, and obedience to authority—all of which had a dominant influence in shaping the habits of the students.

The laboratories next claimed our attention, where we found students engaged in individual investigations in the mental and natural sciences. In the Chemical department it happened to be the quarter during which the students were engaged in food analysis, putting the results of their investigations to practical use in planning the college bills of fare with special reference to the seasons, and to brain and nerve-sustaining food. Naturally, the Botanical laboratory attracted me, and curiosity led me to enquire of one of the students for the professor of the department. She replied that she thought she was engaged in her private laboratory below, although she had not seen her for several days, adding that while she was always ready to give the students suggestions or assistance in their work, she was busily engaged in investigation, so that the students called upon her only in the more difficult problems which presented themselves.

Passing on to Goodnow Hall I found that while the building had not been enlarged, it was wholly occupied by the department of Religion and Christian Ethics, where optional courses were offered by profound, earnest thinkers of world-wide reputation, since preëminence was given now, as formerly, to religious training.

Passing one of the doors, I caught the words of the speaker: "Young men and women, stand for what is enterprising, honest, and beautiful. Show the true Huguenot spirit to the world—a spirit

that makes for progress, culture, uprightness, and humanity."

Just then the chimes in the tower of the Hall rang out their vesper benediction, and my companion excused herself, as she wished to meet her Cairo cousins, whom she expected that night on the train from the North.

"Were those the chimes?" I asked myself, rubbing my eyes, "or was it only the rising bell?"

*B. Stoneman.*

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We've a prof. at our Huguenot College,  
Who doth various branches of knowledge  
To the students there gathered impart.  
Some she teaches Geometry mystic,  
Others Botany idealistic,  
Others Reasoning's Science and Art.

*H. le Roux.*

## HUGUENOT BRANCH SEMINARY, PAARL.

PRINCIPAL, MISS PRIDE.

Virginia gave us Virginia Lee Pride, a true daughter of the State whose name she bears. She found much in this land of mountain and flower and sunshine to remind her of her own homeland. She came young in years but old in experience, taking charge most efficiently of the normal and kindergarten department of the Seminary at Wellington.

Miss Pride had been very much interested in W. C. T. U. work in America, and when Mrs. Mary C. Leavitt came to Wellington supplemented her right royally and received the appointment of Colonial President of the W. C. T. U., an office which she held with grace and efficiency for four years.

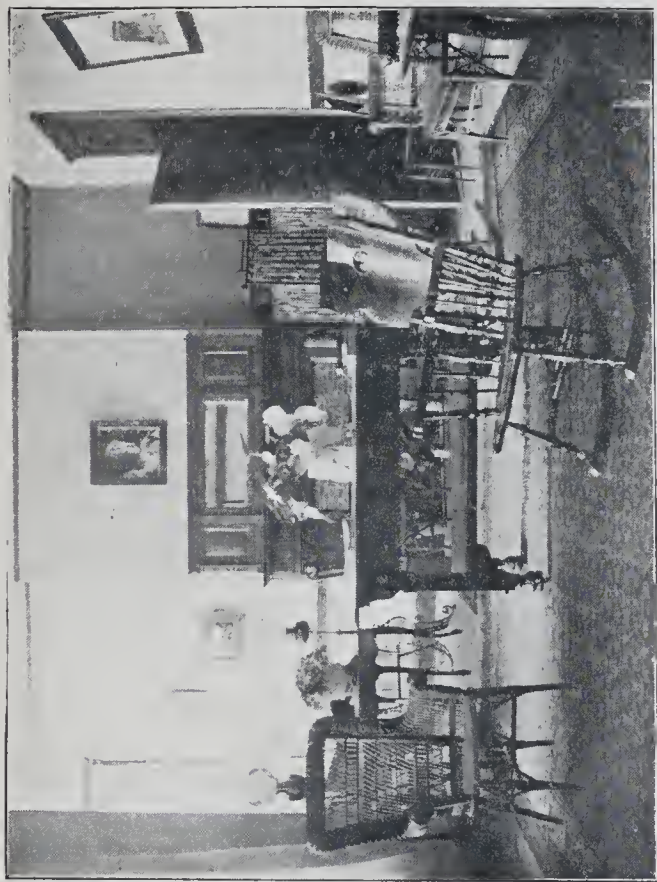
When the Paarl Huguenot Seminary was suggested Miss Pride was asked, "If God wants you to be Principal of this Seminary, will you go?" Her answer was, "Yes, if it is clear He wants me."

She had been at Wellington only one year, when she was called to the responsible position she has occupied since January, 1890, has seen the Seminary grow from its small beginning to be an important institution, and has proved the right woman in the right place.

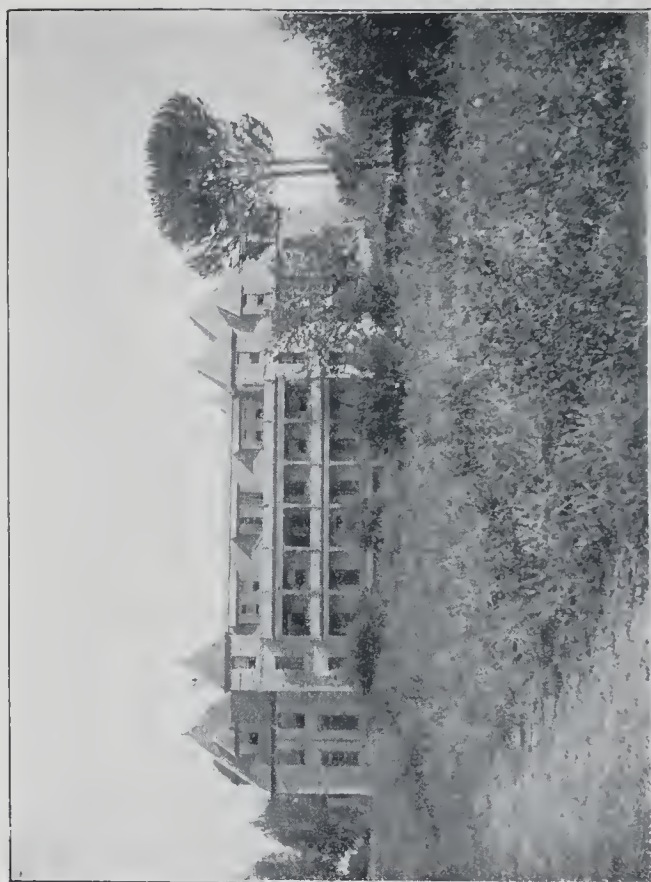
TEACHERS.

Miss Ross, Miss Frost, Miss Herzberger, Miss Keet, Miss Herholdt, Miss M. de Villiers, Miss N. de Villiers, Miss Freytag, Miss Divine, Miss Agnew.





GOODNOW PARLOUR, CUMMINGS HALL.



CUMMINGS HALL, EAST.



PROCESSION OF STUDENTS.



CUMMINGS HALL, WEST.







In January, 1890, the Paarl Huguenot Seminary was formally opened and dedicated to the Lord.

A school occupying the same building had been under the devoted care of Mr. and Mrs. John de Villiers for many years. They felt they were getting too old longer to carry their responsibility, and asked the Huguenot Seminary at Wellington to take over the school as a branch of their work.

The first thought of the teachers was that their hands were already full with the work at Wellington, but when Rev. Andrew Murray was consulted his answer was, "Get some one at the Paarl to be responsible if possible, if you do not succeed come back to me." When our good friends came back, the work was spread out before the Lord, and taken as a work from His hands, and there has never been any doubt that this was His leading. It was a little company representing the school at the gathering in the Dutch Reformed Church that January day. Miss Pride was appointed Principal and Miss Margaret van Blerk was her right hand. There were seven boarders and about one hundred day-scholars.

Some of the Paarl people came to show their interest, and some had by their gifts emphasised their desire to have this Seminary at the Paarl, and a number expressed their great pleasure to have a good school in their midst.

Workmen had been busy on the building, changing it somewhat, and their work was not done when boarders arrived. It was quite a matter to evolve order out of the chaos. A ladder answered for stairs for a time. All were ready to make the best of it, and gradually order was evolved, and a pleasant school-home was created under the shadow of the beautiful Paarl mountain with the pearls shining down upon it, and the grand old Drakenstein mountains encircling it.

It was delightful to see the work grow, and the interest and devotion that Miss Pride and Miss van Blerk brought to the work. It was soon too much for them and Miss Herholdt was added to their little staff of teachers, and as the work grew others came until they had a goodly number of teachers. There was ever a high standard of scholarship. School Higher and the Teachers' Examination was the aim at first, and later Matriculation. It was a great event when the first candidates passed this examination.

During Miss Pride's absence in 1894 the Seminary was under the efficient management of Miss M. H. Cillie, who found herself equal to the responsibility and an efficient teacher, but all were glad to welcome Miss Pride back in January, 1895.

The Seminary has been closely linked to the Wellington Seminary, many of the boarders having been applicants there and a number going to Wellington from the Paarl Seminary.

The Paarl Huguenot Seminary is the eldest daughter of the Huguenot Seminary at Wellington, and because it was so much of a success other branches came later in the Free State and Natal.

The mother Seminary has found that she has not too much to do to reach out the helping hand to these daughters until such time that they do not need her.

The Students Christian Association has found devoted adherents in the Paarl Seminary, and some of these have gone out to organize the S. C. A. in other schools.

Many dear young lives are the better fitted for the responsibility of life because of their training here and hold the Seminary in loving remembrance.

The work was undertaken in God's name and to Him be all the glory for all that has been accomplished.

## HUGUENOT BRANCH SEMINARY, GREYTOWN.

### THE FIRST PRINCIPAL, MISS GATES.

Miss Lucy R. Gates was a teacher at the Huguenot Branch Seminary, Paarl, when it was decided to begin another branch at Greytown, and it seemed fitting that the eldest daughter should give the Principal for the younger sister institution. Miss Gates was the honoured head from the opening of the school in 1892 until her return to America in 1896, when her health required the change. She was identified with all the early days, and to her self-sacrificing devotion to the work much of the success of the school was due: and because she loved her Saviour much, she was able to lead many of her scholars to follow Him.

### PRESENT PRINCIPAL, MISS JOHNSON.

Miss Ada Johnson came to Africa a woman tried and proved and found worthy as a Christian teacher and missionary. Seven beautiful years of her life had been given to mission work in Japan. It was a great trial that her health obliged her to give up a work that had grown very dear to her. She came to Africa recommended to a position of trust and responsibility, and this she has found as Principal of the Greytown Huguenot Branch.

One, in writing of her, says: "She is very original; very much loved and respected. The discipline is splendid. Everything seems just as it ought to be. There is great harmony. She is perfectly fearless. Her eye is on everything, and every one feels that she must be obeyed, but she makes every one feel free. She is the spring that moves all—a grand woman."

### TEACHERS.

Miss C. E. Crossley, Miss Grace Herrick, Miss Florence Clarence, Mrs. Nel, Miss Neithardt, Miss Scholz, and Miss Alida Uys.



## BUILDINGS.

Ferguson Hall, a handsome two-storied, red brick building, accommodates twenty-five boarders, and contains a general assembly hall, two class rooms, library, reading room, parlour, and teachers' sitting room.

Wood End Cottage contains dining rooms, parlour, bed rooms, kitchen, pantry, and music rooms.

A Kindergarten has the usual equipments.

The Seminary Grounds are very prettily laid out. Each girl has her own little bed of flowers for which she cares.

## ORIGIN AND GROWTH.

Of the five Dutch churches in Natal, one is situated at Greytown. For ten years previous to 1892 it had been richly blessed of God, and when in 1891 the Rev. D. Rossouw was called to its pastorate, he was impressed with the large number of young people in the district, who had but limited opportunities of securing an education. He brought the matter before the people, and found them ready to co-operate with him in the establishment of a school. They wanted a Christian school, and one that should stand as a memorial of the wonderful work of grace in their midst, that had not ceased during a whole decade of years.

The Huguenot Seminary at Wellington was held in high esteem by all, and knowing that it had opened a branch Seminary at Bethlehem, in the neighbouring State, application was made to Wellington, hoping that they would be willing to embrace Natal in their efforts to further the interests of the young women of South Africa. Wellington responded most cordially, and promised to supply them with the needed teachers, and take an oversight of the work of the school.

It seemed to be a matter ripe in God's thought, and He worked easily through a pastor and people who were eager to further His cause. In a short interval a most desirable location was secured. The Rev. Rossouw did not spare himself thought, time, or effort in furthering the work. It was his deep desire that it should be undertaken and carried on with the one aim of promoting the kingdom of our Lord.

The property consisted of a house which had been used as a hotel, a stable, and grounds well laid out and made attractive by the former proprietor. The house was of a size to accommodate fourteen boarders, aside from teachers. The stable was converted into a school hall, not very spacious, but with a comfortable seating capacity, it was thought, for thirty or thirty-five.

Teachers were provided by the Seminary at Wellington, and the 25th of July, 1892, was decided upon for the formal opening of the school. As the Rev. Andrew Murray was pre-

vented from coming, the Rev. William Murray, from Worcester, and the Rev. Mr. Marais, from Ceres, took the long journey of 800 miles to be present, and give their words of cheer.

The day was one of Natal's brightest, and the village church was filled with the friends of the undertaking, many English friends showing, by their presence, a warm interest in the work. After the exercises at the church, all formed in procession, and marched to the Seminary grounds. The buildings were formally opened by Mr. Robert Russell, General Inspector of schools for Natal, who had kindly responded to an invitation to be present.

The next day eleven boarders and thirteen day scholars gathered for work in the little school hall, but the numbers increased as the days went by, and at the end of the year the seventy-four who assembled there at morning devotions made more space so much to be desired that serious thought was entertained of making some addition to the buildings. Already two adjoining houses had been rented to accommodate the increased number of boarders. The increase among the day scholars was largely due to the farmers, who enlarged the Sunday houses, which had been built by them specially for use on the Sabbath and at *Nachtmaal*. The mothers moved into these with the children, so that they might attend the new school, while the fathers and older sons stayed at home and carried on the farm work. Eight or ten families did this at the beginning, others following their example later.

After much consideration and consulting with the mother Seminary, Wellington again came to their help in sending the plans of their own Murray Hall. It was decided to use one half the plan, and the corner stone was laid April 14, 1894. Before school broke up at the end of the year, the new building, bearing the name of Ferguson Hall, in honour of Miss Ferguson, was opened, and it was with grateful hearts that the new year's work was begun with more ample accommodation. To-day the increase in numbers warrants a further addition, and in a year from the present it is hoped that Ferguson Hall will include the whole of the original plan, thus making it possible to accommodate fifty or sixty boarders.

A new railway line from Durban is in progress of construction, which, ere many months, will make Greytown more easy of access, and do away with the long journey of forty-two miles from Maritzburg in overcrowded post-carts, and the heavy dues on each lb. of luggage that is over the allowed twenty-five or thirty in weight.

The Seminary owes much to the hearty support given it by the Dutch Church at Greytown. Those who engaged in the work at the beginning, recall with gratitude the many tokens of kindly feeling manifested in word and in gift. All the furnishing of the school and boarding department



was contributed by them. There was hardly a member of the congregation, or even a child, that had not some pecuniary share in advancing the work, and, as a Church, they were united in pleading with God for His guidance and blessing upon each step taken. At the very beginning of the work the Lord set His seal upon it in leading one and another of the dear girls to become followers of Christ, until the whole school was united in professing faith in Him, and at intervals since there have been similar manifestations of His power.

Another mark of His favour has been the success of the girls in their examinations from year to year. Out of forty-eight who have taken the Elementary, forty-four have passed, and of the nine who have taken the School Higher, only one has failed.

The hand of the Lord has been upon the school for good, and as He touches the young lives that gather there, it will become, in its measure, a power for good to the land.

*L. R. Gates.*

## HUGUENOT BRANCH SEMINARY. BETHLEHEM.

### PRINCIPAL.

Miss Catherine Murray, a graduate of the Huguenot Seminary, the third daughter of Rev. Andrew Murray, is the Principal of this Seminary. She came to it in the beginning when the work was small, feeling that she was a little one to undertake the responsibility of starting such a work. There have been trials and difficulties, but these things are a note of confidence from our Heavenly Father, and with them she has grown strong and the work has gone forward, and God is blessing it. He has given her a great love for the souls of her scholars, and she has had the joy of seeing many of them grow in the Christlife. The "little one shall become a thousand."

### TEACHERS.

Miss Cillié, Miss Neethling, Miss F. Geard, Miss Dodson, Miss Walder.

### BUILDINGS.

At the foot of the little hill which lies to the south-east of the town, exactly opposite the Dutch Reformed Church, stands the Bethlehem Huguenot Branch Seminary. It is surrounded by grounds nine erven in extent, which are enclosed with wire, a row of willows lining one side. Many fruit-trees have been planted in the grounds, but are still young. During the summer months vegetables are planted, and yield a fair quantity

while the season lasts. A tennis court is being laid out, but is not quite ready for use.

The Seminary is built after the plan of the "Institute," Wellington. It is the largest building in the town, two storeys high, of white sand-stone.

On the first floor of the buildings are the general school-room, dining-room, drawing-room, library, teachers' sitting-room, pantry, and kitchen. On the second floor are nineteen bedrooms.

Not far from the Seminary stands the Kindergarten, a little building of zinc.

### ORIGIN AND GROWTH.

On the 18th of February, 1892, we started with five boarders and seven day-scholars in our Department, and about the same number in the Infant School. The teachers and the pupils went in procession to the church for the formal opening. After the dedication of the school, the trustees explained to the friends gathered there, what the object of the school was and the great need of such a school, and asked their support for the work.

For the first year we had the use of a house belonging to Rev. C. P. Theron, free of rent; at the end of six months we required another house for the boarding department, and a room for the Kindergarten; three months later we put up an iron house for a school-room, and in June of the following year another one with eight bedrooms. At this time it was decided to build, but it was not until June, 1894, that the foundation stone was laid. On the 1st of December, 1895, we took possession of our new home, even though it was still in an unfinished state. For a long time the only steps at our front door were a couple of wooden cases; in the beginning of 1897 the stoep, with the flight of steps leading up to it, was finished, the money for it having been collected by the teachers.

On the day of the dedication of our new building we all gathered in the church. After an address by one of the ministers, Rev. C. P. Theron gave the Treasurer's Report. Several anthems were sung by the pupils of the school. After the service in the Church a procession was formed to the Seminary, headed by the Trustees; on arriving at the building, Rev. C. P. Theron offered the dedicatory prayer and then unlocked the door. The friends then had the opportunity of going over the buildings.

After we moved in to our new building our number of boarders increased, until at the end of 1896 we had over thirty; but, owing to rinderpest and other causes, we lost many, until at the beginning of this year we had only five. At present we have nineteen. In the Seminary the number of day-scholars varies between forty and fifty; in the Kindergarten between twenty and thirty. Over a hundred girls have boarded with us since we first started the work; about seventy day-scholars have been on the roll. Of these many have married, others are at home, and a few are



teaching; we have good reports of the work they are doing.

In 1894 we sent in our first candidates for the Elementary Examination, and in the following year these went in for the School Higher; since then we have sent in candidates for both examinations every year. We have sent in fourteen candidates for the School Higher, of which number two have failed, and thirty for the Elementary, of which number nine have failed. This year we are preparing a class for the Free State "School Openbau Examen."

In February of 1892, Messrs. Daniel and Eksteen, missionaries on their way to Zoutpansberg, paid us a visit, and shortly after we formed our Mission Society with about twelve members; we send our contributions to the Huguenot Mission Society at Wellington. In 1893 Mr. D. Hunter's visit gave a fresh impulse to the work. We have had two visits from Rev. W. Searle, when he spoke helpful words. We were glad that Rev. A. Murray and Mr. Vlok, of the Nyassa Mission, could come and rouse our interest in their work. Rev. H. Dyke, of the Basutoland Mission, gave us some account of that work. At present we have sixteen members.

Miss A. Palmer passed through Bethlehem on her way to Natal in 1894, and spoke some helpful words, more specially in connection with Temperance work. As a result of her visit a "Y" Union was formed in the school with about eight or ten members, Miss D. Faure being chosen Superintendent; when Miss D. Faure left Miss A. Hockey took her place. At present Miss Dodson is in charge of the society. They have had their meetings regularly once a fortnight, and occasionally we have a "social." We have now eleven members.

In June of 1895 Miss Ferguson spent a week with us, and started our Christian Endeavour Society with about five members. We have our meetings on Sunday afternoon and find them very helpful. Our members number twenty-one, eleven being with us at present. Since the beginning of the year we have opened our meetings to outsiders; a good number take advantage of this. Some of our members teach in the Native Sunday-school; others spend a couple of hours every week in teaching sewing, etc., in the Poor School. We trust that the way may be opened for our doing more work for the Master, and that we may be found faithful in the little He gives us to do.

Early in 1893, Rev. A. Murray, of Wellington, and Rev. D. Rossouw, of Grey Town, visited Bethlehem for special services. There was a quiet work amongst the girls and all professed to have found Christ; their daily life has proved the reality of their profession. Mr. Hill's work in 1896 also bore fruit. This year we have been greatly helped and refreshed by the words spoken by Rev. A. Kriel, of Langlaagte, and Rev. P. Roux, of Senekal, at the time of the July Nachtmal; we trust that God will do great things for us in the future.

## HUGUENOT SEMINARY UNION.

### CAPE TOWN.

Since April, 1895, when this Union of past pupils was started by Miss Ferguson and Miss Bliss, it has steadily increased in membership and interest. There are 59 members, 39 being residents in the Cape District, and 20 being residents in up-country towns and farms.

Until the end of 1897 the interest in our school-home was sustained by a quarterly letter written by one of the Seminary teachers and occasional visits from the teachers. This year an endeavour has been made to have teachers present at the meetings, from whom we have learned much of Seminary and College.

By writing to the past pupils we have increased the membership, and have had more to hand Miss Ferguson for the Scholars' Fund, to which the fees and donations from members and their friends are given.

In January Miss Ferguson and Miss Cummings attended the third annual meeting, which was held at Mrs. Flint's residence, Rosebank. Miss Ferguson expressed pleasure in meeting the Union, and knowing the aim was to aid the Seminary and to continue friendships formed at school. Miss Cummings graphically told what she had done in the past four years in U.S.A. for the College. At the next meeting, held at Mrs. Stephenson's, Waterhof, owing to wet weather few members were present; those who were enjoyed meeting several of the teachers who are in charge of the College work. Dr. Barbara Buchanan told us what some Unions in U.S.A. do for their schools and colleges, and urged our members to strengthen the link between them and the present pupils.

Early in July a largely attended meeting was held in a room adjoining the Metropolitan Hall, Cape Town, when ten Seminary and College teachers were present. A pleasant afternoon was spent in hearing accounts of the events of the year and the plans for the future.

The following Committee was elected:—Mrs. L. Dale (President), Miss Millard, Miss Stapleton, Mrs. Stephenson, and Miss J. McGregor (Secretary and Treasurer).

One way in which all members can assist the Union is to interest other past pupils by writing or asking them to join; by increasing we will hasten the time when our ten Colonial non-resident members will each belong to a local Union; when the three O.F.S. members will be a band that will need a centre nearer than Cape Town, and when the seven Z.A.R. members will have unions in Pretoria and Johannesburg; when all will be united in advancing the welfare of the Huguenot Seminary and College.

*Ina McGregor.*



## WELLINGTON.

During the past year the meetings of this Union have not been held regularly. In April a business meeting was held at White House, Huguenot Seminary, when the following committee was elected: president, Mrs. Bernard le Roux; vice-president, Miss Johanna Malherbe; secretary, Miss Annie Murray and Miss Margaret Pauw.

On August 16th a meeting was held at Clairvaux when various matters, including the entertainment of the past pupils at the anniversary in December, were discussed.

At present there are 40 members, who are looking forward with increased interest to the work which can be done in strengthening the bond between the Seminary and the pupils who have studied there, and who hope to draw together the present and past pupils in all that concerns them in advancing the welfare of "our school."

## EVOLUTION OF THE ANNUAL.

Ten years ago there flourished in Murray Hall, Huguenot Seminary, a Literary and Debating Society. It was a pet project of this society to start a school paper: a vigorous effort was made, but proved a failure. Miss Annie Watermeyer, one of the leaders of thought and action in this Society, resolved that the Seminary should have its paper, so when the Past Pupils Union was formed in Cape Town, four years ago, she advocated the cause of a school paper, which would be a link between past and present, and could be managed by the Union as there was every facility at hand for producing it. Her earnestness proved of no avail for there were those in the Union who prophesied, failure both financially and literary.

After the second meeting of the Union an informal discussion was held in a tram-car, when one or two urged Miss Watermeyer to undertake the work on her own responsibility, as she had a promise of Miss Ferguson's help.

For six months Miss Watermeyer laboured, and succeeded in establishing "The Huguenot Seminary Annual."

In 1896 the Annual was edited by Miss Ina McGregor and Miss Minnie Tindall, when an advance to illustrations was made, one being a picture of Rev. Andrew Murray and the other a view of Goodnow Hall.

Having gained experience, Miss Tindall, ably assisted by Miss Annie Murray, undertook the Annual last year, producing an interesting paper with one illustration, a photo of the late Rev. W. J. Neethling.

This year the Annual celebrates the twenty-fifth anniversary of the Seminary and the opening of the College, in honour of which new covers were designed and sent to us by Mr. Griffith, of Holyoke, Mass., to whom we are indebted in a

great measure for them. The illustrations are from blocks made specially for the Annual, most of them being from recent photographs, and the catalogue was revised by Miss Ferguson, Miss Martha Cilliers, and others. We offer our grateful thanks to those that kindly and readily responded to our requests for matter, and to all that have aided with sympathy, help and suggestions.

Each year the editors have received the aid of present and past pupils, teachers and friends of the Seminary, and of those who have advertised in our pages, making the Annual a success in every way, especially financially, so that the editors have not incurred any debt. The balance has not been large, but if expenses are paid, the editors are satisfied, for our paper is not a money-making venture, but is another tie to draw past and present nearer, to keep past students in touch with their school and one another, and to increase the interest of friends in this and other lands in the Seminary.

## PUDDINGS, POLITICS, AND POETRY.

## A HOMILY ON THE VIRTUOUS WOMAN.

"The proper study of mankind is man," sang Pope, from which it may safely be inferred that for woman-kind a not improper study is that of woman. Woman, not only as she is, but as she may be, the Ideal Woman, whose price, says the ancient proverb, is "far above rubies."

Let it be granted at the outset that woman's peculiar sphere is the home. She is the homemaker of the world, and rules there as queen in her own right. There she shines fairest, decked with her sweetest adornments of love and sympathy. Many women, of whom the number is rapidly increasing, shine also outside the home, but first in the judgment of heaven, we think, ranks the soft brilliancy of the home-life of mother, wife, or daughter.

And speaking thus of the home, let us think not only of the shrine of infancy, the temple of the human trinity of father, mother, and child, but of all places where are grouped together those who need love and guidance, and those who are fitted to bestow the needed benefactions. How many of us will cherish to our latest day memories of such second homes, our schools, and of the helpful influences exerted by the teacher-mothers?

The Pudding of our title may be taken as a symbol of the thousand and one domestic duties which fall to the lot of the ordinary woman, and are, as it were, the mechanical part of the home-making. Of necessity, these occupy a considerable amount of time, either in the guidance of servants or the actual performance of the duties, from the cooking of the dinner to the mending of the baby-frock. Well is it when this necessity is cheerfully



accepted, and all the varied powers of the feminine mind brought to bear upon the science of house-keeping, so as to raise it to the level of—let us say—metaphysics. It is wonderful how fascinating cooking or dusting becomes if studied with the same ardour as botany, and astonishing how much time is saved in these and other domesticities when dealt with by a mind trained by a course of mathematics to reject all arguments which can end only *ad absurdum*.

Surely we are to blame if we allow the idea to gain ground that housekeeping is inimical to, or incompatible with, true mental culture. To be sure, we cannot spend so much time reading Greek poems if "Mrs. Beeton" or "Hilda" claims our attention; but, after all, what *is* mental culture? Preëminently, the discipline of the faculties of the mind. A cultivated mind needs constant training, preparation of the soil wherein the graces of the spirit and the blossoms of the intellect may flourish. Who can deny that housekeeping is in itself a wonderful school for mental culture? Give us a woman who can keep house *well*; who preserves a cheerful equanimity through all the *contretemps* which may occur in the daily routine; who is patient with servants, children, visitors, even with herself, if ill and inclined to be irritable; who, after working hard it may be all day, has a smiling welcome ready for the lord of the home on his return from business;—such a woman I would pronounce capable of the highest mental achievements. The woman of our parable not only "seeth well to the ways of her household," but we are told, "strength and dignity are her clothing."

And now a plea for Politics. How the very word stirs the mind just at present when our country has been convulsed with an important political crisis. One lesson among many the struggle has taught us is that every woman ought not only to *be* interested in the government of her country, but also to *show* her interest, for the help of those now fighting in the political arena, and for the education of those coming warriors who are now peacefully sleeping in their cradles or playing in the school play-ground. But there are still many dear daughters of Eve who do not claim their birthright in this matter; who are content to let their brother-men do all the hard thinking, unaided by the clear intuitive faculty which so seldom fails a woman. Said a youthful (very youthful) Ulysses, the other day during a discussion as to whether women ought to have the franchise, "It would be very confusing if women had the franchise, and besides, they don't want it." To what extent, I wonder, is this masculine argument justified? Sisters! Is it possible that our Colonial women are so steeped in "laissez faire" that they care not to have a voice in the selection of those who shall guide our ship of State in its slow and perilous voyaging? Is it no-

thing to us that our country has become a by-word for retrogression? Let us beware lest that very attribute of sweet submission to authority, wherewith our model woman was gifted, become in us in this age mental inertia, than which there are few things more hopeless.

Politics were very simple in the days of King Lemuel; still we find that the "virtuous woman" is "like the merchant ships which bring food from afar"; she "considereth a field and buyeth it"; and "she openeth her mouth with wisdom."

And what about Poetry? Ah, thank heaven, that comes in all the way along; or, rather, let us say it *is* there, and cannot be quite crowded out from even the most sordid life. God is the Supreme Poet of the universe, and where God is, there is poetry.

True poetry is not only of language, be it never so noble and lovely; but also of action, of life. Not to many is granted that chiefest gift of deathless song; let those thus honoured live worthily, for on their brows rests the light of the Immortals. Many others there are whose souls are stirred by the beautiful as the Æolian harp is waked by the passing breeze—responsive to its lightest touch. To them come at times the "visions of the night or day," until with King Arthur, "the earth they walk on seems not earth," and occasionally they, too, are constrained to make audible the message received into their souls. Others, again, there are whose lives are all poetry. Those who have read "Ideala" will remember her saying, "I *am* a poem, if you read me aright." I know a dear woman whose life, though often troubled and overcast, is yet a true poem of high order, breathing even in darkest hours its messages of healing and encouragement.

Poetry is not incompatible with home duties—nay, it often springs out of them. Is there no poetry in the fact that through a woman's energies the home is a Temple of Peace? The life of a true mother is instinct with poetry. From the day when is placed in her arms the first fair blossom of her life—the babe "trailing clouds of glory," until mature age when "her children rise up and call her blessed," she has frequent glimpses of the heaven that "lies about us in our infancy." For the wife can there be sweeter poetry than to have it said, "The heart of her husband doth safely trust in her" and "she will do him good and not evil all the days of her life?" Sweet music also to the maiden is the assurance, "many daughters have done virtuously, but thou excellest them all."

So that we have in the words of the old proverbs a high ideal given to us as women. And we are not surprised that the final verdict should be, "Give her of the fruit of her hands and let her own works praise her in the gates."

M. Emma Macintosh.



## JUST BEFORE THE EXAM., MOTHER.

Just before th' examination  
I am thinking of my Greek,  
For that is the subject, mother,  
Wherein I am very weak.

Chorus :

When within the hall I'm sitting,  
With the papers in my view,  
Oh ! the day I sent my name in—  
Mother, that's the day I rue.

Just before th' examination  
I am thinking too of Dutch,  
For of that most potent language  
I confess I know not much.

Just before th' examination  
English too I greatly dread,  
For instead of lives of authors  
There's confusion in my head.

Just before th' examination  
Latin is my chiefest thought,  
For I fear my total there will  
Equal —  $x + 0$ .

Just before th' examination  
Euclid doth my hopes destroy,  
That's what surely will make certain  
That I join the *οἱ πολλοί*

Just before th' examination  
Algebra I've on the brain,  
For that ignobly, foully,  
Certainly I shall be slain.

Just before th' examination  
Trigonometry—Alas !  
For in that most dreadful subject  
I am a most dreadful ass.

When the exam. is done and over,  
Then I wonder, " Shall I pass ? "  
Lists come out—Oh joy, oh gladness !  
Labour's crowned—I'm through Third  
Class.

*H. le Roux.*

DEGREE DAY, FROM A STUDENT'S  
STANDPOINT.

Degree Day is for the successful candidates and their admiring friends and relatives the red-letter day in the University Calendar. It is one of the very few days on which students can applaud their fellows, making as much noise as they like, without hearing any cries of " Order ! Order ! "

Degree Day this year fell on Friday, August 12th. The Good Hope Hall was crowded with eager spectators. A space in the front was roped

off for graduates and undergraduates in academic costume and for distinguished guests. His Excellency the Governor was present, sitting in the very front row. On each side of the stage, a space was reserved for Members of Convocation. The platform just below the stage was beautifully and appropriately decorated with palms and laurel.

At half-past eleven, the Vice-Chancellor (Dr. Muir), followed by the members of the University Council filed on to the stage. They formed an imposing array—the Vice-Chancellor gorgeous in black and scarlet silk and scarlet tasselled cap. The Registrar (Professor Thomson) with his perpetual smile, only less imposing than the Vice-Chancellor himself, by reason of his not having scarlet sleeves; the Secretary of Convocation looking quite humble next to these flaming lights as his black silk gown is only very scantily ornamented with blue silk; the other members with their fearfully and wonderfully made hoods, the various colours representing their various Universities.

Dr. Muir rose and said: " I constitute this a Congregation of the University of the Cape of Good Hope. God Save the Queen." He then thanked His Excellency for his presence there that day, saying that it was taken as a sign of his interest in the higher education of the Colony. He explained that His Excellency, owing to a previous engagement, would not be able to remain during the whole ceremony.

The Registrar then proceeded to read the names of graduates of other Universities admitted *ad eundem gradum* to the University of the Cape of Good Hope, of those receiving degrees *honoris causa*, of the present year's graduates, of those who had passed the Intermediate and Matriculation Examinations in Honours, and lastly the list of Scholarships and Bursaries awarded this year.

Then followed, what to the student-section of the audience is probably the most interesting part of all, that of presenting Graduates and Undergraduates.

First those who had passed Matriculation in Honours, mounted the platform, were announced by the Registrar, shook hands with the Vice-Chancellor, bowed to the Governor, and descended the platform on the side remote from that on which they had ascended. The Intermediates were duly disposed of after the same fashion. The shaking hands with undergraduates is a new departure. It was not done last year or the previous year.

The ceremony of the presentation of undergraduates is quite a study in bows. Of course it is taken for granted that the Graduates perform this little act of courtesy with all decency and order, but the poor undergraduate is not always so successful. There is the stiff little bow, as though the being presented were an act of condescension on the part of the undergraduate, the familiar nod



(generally young men's), the nervous, hurried bow, the abbreviated bow (generally ladies'), abbreviated by reason of the young lady entertaining great fear that the cap will fall off.

After the presentation of undergraduates, the heroes and heroines who had come off victorious in their fight for a degree, were with all due form and ceremony admitted to the University of the Cape of Good Hope, Mr. Abercrombie Smith investing each with the hood—black silk edged with orange-brown—of the University. Among the graduates were Miss Frances de Wet and Miss Margaret Lombard, the first members of Convocation which our Huguenot College has contributed. All the other students from that College must have been inspired with a desire to "go and do likewise."

Then Graduates of other Universities, admitted *ad eundem gradum* in this University had their opportunity of going through the same ordeal. All our interest centred on Miss Buchanan, M.A. of Oberlin College, professor of Greek and Latin in the Huguenot College. She is the first, and we sincerely hope by no means the last daughter of the soil to receive the degree of M.A. The last item was the conferring of Honorary Degrees.

N.B. The *graduates only* were assisted down the platform by the President of Convocation. Whether this is due to the make of their gowns—the sleeves having an abnormal tendency to catch—or to their higher intellectual standing, is uncertain.

The Vice-Chancellor's address followed. Dr. Muir began by giving the examination statistics for the past academical year. These shew marked progress, especially in regard to the increase of students for the Higher Examinations. It may here be remarked, for the encouragement of lady students, that last year only one lady obtained the degree of Bachelor of Arts, while this year there were at least six, three being in Honours. Dr. Muir pointed out most strongly the absurdity of the notion, generally entertained in some parts of the Colony, that Matriculation is a goal, whereas it is but a starting point. A student who has spent a year or two at College studying for Matriculation, need by no means imagine that he has received a University Education. It is only then that he is ready to enter a University.

Dr. Muir then went on to speak of the function of a true University, emphasizing most strongly the need of fostering in every student a spirit of enquiry, and in the case of the leading students, encouraging research, with a view to the advancement of knowledge. In defining a true University, he quoted from an American authority, Professor Butler:—

"A true University is any institution where students, adequately trained by previous study of the liberal arts and sciences, are led into special fields of learning and research, by teachers of

high excellence and originality, and where by the agencies of libraries, museums, laboratories, and publications, knowledge is conserved, advanced, and disseminated." He called attention to the fact, that in this quotation examinations are not mentioned.

Then turning to the undergraduates, in a rousing speech he reminded them that they are the students alluded to by Professor Butler, who now are ready to enter on a University career. He said that their school-life was over, that now in their College work they should no longer be passive recipients of the knowledge imparted to them by their teachers, but should begin to strike out for themselves, think for themselves, form their own opinions and criticisms.

To the graduates he said that the desire for knowledge should grow with their knowledge, expressing the hope that none of them had by reason of the "strain" for their final examination become book-sick," and added:—

"To all of you, graduates and undergraduates, must be preached the gospel of work, steady, self-reliant work, with confidence in its ultimate reward. May each one of you be, in Browning's ever memorable words:—

"One who never turned his back, but marched  
breast forward,  
Never doubted clouds would break,  
Never thought though right were worsted,  
wrong would triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake."

Every student who was there, provided he or she were in very truth a student, must have gone away from the hall feeling inspired by the ceremony and the Vice-Chancellor's speech to go on and conquer. Each must have been stirred with a desire to strive after knowledge, not primarily for the sake of fame and distinction, but for the pure love of knowing, and the power that knowledge brings, power above all to impart it to others; and were any further incentive to study necessary, it would be the thought of the joy there is in bringing honour to one's "Alma Mater."

## A JOURNEY IN THE KAROO.

The weather was sultry, and the breezes resembled blasts from a furnace. This state of things was not inviting for a journey of seventy-five miles across the Karoo on a January day. Overhead stupendous thunder clouds towered like castles from which fiery darts flashed every few moments. A thunderstorm was brewing; in five minutes the flats before us might be under water, or in might end in no rain at all.

"If you are willing to rough it at Mrs. Deysel's to-night," said my father, "we may get home before



noon to-morrow. The rains up-country have been heavy, and of course we must expect to find Great River full; yet the sooner we reach its banks the better for our chances of crossing. It runs down rapidly and fills quickly with every fresh storm."

I made no objections to roughing it, for I was a farmer's daughter, and had done a great deal of that sort of thing. So we started in spite of the ominous weather, and reached Goudkussen (Goldenshion), the home of old widow Deysel, before dark. She welcomed us kindly, for father was well known to every one in the district, and found a soft place in each heart. We were invited to supper, which was on the table, and did justice to the warm roosterkoeken (scones roasted on the gridiron) and butter, as well as to the huge mugs of thick milk that served the place of tea.

The room was lighted by one solitary home-made candle, which needed much snuffing to keep it burning brightly. This seemed to be the special duty of Petrus, the son and heir. So well trained was he in the art, that it seemed an indispensable part of the supper-table performance. Like a flash he would suck his thumb and forefinger, snap off the charred part of the wick, throw it on the floor, wipe the blackened finger on his coat, and take another bite at his scones.

We slept rather warmly under cotton blankets that night, Mrs. Deysel did not indulge in sheets.

The rain had come down in torrents during the night, making the roads very heavy, so we started early to avoid the heat of the day. Six o'clock saw us nearing another farm-house, after a drive of a little more than two hours. Two men stood on the stoep lazily smoking their morning pipes. "De rivier is vol, de rivier is vol," they shouted before our horses had stopped. We were not unprepared for this information, though we had hoped for better news. There was no help for it, we must accept the hospitality offered us. Our horses were too tired to attempt another five miles of muddy road which was the distance between us and the Great River.

A ferocious bulldog came out to meet us and had a stone flung at it by its mistress, a big stout woman seated not ten yards from her front door slaughtering a goat with the help of her two eldest daughters. "Denk toch," she said, wiping her gory hands on her apron of sackcloth, "het is mynheer Gerts," and the not too carefully wiped hand was extended in greeting.

Reluctantly I accepted the old lady's invitation to go indoors, and even more unwillingly the inevitable cup of coffee, the refusal of which would have given offence. In a short time the little room was filled with the fumes of tobacco, as first one and then another big slouching son entered to ask my father exactly the same questions—"Where have you come from? Where are you going? How long have you been on the road?" and then subsided into the silence of tobacco smoke while the old people conversed on farming topics.

I had been contemplating an escape into the fresh air, when Mrs. Viljoen's comely figure appeared in the door. In place of the sackcloth apron was one of black print, evidently her Sunday-best. She invited me into the kitchen to talk to her daughters who were busy with preparation for breakfast. This was only a step from the frying pan into the fire, and in taking it all inclination for breakfast fled. It was hardly safe to open one's mouth to speak, so thickly did the flies buzz around. The mud floor well splashed with water, and all the shelves, tables and crockery bore signs of smoky fires. One girl stood washing some plates in a dish of water that was far from clean, and when they had drained she took from a line stretched across the window the famed polishing cloth with which she finished the crockery-toilet. Imagine my feelings! for only a minute before one of the fair young butchers had used that same cloth to polish not only her hands, but her face and neck as well. A bare-footed baby sister with tearstained face and clayey hands was the next martyr to that dish of water and cloth, then followed the cups from which we had drunk our coffee, and some knives and spoons.

I found some excuse for quitting that kitchen, and let my father know I should not be there for breakfast. I have no doubt he invented a headache for me, and satisfied our good host and hostess that I was better without eating.

At eight o'clock we proceeded once more on our journey, and reached the banks of Great River in rather low spirits. It was too full to cross, and the water was slowly rising.

"Which shall it be?" asked my father, "a day at Mrs. Viljoen's, or out here in the hot sun with prickly-pears to stay our hunger?" "The latter most certainly," was my instant reply, "if you are agreeable."

For five long hours we waited for the subsiding of the waters, and then made a very risky transit.

Ever since that hungry experience I have looked with greater affection upon the oft-despised prickly-pear.

*Amy Geard.*

## FORMER TEACHERS.

As we look back over the years that are past, the faces of many who formerly taught in the Huguenot Seminary come before us. Some mention of these will perhaps be of interest to the readers of the "Annual."

Of the sixteen teachers from America formerly in the Seminary, two are still in South Africa: Miss M. E. Cummings, as the wife of Rev. T. Gamble, a missionary in Uitenhage; and Miss H. J. Clark, who has married our Seminary physician, Dr. F. J. du Toit, and still lives in Wellington.



Of those who have returned to America, Miss Bailey, Miss Newton, and Miss Preston are married. When last heard from, Miss Bailey was living in Minnesota: Miss Newton, now Mrs. North, was helping her husband in home mission work in Oklahoma, one of the territories of the United States; and Mrs. Preston Spafford was living in South Hadley, her early home, with her husband and three little ones.

Miss Brewer, Miss Watt, Miss Bumstead, Miss Hunt, and Miss Perley have taught in the homeland much of the time since they returned, though Miss Perley was not able to teach for some years after she went home. At present she is spending some time with her friend, Miss Emmel, now Mrs. C. van Zyl, of Sea Point.

Miss Watt's work was for some years in Utah, among a Mormon population, where, from a human standpoint, the work was hard and discouraging, but she has already been permitted to see some fruit from the seed sown there.

Miss Landfear has taught several years in the south, in one of the large educational institutions for the freedmen, where she has found an interesting work, and one requiring much time, tact and strength.

Miss Bumstead has taught near home much of the time these past years, and has also helped to care for two invalids, her father and sister.

Miss Hunt was in poor health for some time after reaching home, and the sudden death of her brother, who was drowned in a lake near their home while on his way to church, was a great shock to her. More recently she has been teaching and studying in the University of Wisconsin, and has acquitted herself with high honour in taking the degrees of B.A. and M.A. She is now studying for her third degree, and enjoying good health.

Perhaps none of those already mentioned has done more heroic or self-denying work than Miss Brewer. She has given herself for more than a dozen years to work among the poor whites in Alabama, living alone among them and for them, nine miles from the post office or shop, and with very few religious privileges. A few years ago her eyesight became so much impaired that she has only one-tenth of normal vision, and some days she cannot see to read, write or sew, yet she rejoices to be permitted to continue her work, though much of the teaching must be done by the older pupils.

Miss Knapp also taught among the freedmen for some time after her return to America, until her aged father needed her care, and since her father's death she has returned to the work to which she had already given many years of loving service.

Miss Hattie White was at home for some time after returning to America, but for the last four year or more she has been engaged in mission work in Jamaica, West Indies.

Miss Howe planned when she left the Cape to prepare to be a medical missionary, with the hope of going to work in China. She was led to go to Chicago for her training, living in the Foundlings' Home while she was studying. When she was ready for work, the call that came to her was to remain as resident physician of that Home, instead of going to China. The work in this institution is a faith work, for those in charge look to the Lord for the supply of the daily needs of a large household, and it is a work that is much needed in that large city.

When Miss Palmer left us she was suffering very much from rheumatism. She improved in health after reaching home, so that she was able to care for her mother, who was suffering from a cancer. Since her mother's death, Miss Palmer has been keeping house for a brother, and she writes of herself as now quite well.

Miss Sears was well for some time after reaching home, but she has not been able to carry out the plan she had for further study, as she has been suffering from nervous prostration for some months.

Of the teachers formerly here from Holland, Miss H. Spijker and Miss Gunning are married and Miss Funke lives at present with a brother in Amsterdam, and does much for the pleasure and comfort of those about her. Miss Spijker is now Mrs. G. Visser, and lives at Helmond with her husband and daughter, while Miss Gunning is Mrs. Adriani, and is in mission work with her husband at Posso, Colobes, East Indies.

Of the four German music teachers who have left us, Miss Beck and Miss Lincke have returned to Germany, and the others are still in South Africa.

Miss Scholtz taught in the Seminary at Worcester for many years after leaving Wellington, and she is now a music teacher in the Huguenot Branch Seminary, Greytown, Natal.

Miss Marie Oelman is the wife of Mr. W. Kuhn, of Cape Town, and has quite a little family around her.

Miss Beck is now house mother in a Moravian school at Gnadau, a position for which she is beautifully fitted, but we regret that the way has not opened for her return to the Seminary.

Miss Lincke writes from her home in Herrnhut of the medical treatment she is having, hoping thus to gain strength to return to her beloved South Africa.

Our Scotch music teacher, Miss Jean Brown, is living at present in Edinburgh with her mother, the old home in Melrose having been sold a few years ago.

Miss C. de Villiers and Miss F. Stahl, music teachers from the Cape, are now in the Orange Free State and the Transvaal, Miss Stahl being the wife of Rev. C. Theron, of Langlaagte.

South Africa has also given others whose assistance in the work has been much valued. For



many years Mrs. De Kock Theron did good work among the little ones until she was called to a new sphere of labour as a minister's wife.

Eighteen of the pupils of the Seminary have aided in the work at different times, some for a few months, and others for a longer time. Among those in the earlier years were Mrs. S. Albertyn Alheit, Mrs. E. Fischer Scholtz, Mrs. M. Bosman le Roux, Mrs. S. de Leeuw Roux, Mrs. J. de Leeuw Rossouw, Mrs. M. Groenewald Strasheim.

Later, Miss C. Murray, Mrs. M. Malan Hauman, Mrs. M. Goch Hancock, Miss Willmot, Miss Watermeyer, Miss E. Duckitt, Miss M. Ferguson and Miss F. Sargeant taught in the Seminary. Miss A. Murray and Mrs. K. Ferguson du Toit have also aided by taking the place of teachers who were absent for a time, and Mrs. M. Pott Wood and Mrs. O. Marx du Toit were assistant teachers in Dutch and music. The latter was called from service here to the heavenly home.

None of those who were there during the first years of the Seminary will forget our beloved Miss MacGill, who gave many years of loving service to this work, and we know she remembered it often in prayer when she was called to another work. May we not believe that in some way unknown to us she is still having a part in the work, though she has passed into the heavenly glory?

A. M. Wells.

#### CATALOGUE OF THE BOARDERS

OR

#### THE HUGUENOT SEMINARY. WELLINGTON.

*Arranged according to the years of departure.*

PRESENT ADDRESSES ARE STATED.

1874.

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|--|---|
| Miss Albertyn, Sybella, married Rev. W. A. Alheit, Ceres.                        | Miss Roux, Anna, married Mr. A. J. ter Hoven, Paarl   |
| " Fisher, Ella, married Mr. Hendrik Scholtz, Kya Tama, Prinsloo-street, Pretoria | " Roux, le, Hester, married Mr. G. Cillie, died July, 1897  |
| " Grueten, van, Annie, married Mr. D. F. du Toit, Jeppestown                     | " Schabort, Lizzie, married Mr. v. Niekerk Glen Lily, Durbanville   |
| " Hauman, Hester, married Mr. J. de Wet, Robertson                               | 1875.   |
| " Joubert, Susan, married Mr. J. Roos, P.O., Mestfontein, Richmond               | Miss Anderson, Georgina, married Mr. J. R. Edmeades, March, 1879, died at George, 1889  |
| " Kock, de, Margaret, died September, 1878                                       | " Basson, Gertrude, married Mr. S. J. van der Spuy, Alexandria, Philadelphia  |
| " Leeuw, de, Anna married Mr. Japie Joubert, Zeederberg Square, Paarl            | " Beyers, Susan, married Mr. J. D. Beyers, October, 1882; Stellenbosch  |
| " Meeuwssen, Johanna, married Mr. G. H. Topper, Varkfontein, Rustenburg, Z.A.R.  | " Bosman, Maria, married Mr. B. le Roux, April, 1878; Pilgrim's Rest, Wellington  |
| " Murray, Catherine, Parsonage, Worcester  | " Bosman, Susanna, married Mr. C. A. v. d. Merwe, July, 1884; Halfmans Hof, Twenty Four Rivers                                    |
| " Pretorius, Maria, Public School, Rouxville, O.F.S.                             | " Charters, Hannah, married Mr. T. Twycross, "Canigou," Rondebosch  |
|  | " Cruywagen, Emily, married Mr. J. Verster, Tulbagh   |
|  | " Freeman, Marian, married Mr. W. Selwyn in 1875; East London   |
|  | " Greeff, Johanna, married Mr. J. N. Schwabe, September, 1879; Salt River   |
|  | " Hofmeyr, Gertrude, married Rev. J. D. Kestell, Harrismith, O.F.S.   |
|  | " Hugo, Margaret, married Mr. J. C. Ackerman Langlaagte, Z.A.R.   |
|  | " Hugo, Annie, Hex River Berg, Triangle   |
|  | " Kolbe, Isabel, Heinhausen, Munich, Germany  |
|  | " Kolbe, Caroline, c/o Rev. F. Kolbe, Wynberg   |
|  | " Kolbe, Jessie, Y.W.C.A., 52, Long Street, Cape Town   |
|  | " Krige, Maria, married Mr. A. Schonken, Vredenburg, Malmesbury   |
|  | " Kriel, Hester, married Rev. D. S. Botha, December, 1875; Swellendam   |
|  | " Long, Madeline, married Mr. H. Willmot, February, 1876; Lewisham House, Mowbray   |
|  | " Louw, Martha, married Rev. J. Joubert, April, 1882; Jansenville   |
|  | " Malan, Hester, married Mr. James D. Retief, January, 1879; Box 164, Potchefstroom, Z.A.R.                                       |
|  | " Malherbe, Elizabeth, married Rev. C. D. Bam, December, 1880; Fauresmith, O.F.S.   |
|  | " Martin, Cornelia, Wellington  |
|  | " Merwe, van der, Annie, married Mr. J. le Roux, Groenberg, Wellington  |
|  | " Murray, Helen, Principal, Midland Seminary, Graaff-Reinet.  |
|  | " Neethling, Maria, Mochuli, B. Bechnanaland  |
|  | " Pienaar, Annie, Richmond, married Mr. S. Grobbelaar, Driefontein, P.O. Winterhoek, <i>via</i> Zuurpoort, district Graaff-Reinet |



- Miss Rattray, Maria, married Mr. A. du Toit,  
Over Hex River, Worcester 1877.
- „ Roux, le, Maria, married Mr. F. van Zijl,  
Montagu
- „ Smuts, Maria, married Rev. A. A. Moorrees,  
1880; Paarl
- 1876.
- Miss Ball, Florence, married Mr. F. Lamont,  
"Airmount" Sea Point
- „ Basson, Helena, married Mr. Jacob v. d.  
Spuy, Koeberg
- „ Bosman, Ellen, married Mr. H. Stigling,  
1880; Beaconsfield
- „ Harris, Anna, Gymnasium, Paarl
- „ Hitecock Catherine, Paarl
- „ Hockey, Naomi, married Mr. A. Truter, died  
in 1892
- „ Keet, Jacomina, married Mr. van Heerden,  
Government School, Uniondale
- „ Labat, de, Annie, married Mr. W. de Vos,  
Worcester
- „ Long, Margaret, Ashton Lodge, Mains  
Avenue, Kenilworth
- „ Louw, Janie, married Mr. J. Schuman,  
Vlakte Plaats, Oudtshoorn
- „ Malan, Anna, married Rev. S. J. du Toit,  
Paarl
- „ Malan, Elizabeth, married Mr. Joel le Roux,  
Boven Vlei, Wellington
- „ Merwe, van der, Sophia, married Mr. J. P.  
Steytler, Parijs, O.F.S.
- „ Meyer, Agnes, married Mr. H. Trollip,  
Bedford
- „ Murray, Emmie, "Clairvaux," Wellington.
- „ Niekerk, van, Alida, George
- „ Niekerk, van, Petronella, married Mr.  
Dugmore, Graaff-Reinet
- „ Oliver, Jane, married Mr. J. W. Irwin, 1885,  
who died 1897; No 2, Shamrock  
Terrace, Green Point
- „ Rossouw, Meta, married Mr. Joshua Rossouw;  
died 1890
- „ Stoffberg, Aletta, married Mr. W. Fouché,  
Riebeek West
- „ Sneur, le, Dorothea, married Mr. H. Smith,  
Newlands.
- „ Stewart, Elizabeth, married Dr. James Key,  
Colesberg
- „ Truter, Alida, married Mr. A. F. Robertson,  
"The Magistracy," Beaufort West
- „ Villiers, de, Hermina, married Mr. F.  
Pienaar, July, 1880; "Hillside" Nels-  
poort
- „ Villiers, de, Margaret, c/o J. J. de Villiers  
Esq., A.P. Son, Paarl.
- „ Vos, de, Cecilia, married Mr. G. Theron,  
Caledon
- „ Wolfe, Kathleen, married Mr. J. Hopkins,  
Claremont
- „ Young, Alexandrina, died in 1876,
- Miss Albertyn, Hendrika G., married Rev. P.  
Retief, Villiersdorp
- „ Anderson, Isabella, married Mr. C. A.  
Hoekey, Robertson
- „ Auret, Johanna, married Mr. R. J. Kernick,  
No. 3, Kimberley Terrace, Park Estate,  
Observatory Road
- „ Ball, Jessie, Box 208, Pretoria, Z.A.R.
- „ Basson, Catherine, married Mr. T. Huter,  
Box 397, Pretoria, Z.A.R.
- „ Bosman, Maria, Welgevonden, Nelspoort,  
Beaufort West
- „ Brink, Helena, married Mr. J. Gillie, 1880,  
Klip Vlei, Achter Paarl
- „ Brink, Rachel, married Mr. F. Lombard,  
1880; Hermon Station, Riebeek West
- „ Buhrman, Johanna, married Mr. F. Smuts,  
Begin der Lijn, Vaal River
- „ Conradie, Petronella, married Mr. C. Engela,  
May, 1882; Sutherland.
- „ Eaton, May
- „ Elliott, Julia, Heatherdean, Lansdowne Road,  
Claremont
- „ Erasmus, Maria, married Mr. D. Haupt-  
fleisch, Deelfontein, Richmond
- „ Ferreira, Ellen, Utrecht, died January, 1882
- „ Hamman, Cornelia, married Mr. P. Rossouw,  
Dal Josaphat
- „ Herbst, Anna, married Mr. Dugald Rose,  
September, 1883; 4, Glengariff Terrace,  
St. Bede's Road, Green Point
- „ Helm, Maria, married Mr. G. de Labat,  
Deaf and Dumb Institute, Worcester
- „ Horak, Henrietta, Mossel Bay
- „ Horak, Josephine, married Mr. M. van  
Heerden, Lindley, O.F.S.
- „ Hole, Edith, married Mr. Percy Herslett,  
1881; died
- „ Kock, de, Ellen, married Mr. P. J. le Roux,  
Versailles, Wellington
- „ Loubser, Cato, married Rev. J. H. Krige,  
Maraisburg
- „ Macleish, Annie
- „ Maeder, Jacoba, married Mr. G. J. van  
Niekerk, Victoria West
- „ Marting, Wilhelmina, Weymouth Lodge,  
Green Point
- „ Merwe, van der, Magdalena, married Mr. H.  
F. le Roux, 1883; Station Road,  
Wellington
- „ Morris, Susan, married Mr. W. Wienand,  
Glen Frere, East London
- „ Pienaar, Sarah, married Mr. C. J. de Villiers,  
1882; La Rochelle, Beaufort West.
- „ Reid, Petronella, Blaney, King William's  
Town
- „ Rossouw, Hester, married Mr. B. Lategan,  
1878; Wellington
- „ Rossouw, Helena, married Mr. Guillaume  
Marais, Groenberg



- Miss Roux, le, Maria, married Mr. J. Schnetler,  
Doucamma, Knysna  
 „ Sueur, le, Letitia, married Mr. W. Bergh,  
Newlands  
 „ Smith, Mary, married Mr. R. Armour, St.  
Ronan's, Sea Point  
 „ Stegman, Alletta, married Mr. Fredrick  
Lange, Uitenhage  
 „ Watermeyer, Margaret, C.M.S. Rabai, via  
Mombassa, East Africa  
 „ Weich, Johanna, married Mr. F. Kupfer-  
burgher, Bloemfontein, O.F.S.  
 „ Wolfe, Anna, Belle Vue, Wynberg.

1878.

## GRADUATES.

- Miss Leeuw, de, Johanna, married Mr. J. P.  
Roussouw, Reitz, O.F.S.  
 „ Mader, Catherine, Rescue Home, Johannes-  
burg, Z.A.R.  
 „ Malherbe, Johanna, Huguenot Seminary,  
Wellington  
 „ Wilson, Marianne, married Rev. D. Bosman ;  
died 1884

- Miss Basson, Louisa, married Mr. M. Noorne, Box  
378, Pretoria, Z.A.R.  
 „ Blake, Margaret, Paardenberg, Somerset  
West  
 „ Blerk, van, Johanna, married Mr. Mills,  
Kalk Bay  
 „ Boyes, Annie, married Mr. Arthur Jeffreys,  
1 Belmont Terrace, Upper Buitenkant-  
street, Cape Town  
 „ Briers, Magdalena, married Mr. D. Visser,  
Groot Vlei, P.O., Piquetberg  
 „ Brünner, Bertha, c/o Rev. J. Becker,  
Krugersdorp, Z.A.R.  
 „ Doogan, Annie, married Mr. H. Kenworthy,  
Cromar Terrace, Leeds, Yorkshire,  
England  
 „ Doveton, Ina, married Mr. Aubrey Trevor,  
Sea Point  
 „ Dreyer, Dorothea, married Mr. A. Koeke-  
moer, Newton, Kimberley  
 „ Fourie, Catherine, married Mr. Barend J.  
Burger, Ricfontein, Beaufort West  
 „ McGill, Minnie, Pietermaritzburg, Natal  
 „ Greeff, Catherine, married Rev. P. Roux,  
August, 1879 ; Mabieskraal, Rustenburg,  
Z.A.R.  
 „ Hart, Eliza  
 „ Innes, Jessie, married Mr. T. J. Wilkie, Sea  
Point  
 „ Kitching, Alice, married Dr. George  
Anderson, Chartleigh, Sea Point  
 „ Kotze, Sebastina, married Mr. Stofberg, c o  
W. Kotze, Esq., Paarl  
 „ Macleish, Emmelina

- Miss Marting, Johanna, married Mr. Vos,  
Woodstock  
 „ Marx, Ottilie, married Rev. A. du Toit,  
August, 1881 ; died 1885  
 „ Rawbone, Sarah, married Mr. J. L. Paterson  
(who died in 1896) : No. 2, Victoria  
Villa, Green Point  
 „ Robson, Jessie : died in 1878  
 „ Roos, Magdalena, married Mr. F. N.  
Battenhaussen in 1896 : Philip's Town  
 „ Roux, le, Annie, married Mr. B. Greeff in  
1881 ; Salt River  
 „ Roux, Susan, married Mr. C. Hopkins,  
Paarl  
 „ Rozenweig, Louisa, married Mr. Beaton,  
Reddersburg, O.F.S.  
 „ Strutt, Lizzie, married Mr. W. Jeffreys,  
Jamison-street, Cape Town  
 „ Townsend, Antoinette, married Mr. Cabelle  
Sheppard, Barberton, Z.A.R.  
 „ Tulleken, Martha, married Mr. F. de Vos,  
Worcester  
 „ Villiers, de, Jacoba, married Mr. Dirk de  
Vos, October, 1880 ; Mill River, P.O.  
Genadendal, Caledon  
 „ Welch, J. Belle, married Mr. Simwood  
 „ Van Zyl, Maria, Piquetberg

1879.

## GRADUATES.

- Miss Beer, de, Maria  
 „ Conradie, Johanna, married Mr. W. P.  
Cressey, Richmond  
 „ Gallagher, Maria, married Mr. James van der  
Merwe, Calvinia ; died 1895  
 „ Metcalf, Harriet, Caledon  
 „ Murray, Mary, Saul's Poort, Rustenburg,  
Z.A.R.  
 „ Pietersen, Christoffelina, married Rev. A. P.  
Kriel, May, 1881 ; Langlaagte, Z.A.R.  
 „ Russouw, Elizabeth, c o Mr. M. Stucki,  
Wellington.

- Miss Atmore, Ella, Elandsport  
 „ Blake, Jacoba, married Mr. A. Nelson,  
March, 1883 ; Vlaggeberg, Lyndoch  
 „ Ellis, Alice, married Mr. J. Moore, Caledon  
 „ Faasen, Frances, Wellington ; died May, 1881  
 „ Fockens, Elizabeth, married Mr. Bulterman,  
Philippolis, O.F.S.  
 „ Helm, Maria, married Mr. L. H. Schuman,  
Calitzdorp  
 „ Helm, Johanna, Zuurbraak, Swellendam  
 „ Jouis, Caroline, married Mr. C. A. Leech,  
45, Baker Road, Harlesden, London,  
N.W.  
 „ Kriel, Anna, married Mr. W. de Wet,  
Robertson



- Miss Lawton, Frances, married Mr. I. Rogers, Rosebank ; died 1888
- „ Leeuw, de, Susan, married Mr. David J. Roux, 1892 ; La Motte, Paarl
- „ Leeuw, de, Gertrude, married Mr. J. H. Malan, September, 1883, Wellington
- „ Lewis, Agnes, married Mr. B. J. Keane, Box 25, Krugersdorp, Z.A.R.
- „ Lint, de, Anna, Piquetberg
- „ Louw, Mary, Wynberg ; died 1880
- „ Louw, Sophia, Babylon's Tower, Klapmuts Station
- „ Malherbe, Johanna, c/o Mr. W. S. Malherbe, Klein Drakenstein
- „ Merwe, van der, Susan, de Kruis, Montagu
- „ Mostert, Anna, Stellenbosch
- „ Neethling, Elizabeth, married Rev. J. D. Retief, July, 1884 ; Moorreesburg, Malmesbury
- „ Rattray, Elizabeth, married Mr. S. Euvrard, Nooitgedacht, Montagu
- „ Retief, Francina, married Rev. A. G. Schoevers, Upington, Gordonia
- „ Riche, le, Martha, married Rev. P. Marees ; died April, 1882
- „ Roux, le, Eliza, married Mr. A. P. Lotter, May, 1895 ; French Hoek
- „ Schalkwijk, van, Margaret, Piquetberg
- „ Steyn, Frances, married Mr. P. Steyn, October, 1882 ; Drostdy, Swellendam.
- „ Steyn, Cornelia, married Mr. P. A. Groenewald, Swellendam
- „ Steyn, Maria F., married Mr. L. Knoblauch, April, 1883 ; Caledon.
- „ Torbett, Ida, married Mr. P. Burlton, Cape Town
- „ Toit, du, Leonora, Box 137, Pretoria, Z.A.R.
- „ Villiers, de, Johanna, married Mr. G. J. de Villiers, who died in 1898, September, 1883 ; address, Kuil's River
- „ Villiers, de, Martina, married Mr. Van Tonder, O.F.S.
- „ Visser, Maria, Matjesfontein, Hopefield
- „ Walters, Catherine, married Mr. P. A. Basson, June, 1883 ; Vogelstruisfontein, Malmesbury
- „ Wyk, van, Cornelia, Porterville ; died 1879.
- Miss Bosman, Magdalena, married Rev. Z. de Beer, Ursinia, Woodstock.
- „ Brink, Matilda, married Mr. P. van der Merwe, who died in 1896 ; Church-street, Wellington
- „ Brink, Martha, married Mr. J. F. Zeeman in December, 1882 ; Villiersdorp
- „ Büchner, Henrietta, married Mr. B. van der Reit, Venterstad, C.C.
- „ Dijkman, Elizabeth, married Mr. Prinsloo, Venterstad, C.C.
- „ Eksteen, Catherine, married Mr. D. J. Marais in January, 1886 ; Piquetberg
- „ Groenewald, Maria, married Rev. P. Strasheim, December, 1880 ; Stellenbosch
- „ Green, Mary, married Mr. F. T. Abbott, March, 1887 ; Rondebosch
- „ Impey, Grace ; died in Wellington, March, 1880
- „ Joubert, Maria, married Mr. H. le Roux, April, 1883 ; Blaauw Vlei, Wellington
- „ Joubert, Johanna, married Mr. J. Hugo, Riebaek West
- „ Kitching, Gertrude, married Mr. J. W. S. Langerman in October, 1882 ; Pretoria, Z.A.R.
- „ Louw, Hester, married Mr. H. Dempers, May, 1882, Caledon
- „ Marais, Francina, c/o Mr. D. C. Marais, Wellington
- „ Malan, Sarah, Wellington ; died in October, 1882
- „ Marais, Alletta, married Mr. T. Malan in March, 1885 ; Dal Josaphat
- „ Malan, Sophia, Wellington, married Mr. Bosman ; died 1892
- „ Mostert, Amelia, married Rev. G. F. C. Faustman in July, 1881 ; Schweizer-Reneke, Z.A.R.
- „ Myburgh, Johanna, married Mr. Schalk W. Voster in April, 1885 ; Mist Kraal, P.O. Garstland's Kloof, Cradock
- „ Nixon, Louise, married Mr. J. Erasmus, Heidelberg, Z.A.R.
- „ Pillans, Constance, c/o Mrs. E. Pillans, Cape Town
- „ Roux, le, Martha, married Mr. J. L. Malherbe, Bain-street, Wellington
- „ Roux, Hester, Stellenbosch
- „ Roux, Gertrude, Stellenbosch
- „ Sargeant, Alice, married Mr. S. J. Jakin, February, 1886 ; Haasfontein, Tarkastad
- „ Sargeant, Florence, Queen's Town
- „ Schwartz, Aletta, married Mr. W. du Pisani, Frankfort, Vryburg
- „ Spuy, van der, Maria, married Mr. E. van der Spuy, April, 1885 ; Paarl
- „ Stegmann, Hester, Pine Lodge, Newlands
- „ Stücki, Esther, married Rev. R. Horscroft in June, 1883 ; Uniondale.

1880.

## GRADUATES.

- Miss Fischer, Isabella, Box 3,141, Johannesburg
- „ Hugo, Caroline, Headquarters, Salvation Army, Port Elizabeth
- „ Merwe, van der, Aletta, married Rev. D. Wilcocks, Mossel May
- „ Murray, Catherine, Principal, Huguenot Seminary, Bethlehem, O.F.S.
- „ Taylor, Annie, married Rev. D. Z. de Villiers, January, 1882 ; Indwe, Cala, Tembuland



- Miss Tucker, Ada, married Mr. H. L. Dacomb,  
January, 1882; Box 9, Johannesburg  
,, Wessels, Susanna, married Mr. Lilienfield,  
October, 1882; Rouxville, O.F.S.  
,, Wilson, Frances, Barkly East  
,, Wright, Edith, Stutterheim  
,, Zyl, van, Catherine, Clanwilliam

1881.

## GRADUATES.

- Miss Ferguson, Margaret, Huguenot Seminary,  
Wellington  
,, Grimmer, Ellen, married Advocate M. Lange,  
Kimberley  
,, Goch, Mary, married Mr. Hancock, March,  
1885; Box 158, Johannesburg  
,, Hauptfleisch, Elizabeth, married Rev. H.  
Muller, March, 1885 (who died February,  
1898); Wellington  
,, Luckhoff, Susanna, married Mr. H. Collins,  
Normal College, Cape Town  
,, Malan, Elizabeth, married Mr. Pretorius,  
July, 1884; Government School, Vrede-  
fort, O.F.S.  
,, Metcalf, Ellen, Caledon

- Miss Beer, de, Johanna, married Mr. Roe, Harri-  
smith, O.F.S.  
,, Bissett, Elizabeth, married Mr. H. Beard,  
Wynberg  
,, Bottomley, Elizabeth, married Mr. T.  
McKnaught, October, 1886; Hermitage,  
Somerset East  
,, Brink, Sarah, married Mr. J. D. du Toit,  
Kimberley; died 1891  
,, Carey, Honoria, married Mr. Copeling,  
Bourke Street, Graaff-Reinet  
,, Eksteen, Elizabeth, Middelburg, C.C.  
,, Frijlinck, Johanna, married Mr. Mans, Kok-  
keboos, Carnarvon  
,, Helm, Janet, married Mr. R. Searle, Kim-  
berley  
,, Hole, Amy, Cape Town; died in Canada  
,, Hugo, Annie, married Mr. D. B. Malan,  
Achter Paarl, Paarl Station  
,, Joubert, Annie; c/o Rev. Krige, Caledon  
,, Laing, Florence, married Dr. John Conry,  
Fort Beaufort  
,, Lawton, Jessie, married Mr. Newton O.  
Thompson, July, 1888; Kentani, Transkei  
,, Malherbe, Susanna, married Mr. T. Euvrard;  
died January, 1889  
,, Malan, Sybella, married Mr. P. Bosman,  
Boven Vlei, Wellington  
,, Norval, Emily, married Mr. Francis  
Sutherland in 1895, who died; Dapper-  
fontein, Norval's Pont

- Miss Pietersin, Susan, married Mr. P. Lategan,  
1881; Cradock  
,, Rossouw, Francina, married Mr. T. C.  
Stofberg, Kroondal, Rustenberg, Z.A.R.  
,, Rossouw, Annie, married Mr. Jacobus F.  
Marais, D. son, 1887; Hexberg Wellington  
,, Roux, le, Johanna, Bovenvlei, Wellington  
,, Roux, le, Elizabeth, married Mr. G. I. Roux,  
G. son, April, 1898; Wellington  
,, Roux, Maria, Vredenburg, Stellenbosch  
,, Smit, Catherine, married Rev. D. Kriel,  
Marico, Z.A.R.; died 1897  
,, Smit, Sarah, married Mr. v. d. Merwe,  
Johannesburg  
,, Trollip, Fanny, Kimberley  
,, Tucker, Annie, married Mr. J. Möller; Box 9,  
Johannesburg  
,, Visagie, Elizabeth, married Mr. J. Faure,  
Pretoria  
,, Wiese, Helen, Tulbagh

1882.

## GRADUATES.

- Miss Buchner, Johanna, married Mr. J. Grimbeck,  
July, 1883; Vine Lodge, Beaufort West  
,, Murray, Annie, "Clairvaux," Wellington  
,, Tindall, Jane, Church-street, Stellenbosch  
,, Villiers, de, R. Catherine, married Mr. A.  
Cloete, Paarl; died 1896
- Miss Arderne, Alice, married Mr. Harold M.  
Quigley, October, 1894; Stella Cottage,  
Green Point  
,, Basson, Maria, married Mr. Lambert van der  
Poel, Clanwilliam  
,, Bosman, Annie, married Mr. B. J. du Plessis,  
December, 1882; Meiringspoort  
,, Brown, Mabel, married Mr. W. Fuller, Rock-  
wood, Bedford  
,, Burger, Johanna, Kariegasfontein, Aber-  
deen  
,, Carstens, Maria, Port Nolloth  
,, Cilliers, Ada, married Mr. H. Thompson,  
1886; Randfontein, *via* Krugersdorp,  
Z.A.R.  
,, Cilliers, Catherine, married Mr. V. J. Acton,  
Middelburg, Z.A.R.  
,, Deventer, van, Johanna, married Mr. du Toit,  
Middelburg, Z.A.R.  
,, Eksteen, Jacomina, married Rev. J. H. van  
Aarde, March, 1892; Tulbagh  
,, Esterhuizen, Annie, married Mr. A. Marais,  
Stellenbosch  
,, Gouin, Anna, married Rev. Max. Rohr,  
March, 1884; Brunnen, Switzerland  
,, Greeff, Alida, married Mr. J. Beattie, Rutter's  
Field, Salt River



- Miss Hartley, Mary, married Mr. M. Stewart, Kimberley
- .. Haylett, Maria, Kimberley
- .. Harris, Johanna, married Mr. J. Kachelhoffer, Fauresmith, O.F.S.
- .. Heerden, van, Ellen, married Mr. P. de Villiers, Boshoff, O.F.S.
- .. Heerden, van, Helen, married Rev. J. W. Jordan, January, 1881; Krugersdorp, Z.A.R.
- .. Hugo, Maria, c.o J. J. Hugo, Esq., French Hoek
- .. Knobel, Maria, married Mr. J. D. Celliers, June, 1885; P.O. Box 94, Pretoria
- .. Kock, de, Lucy, married Mr. A. A. Smit, Chemist, December, 1885; Heilbron, O.F.S.
- .. Kretzen, Annie, married Mr. v. d. Poel, George
- .. Leeuw, de, Charlotte, married Mr. Melt Steyn, Malmesbury
- .. Lint, de, Wilhemina, married Mr. J. Retief, Piquetberg
- .. Louw, Susan, Paarl
- .. Louw, Gerty, Malherbe Street, Wellington
- .. Malan, Aletta, married Mr. M. Malan, Paarl
- .. Martin, Susan, married Mr. J. Buxman, 1886; Church Street, Wellington
- .. Metcalf, Caroline, married Mr. Martin Versfeld, in February, 1886; Slang Kop, Darling
- .. Palmer, Mary, married Mr. George Alexander, Kimberley.
- .. Roux, Jacoba, married Rev. W. Marais, Beaconsfield
- .. Roux, Elizabeth, c.o D. H. Roux, Paarl
- .. Roux, le, Esther, married Mr. J. C. Pauw, December, 1888; Stellenbosch
- .. Roux, le, Susan, married Mr. P. J. Naudé, 1887; Kilmarnock, District Ladybrand
- .. Symington, Annie, married Mr. A. Odendal, July, 1889; Fraserburg Road.
- .. Taylor, Ellen, married Rev. A. H. Hodges, Wesleyan Parsonage, Sea Point
- .. Thomas, Rosalie, married Mr. Walker in 1882; England
- .. Villiers, de, Minnie, married Rev. J. Strasheim, Klerksdorp, Z.A.R.
- .. Wentworth, Ida, married Mr. Officer, Colesberg
- .. Wentworth, Lilian, married Mr. G. Dixie, "Rus-in Urbe," off Breda-street, Cape Town
- .. Wolfe, Edith, Bellevue, Wynberg
- Miss Celliers, Martha, Huguenot College, Wellington
- .. Malan, Martha, married Mr. C. K. Hamman, December, 1895; Roodepoort, Z.A.R.
- .. Stewart, Margaret, Robertson
- Miss Birkett, Albina, Box 37, Johannesburg
- .. Brink, Gertrude, married Mr. O. M. B. Roux, Malmesbury
- .. Cleghorn, Maria, Nurse Bruce, Hoek Street, Johannesburg
- .. Cillie, Margaret, married Mr. H. Beyers, Groot Drakenstein
- .. Conradie, Elizabeth, married Mr. P. M. Spratt, 1887; Heilbron, O.F.S.
- .. Enslin, Mary, married Mr. J. K. Stephenson, "Waterhof," Hof Street, Cape Town
- .. Erasmus, Johanna, married Mr. John Richter, Constantia, *via* Ladybrand, O.F.S.
- .. Gass, van, Anna E., Adelaide; died 1889
- .. Hartley, Sarah, Kimberley
- .. Kitching, Beatrice, married Mr. J. Bissett, Claremont
- .. Leeuw, de, Jacoba, married Mr. Daniel le Roux, January, 1884; Heilbron Road Station, O.F.S.
- .. Luckhoff, Pauline, married Mr. Dreyer, Durbanville
- .. Macintosh, Margaret, married Mr. B. Dixie, Bedford
- .. Marting, Henriette, married Mr. Thomas, in 1895; Sunnyside, Orange-street, Cape Town
- .. Marting, Mary, Sunnyside, Orange-street, Cape Town
- .. Morkel, Anna, Belle Vue, Kraaifontein
- .. Moll, Aletta, Paarl, married Mr. Horak, Upper Paarl
- .. Oudtshoorn, van, Martha, married Mr. G. Thompson, Vryburg
- .. Pisani, du, Catherine, married Mr. G. Schwartz, February, 1884; Wellington
- .. Ricketts, Emily, Kimberley
- .. Rocher, Annie, married Rev. H. du Toit, 1884; Lichtenburg, Z.A.R.
- .. Rousseau, Aletta, Adelaide, C.C.
- .. Rose, Christina, Balmoral, *via* Fraserburg Road
- .. Rossouw, Elizabeth, married Mr. v. d. Vijver, Knysna
- .. Roux, le, Susan, married Mr. J. C. Viljoen, Middle Plaats, P.O. Genadendal
- .. Schade, von, Eva, married Mr. Butler, Mowbray
- .. Steyn, Catherine, married Mr. P. Cilliers, Richmond
- .. Steytler, Louisa, married Mr. P. de Villiers, Reitz, O.F.S.
- .. Taylor, Augusta, married Mr. Leys, Box 12, Crown Reef, Johannesburg

1883.

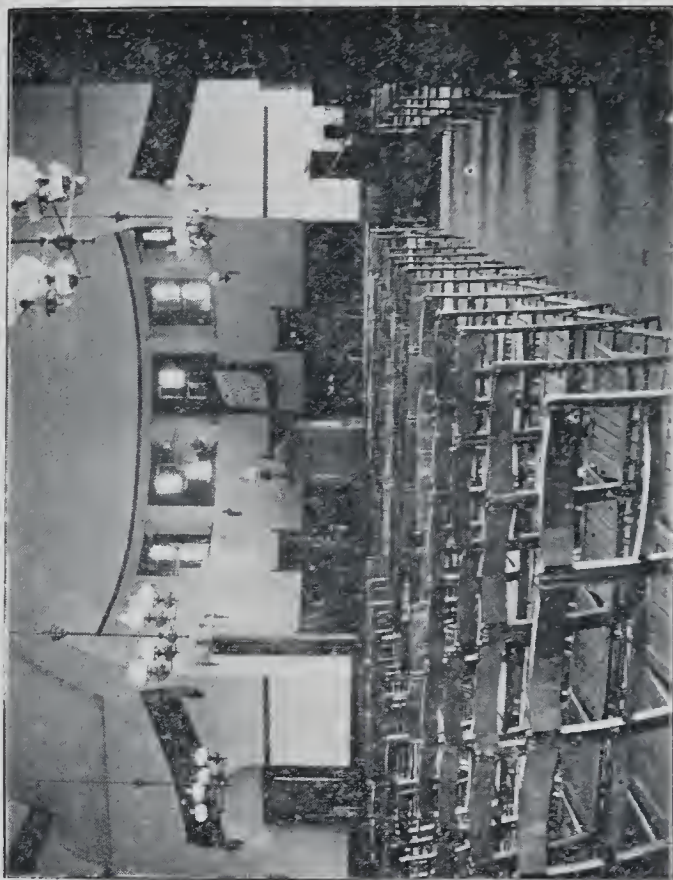
## GRADUATES.

- Miss Berg, van den, Louisa, married Mr. A. B. Coaton, Station Road, Wellington
- .. Cillie, Martha, Huguenot Seminary, Paarl





THE SEMINARY RIVER.



INTERIOR GOODNOW HALL.



THE HUGUENOT SEMINARY.



GOODNOW HALL.







- Miss Taylor, Phyllis, married Mr. Lewinski, Pretoria  
 „ Toit, du, Hester, married Mr. D. P. du Toit, Doorn Bult, Orange River Station  
 „ Veale, Emily, England  
 „ Veale, Mary, married Mr. Townsend, Bulawayo  
 „ Villiers, de, Elizabeth, married Mr. J. J. J. van der Merwe, Hugo-street, Victoria West  
 „ Villiers, de, Magdalena, married Mr. Myburgh, Groot Drakenstein  
 „ Villiers, de, Catherine, Clanwilliam  
 „ Villiers, de, Dinah, married Mr. G. W. Smit, July, 1885; Heerenlogement, Clanwilliam  
 „ Wessels, Johanna, married Mr. H. Papenfus, May, 1886; Bloemfontein  
 „ Ziervogel, Christina, married Mr. W. Faure, Customs Office, Pretoria, Z.A.R.

1884.

## GRADUATES.

- Miss Bottomley, M. Emma, married Mr. W. Macintosh, Jutland, Port Elizabeth  
 „ Lategan, Helena Gertrude, married Mr. Harry de Kock, 1886; Frankfort, O.F.S.  
 „ Mabile, Aline, married Rev. R. Henry Dyke, January, 1897; Moriija, Basutoland  
 „ Roos, Gertrude, married Mr. Alfred Wilson, 1890, Langlaagte; Z.A.R.  
 „ Scott, Elizabeth M., married Mr. R. MacCrone, December, 1885; Wellington  
 „ Wither, Margaret, married Rev. J. Russell, The Manse, Wynberg
- 
- Miss Austin, Ellie, Kimberley  
 „ Bawden, Alice, co Miss Hurry, Havelock Street, Port Elizabeth  
 „ Birkett, Hannah, Bedford; died 1891  
 „ Bottomley, Gertrude, married Mr. H. A. Reid, P.O. Box 140, Johannesburg, Z.A.R.  
 „ Cochet, Amelia, France  
 „ Cairncross, Malvina, Church Street, Wellington  
 „ McEwen, Mary, married Mr. F. Harris, Boshof Road, Kimberley  
 „ Heerden, van, Catherine, married Mr. P. Bester, Victoria West; died 1887  
 „ Heerden, van, Letty, married Mr. Andrew Keyter, Victoria West  
 „ King, Charlotte, married Mr. Eade, Lyndhurst, 34, Richborough Road, Cricklewood, London, N.W., England  
 „ Kieser, Anna, married Mr. Bam, Windsorton, Griqualand West  
 „ Long, Florence, Ashton Lodge, Mains Avenue, Kenilworth  
 „ Malan, Martha G., Boven Vlei, Wellington; died 1892
- Miss Marais, Helen, married Mr. J. Louw, Groenberg, Wellington  
 „ Mare, Catherine, married Commandant Piet Potgieter, P.O. Hartingsburg, District Waterberg, Z.A.R.  
 „ Metcalf, Marian; died 1888  
 „ Merwe, van der, Helena, married Mr. Vos, Klerksdorp, Z.A.R.  
 „ Merwe, van der, Maria, Worcester  
 „ Millard, Alice, married Mr. Langham Dale, Kingsclere, Rondebosch  
 „ Millard, Elizabeth, married Mr. W. J. Long, Roodebloem House, Salt River  
 „ Pearson, Edith, married Mr. Brown, Kenilworth, Kimberley  
 „ Pugh, Beatrice, married Mr. Robertson, Alice  
 „ Raubenheimer, Maggie, married Mr. F. Gericke, Mossel Bay  
 „ Rocher, Catherine, married Mr. M. P. Steyn, Standard Bank, Port Elizabeth  
 „ Ross, Blanche K., married Mr. A. G. Bartlett in February 1895; Fern Dale, Maitland  
 „ Rose, Maria, married Mr. G. H. F. Harris, 1892; Warren St., Gladstone, Kimberley  
 „ Rose, Esther, married Mr. Gerald Harris; died in 1891  
 „ Rothman, Annie, Box 1,494, Johannesburg, Z.A.R.  
 „ Roux, Petronella, married Mr. Jan du Toit, Hope Town, Swellendam  
 „ Smith, Frances, married Mr. Donaldson, Cape Town  
 „ Stolk, Sophia, married Mr. T. C. Craill, Omdaais Vlei, via De Aar  
 „ Toit, du, Rachel, married Mr. G. C. van Schalkwijk, Gansfontein, Fraserburg  
 „ Toit, du, Letty, married Mr. Andries Cilliers, Mark's Drift, Hope Town  
 „ Toit, du, Helena M., Ceres  
 „ Tucker, Elizabeth S., married Mr. W. C. Kidger in May, 1896; Box 127, Johannesburg, Z.A.R.  
 „ Villiers, de, Annie, Waterval, Groot Drakenstein  
 „ Vries, de, Maria, married Mr. F. P. Krots, Pretoria; died 1895  
 „ Vries, de, Annie, married Rev. Mr. Fisk, Potchefstroom, Z.A.R.  
 „ Vries, de, Katie, Newcastle, Natal  
 „ Ziervogel, Bessie, married Mr. L. Bean, Arcadia, Pretoria  
 „ Zinn, Annie, Graaff-Reinet

1885.

## GRADUATES.

- Miss Maxwell, Elizabeth R., married Mr. Romyne, P.O. Box 61, Pretoria  
 „ Retief, Deborah J., Mochuli, B. Bechuanaland



- Miss Retief, Magdalena A., married Rev. F. Schonken, Stellenbosch
- .. Villiers, de, Geraldine A., married Mr. H. J. Bosman, July, 1888; Utrecht, S.A.R.
- .. Wet, de, Hendrina C., married Mr. P. Burgher, Kyskie, Calvinia
- 
- Miss Beyers, Maria, married Mr. A. T. Carnie, Stellenbosch
- .. Botha, Jessie, married Mr. J. A. Euvard, Montagu
- .. Brink, Anna, Wynberg
- .. Boyes, Georgina, married Mr. E. Francis, Pietermaritzburg, Natal
- .. Celliers, Maynie, c/o Mr. Van Niekerk, Vissershok, P.O. Durbanville
- .. Cornwall, Mary E., Kimberley
- .. Conradie, Letty, Richmond
- .. Dorward, Edith, married Mr. Cooper, Kimberley
- .. Elliott, Amy, married Mr. J. C. Carden, Oct., 1894, Port Elizabeth
- .. Elam, Edith, Ceres
- .. Ferguson, Katie, married Lieut. M. du Toit, Box 137, Pretoria, Z.A.R.
- .. Fincham, Elizabeth, married Mr. Jacobus Erasmus, Hout Kraal, District Hope Town
- .. Fourie, Philippa, Philippolis
- .. Greeff, de, Maria, Hill Street, Malmesbury
- .. Heerden, van, Maria, married Rev. J. Dugmore, July, 1894; Thaba, Nchu, O.F.S.
- .. Hugo, Hester, married Mr. S. J. van der Westhuysen, August, 1898; George
- .. Hugo, Marie, married Mr. Frank Stuttaford, 12, Queensgate Terrace, Plymouth, England
- .. Jackson, Lily, married Mr. C. Vintcent, Mossel Bay
- .. Joubert, Maria, married Mr. C. J. P. du Toit, December, 1891; Doornbult, Orange River Station
- .. Kieser, Caroline J., married Mr. A. Wessels, Cape Town Road, Beaconsfield
- .. Keulder, Catherine, Tootsplaats District, Beaufort West
- .. Kilgour, Kate, married Mr. Charles Hertzell, c/o Mr. H. Stamper, Box 631, Johannesburg
- .. Knobel, Bessie, Box 115, Krugersdorp, Z.A.R.
- .. Kriegler, Bessie, married Mr. Henry Cloete, c/o Messrs. Wiley & Co., Cape Town
- .. Malan, Martha S., married Mr. G. N. Michau, 1889; P.O. Spitskop Vlei, District Cradock
- .. Malan, Ellen, married Mr. G. Marais, Groenberg, Wellington
- .. Macpherson, Amy D., Kenilworth, Kimberley
- Miss Marting, Mary, married Mr. C. Osborne, Green Point
- .. Merwe, van der, Herculina, married Mr. P. Nel, Knysna
- .. Minnaar, Annie, Paarl
- .. Morkel, Coralie, married Mr. G. Pickard, Box 1742, Johannesburg
- .. Moffat, Mary, married Mr. J. Loosley, Palapye, Bechuanaland
- .. Nortje, Aletta, married Mr. Terblanche, P.O. Studte, Baviaan's Kloof, Willowmore
- .. Pickard, Hester, married Mr. Robert Murray, Paarl
- .. Reeders, Johanna, Mossel Bay; died 1894
- .. Roux, le, Elizabeth, married Mr. P. Goosens, Klerksdorp, Z.A.R.
- .. Roubaix, de, Aletta J., Paarl, married Mr. Fred Leibbrandt in 1892; died 1898
- .. Swartz, Francina, Wellington, died 1898
- .. Schonken, Johanna, P.O. Rooiwal, Dist. Krugersdorp, Z.A.R.
- .. Schultz, Frieda, married Mr. Kerr, Pretoria
- .. Schultz, Yettchen, Philippolis; died 1886
- .. Snuit, Hester, married Mr. W. van Aarde, 1892, Malmesbury; died January, 1895
- .. Smuts, Susie, Cape Town
- .. Stucki, Anna, married Mr. W. Fraser, 1888, Vryburg, B.B.
- .. Theron, Susan C., married Mr. C. D. Volsteedt, Rutger's Street, Cape Town
- .. Versfeld, Johanna P., married Mr. C. A. Ensor, 1895; Wetton Road, Wynberg
- .. Villiers, de, Elizabeth, married Mr. C. C. George, January, 1896
- .. Viljoen, Nellie, Richmond
- .. Wallace, Agnes, Hospital, Kimberley
- .. Wallace, Emily, Tasmania
- .. Wagner, Christina, Kimberley
- .. Webster, Lily, married Mr. Polkinghorn, Heidelberg, Z.A.R.
- .. Ziervogel, Annie S., married Mr. P. W. de Klerk, November, 1895; P.O. Box 143, Pretoria

1886.

## GRADUATES.

- Miss Blerk, van, Margaret, Huguenot Seminary, Paarl
- .. Lautré, Lydie, married Rev. A. C. Murray, 1892; Mvera, Nyassaland via Chinde, B.C. Africa
- .. Toit, du, Margaret, Smithfield, O.F.S.
- .. Webb, Florence, married Mr. Walter Kidson, September 1895; Pigg's Peak, Swaziland
- .. Willmot, Florence, "The Hill," Mowbray
- 
- Miss Albertyn, Engela, married Mr. C. Kotze, Pretoria
- .. Atkinson, Mary, married Mr. Knight, Knighton, Kenilworth



Miss Auret, Catherine, Church Square, Graaff-Reinet  
 „ Bayley, Marianne, married Mr. P. v. d. Merwe, Rietpoort, Britstown  
 „ Blanckenberg, Maynie, married Mr. B. Edenborough, General Post Office, Cape Town  
 „ Bosman, Anna, married Mr. M. Vos, Nijl-stroom, Z.A.R.  
 „ Bruyn, de, Johanna, married Mr. H. Richter, Lindley, O.F.S.  
 „ Brink, Catherine  
 „ Cilliers, Johanna E., married Mr. F. van Smalen, Box 13, Pietersburg, Z.A.R.  
 „ Ford, Ella, Kimberley  
 „ Grobbelaar, married Mr. B. Marchand, October, 1887; Bailey Station, Queen's Town  
 „ Grimbeck, Ella, married Mr. John de Jager, Driekop, Beaufort West  
 „ Hendrikz, Annie, Potchefstroom, Z.A.R.  
 „ Henry, Marie, Barkly West  
 „ Hurlingh, Jacoba, married Mr. John W. Coppenhagen, Kalk Bay  
 „ Karremaker, Kitty, married Mr. N. Brown, "Uitvlucht," Mowbray  
 „ Kock, de, Johanna H., King William's Town  
 „ Loubser, Annie, married Mr. Malan, Durbanville  
 „ Malan, Maria J., Lyndoch  
 „ Malherbe, Catherine M., married Mr. Loubser, Bethlehem, O.F.S.  
 „ Mabelle, Florence, Morija, Basutoland  
 „ Marais, Deborah, married Mr. J. A. Liebenberg, 1891; Strydenberg, Krankuil Station  
 „ Marchand, Susanna M., married Mr. C. J. Visser, 1894; Vendutie Kop, P.O., Jagersfontein, O.F.S.  
 „ Metcalf, Sarah, married Mr. Arthur L'Estrange, 1894; 407, Prince Alfred Street, Maritzburg, Natal  
 „ Merwe, van der, Maria, Collegiate School, Colesberg  
 „ McGregor, Margaret married Rev. W. Flint, Rosebank  
 „ Moffat, Ruth, married Mr. C. Tregold, Palapye, B. Bechuanaland  
 „ Rossouw, Agnes, married Rev. W. F. Knobel, Amersfoort, Z.A.R.  
 „ Roux, le, Helena, married Mr. Botha, Paardenberg  
 „ Roux, le, Susie, married Rev. P. Haylett, French Hoek  
 „ Russell, Ethel A. D., Rondebosch  
 „ Schumann, Maria, married Mr. M. Smuts, Stellenbosch  
 „ Schuman, Marie, Weenen, Natal  
 „ Schellink, Nettie, Darling  
 „ Schade, von, Alice, married Mr. Adlam, Wynberg

Miss Smith, Helen, married Mr. Morris, Sir Lowry's Pass  
 „ Smit, Letty, Waterville, Burghersdorp  
 „ Stücki, Cornelia, Beaufort West  
 „ Tredgold, Myra, Burghersdorp  
 „ Villiers, de, Johanna, Kimberley  
 „ Villiers, de, Margaret, married Mr. F. J. Joubert, Paarl  
 „ Villiers, de, Josie, Johannesburg  
 „ Visser, Johanna, Vendutie Kop, Fauresmith, O.F.S.  
 „ Zondagh, Johanna, married Mr. J. C. Saaiman, Uniondale

1887.

## GRADUATES.

Miss Berg, van der, Jemima, married Mr. N. S. Louw, January, 1891; Wellington.  
 „ Brink, Andrina, married Mr. C. W. Latham, 31, Lordship Lane, Woodgreen, London N.  
 „ Camp, le, Anna, Zandfontein, Krankuil Station  
 „ Collins, Sophy, Staat Tehuis, Box 37, Pretoria  
 „ Harris, Rachel, Worcester.  
 „ Malherbe, Gertrude, Malherbe St., Wellington  
 „ Ross, May, married Mr. J. Langton, 3, St. John's Terrace, St. John's Street, Cape Town  
 „ Roux, le, Helena, married Mr. F. J. Stoffberg, December, 1893; Prince Albert  
 „ Shand, Elizabeth, married Mr. J. Rowan, Petrusville  
 „ Stephenson, Agnes, French Hoek

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„ Alexander, Annie married Mr. G. R. Wedderburn; Gas Works, Johannesburg  
 „ Alexander, Sophie, married Mr. J. Denoon Duncan, November, 1889; Greenock House, Belgravia, Kimberley  
 „ Burger, Rachel, married Mr. J. S. N. Bruwer, Baden, Montagu  
 „ Burger, Petronella, Baden, Montagu  
 „ Casalis, Laura, Pension, Dienty Orleans, France  
 „ Cleghorn, Annie, Blairmount, Moltano Road, Cape Town  
 „ Cloete, Johanna, married Mr. F. de Doullier, Swellendam  
 „ Cillie, Betty, married Mr. Pieter le Roux, Bovenvelei, Wellington  
 „ Croxford, Maud, Jeppesdorp, Johannesburg  
 „ Dixon, Fanny, Fauresmith, O.F.S.  
 „ Earp, Annie, Kardy, Ceylon  
 „ Earp, Emily, married Mr. A. Bostock, 1898, Arundel, Rondebosch  
 „ Eksteen, Rachel, Worcester  
 „ Faure, Anna, married Dr. William Purcell, South African Museum, Cape Town  
 „ Faure, Johanna, Timour Villa, Plumstead



Miss Findlay, Alice, Mervyn, Kenilworth  
 „ Findlay, Maggie, married Mr. W. Cowper ;  
 P.O. Box 3,042, Johannesburg  
 „ Fourie, Mimmie, married Rev. Philip R.  
 McLachlan, Knysna  
 „ Gie, Bertha, Cape Town  
 „ Gibbon, Jenny, Cape Town  
 „ Grimmer, Jeanie, 141. Du Toitspan Road,  
 Kimberley  
 „ Grobbelaar, Engela, married Mr. Philip  
 Hatting, P.O. Haasfontein, District Tarka  
 „ Hauptfleisch, Catherine J. M., married Mr.  
 F. G. Hill, September, 1896 ; Kroonstad,  
 O.F.S.  
 „ Haer, van der, Maria, married Mr. W. van  
 Post April, 1892 ; who died 1897 ; Faure-  
 smith O.F.S.  
 „ Haer, van der, Annie, married Mr. G. R.  
 Shiels, 1894 ; Box 163, Klerksdorp,  
 S.A.R.  
 „ Hall, Lucy, I. West End, Kimberley  
 „ Heerden, van, Sarah J., married Mr. W. Hugo,  
 Langlaagte. Z.A.R.  
 „ Herold, Julia, Swellendam ; died 1887.  
 „ Hurlingh, Lizzie, Cassel Villa, Sea Point  
 „ Jourdan, Dora, married Mr. F. Wiener, Protea  
 Road, Newlands  
 „ Keck, Mathilde, married Rev. M. A. Goy,  
 who died 1896 ; New Vale, Ladybrand,  
 O.F.S.  
 „ Knobel, Henrietta, married Mr. R. J. L.  
 Tindall, 1893 ; Box 115, Krugersdorp,  
 Z.A.R.  
 „ Kriegler, Johanna, married Mr. C. E. Low,  
 Koeberg  
 „ Lensing, Petronella, Richmond  
 „ Mathews, Jemima, married Mr. W. Duckitt,  
 P.O. 1,742, Johannesburg  
 „ Marais, Martha, Ceres  
 „ Martins, Frances, married Dr. Strickland,  
 New Bethesda, who died February, 1892 ;  
 New Bethesda, via Graaff-Reinet  
 „ Malan, Anna, married Mr. Thomas Theron,  
 Bain Street, Wellington  
 „ McRobert, Hester, Nelspoort  
 „ Meyer, Hilda, Jagersfontein, O.F.S.  
 „ Mitchell, Lily, married Mr. Cunningham,  
 Johannesburg  
 „ Pott, Margarita, married, Mr. John Wood,  
 Box 408, Pretoria  
 „ Reitz, Frances, Riversdale  
 „ Reid, Hester, married Mr. A. v. d. Walt,  
 Vlakte Plaats, Uniondale  
 „ Roos, Johanna S., Church Square, Paarl  
 „ Roos, Johanna D., married Rev. F. Gie,  
 Barkly East  
 „ Roux, Maria, Vlottenberg, Vredenburg  
 „ Spony, van der, Maria, married Mr. R. Cloete,  
 Paarl  
 „ Stucki, Anna, married, Mr. W. Fraser,  
 January, 1888 ; Vryburg, Bechuanaland

Miss Thom, Ethel, married Mr. Walter S. Mur-  
 chison, Wavertree, Observatory-road  
 „ Trill, Ida, Glenara, Rosebank  
 „ Trill, Alice, Glenara, Rosebank  
 „ Truter, Lydia George ; died 1889  
 „ Tucker, Ethel, married Mr. Croxford, Box 9,  
 Johannesburg  
 „ Versfeld, Jessie, Ivan Lodge, Welton-road,  
 Wynberg  
 „ Visser, Martha, married Mr. J. Visser, Faure-  
 smith, O.F.S.  
 „ Villiers, de, Magdalena, Tarkastad  
 „ Waal, de, Maria, married Rev. B. Duminy,  
 May, 1891, who died 1897 ; c/o Mr. P. de  
 Waal, Stellenbosch  
 „ Wyk, van, Martha, married Mr. Theron  
 Fraserburg

1888.

## GRADUATES.

Miss Duckitt, Elizabeth, Seminary, Worcester  
 „ Jooste, Jemima, married Mr. Alfred Randall,  
 September 15th, 1892 ; Southernwood,  
 East London  
 „ Pauw, Anna, Wellington  
 „ Rousseau, Susan, married Mr. P. J. Norden,  
 January, 1894 ; Ettrick Hills, Carlisle  
 Bridge, Albany

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Miss Anderson, Ina, married Mr. W. R. Phillipson  
 No. 9. London Villas, Sea Point  
 „ Auret, Jacoba, married Mr. A. Teske, Box  
 822, Johannesburg  
 „ Cornwall, Kate, Woodley Street, Kimberley  
 „ Fletcher, Louie, London Road, Sea Point  
 „ Gove, Anna, E., Barkly West ; died 1892  
 „ Hauptfleisch, Beatrice M., married Mr. W.  
 A. Joubert, Bluegum Villa, Wellington  
 „ Hoyle, Nellie, Bloemfontein  
 „ Jaarsveld, van, Johanna S., married Mr  
 Henry Wessels, Kenilworth  
 „ Joubert, Johanna, Groot Drakenstein, Paarl  
 „ Kayser, Isabel N., Hospital, Kimberley  
 „ Kriel, Agnes, Johannesburg  
 „ Louwrens, Maria, Church Street, Riversdale  
 „ Lange, Jemima, Lake Chrissy, Z.A.R.  
 „ Luttig, Sarah, married Mr. Stephanus G.  
 Vilonel, Senekal, O.F.S.  
 „ Malan, Helena H., married Mr. A. du Toit,  
 who died in 1894 ; Worcester  
 „ Maeder, Alice S., married Mr. R. Cloete  
 Victoria West  
 „ McDonald, Aletta, married Mr. Esais R.  
 Snyman, 1892 ; Ernestdale, Wepener,  
 O.F.S.  
 „ Malan, Maria, C., married Mr. P. de Wet,  
 Luipaard's Vlei, *via* Johannesburg, Z.A.R.  
 „ Malan, Anna A., c/o Mr. F. Malan, Lady-  
 brand, O.F.S.



- Miss Malherbe, Annie, Murraysburg  
 „ Malan, Margaret M., c/o Mr. J. F. Malan, Wellington  
 „ Merwe, van der, Annie M., Calvinia  
 „ Merwe, van der, Sophie, Murraysburg  
 „ Merwe, van der, Sannie L., married Mr. J. J. Pienaar, June, 1897; c/o Mr. P. Leibbrandt, Worcester  
 „ Millard, Florence, Salt River  
 „ Milne, Ellen, married Mr. J. Wilson, Harrismith, O.F.S.  
 „ Obermeyer, Susan, married Mr. F. Van Niekerk, Nieuwoudtville, Calvinia  
 „ Oosthuizen, Hester M., married Mr. Muller, 1891; De Poort, Colesberg  
 „ Pienaar, Ellen, married Rev. I. van Heerden, Mafeking  
 „ Plessis, du, Elizabeth C., Wepener, O.F.S.  
 „ Reitz, Maria, Church Street, Riversdale  
 „ Read, Christina F., married Mr. A. R. Trengrove, Oudtshoorn  
 „ Rothman, Annie, Box 1,494, Johannesburg, Z.A.R.  
 „ Roux, le, Glaudienna M. Boesmansrug, Villiersdorp  
 „ Smit, Martha, Winkelfontein, Burghersdorp  
 „ Spies, Sarah J., Fauresmith, O.F.S.  
 „ Steensma, Annie, Cape Town  
 „ Villiers, de, Margaret M., married Mr. J. H. Louw, Jacobsdal, O.F.S.  
 „ Visser, Betsy, married Mr. Geard, Graaff-Reinet  
 „ Wepener, Minnie J., Aliwal North  
 „ Wessels, Hester S., Boshof  
 „ Wesels, Catherine, married Dr. Wärmich, Boshof, O.F.S.  
 „ Zulch, Aletta E., Ceres

1889.

## GRADUATES.

- Miss Fernie, Ellen O., The Manse, Maritzburg, Natal.  
 „ Malan, Francina, married Rev. Andrew Louw, May, 1894, Morgenster, Fort Victoria, Mashonaland.  
 „ Roux, le, Annie C., De Wet's Dorp, O.F.S.  
 „ Toit, du, Johanna, married Mr. A. C. Vlok, Oct., 1893, Pretoria (died 1894)
- 
- „ Barnes, Lily, married Mr. James Glaze, P.O. Box 737, Johannesburg, Z.A.R.  
 „ Blomerus, Francina B., Spreeuwfontein, De Aar  
 „ Brand, Margaret B., Boys' Public School, Kimberley  
 „ Burger, Nellie, married Mr. Lucas J. Meyer in Nov. 1895, Vrijheid, S.A.R.  
 „ Butler, Mabel L., married Mr. E. W. Rice in 1891, Durban, Natal,

- Miss Cilliers, Susan, married Mr. A. J. Theron, May, 1892; Fountain Lodge, Paarl  
 „ Davis, Bertha, married Mr. Mackay, Johannesburg  
 „ Dixon, Lily, married Mr. Chas. G. Rice in 1898; Box 860, Pretoria  
 „ Enslin, Magdalena, c/o Mr. De Wet, Bains Street, Wellington  
 „ Euvrard, Annie, married Mr. John J. Brink in 1895, Montagu  
 „ Faure, Clara, Piquetberg  
 „ Faure, Frances, married Mr. A. Williamson, 1898, Doornfontein, Johannesburg.  
 „ Franklin, Jeanetta, married Dr. Croghan, Klipdam  
 „ Hauman, Anna, E. K., French Hoek  
 „ Heerden, van, Sarah J. married Mr. W. C. Hugo, 1896, Langlaagte, Johannesburg, Z.A.R.  
 „ Kriegler, Johanna, married Mr. C. E. Louw in 1898, Duikervallei, P.O. Maitland  
 „ Laing, Mary I., married Mr. J. Pugh, P.O. Komgha  
 „ Leppan, Agnes B., Huguenot Seminary, Wellington  
 „ Marais, Aletta M., Groenberg, Wellington  
 „ Maeder, Clarice, married Mr. Janson, Beaufort West  
 „ Maclear, Grace, c/o Mr. H. Maclear, Aliwal North  
 „ Meintjes, Heloise, married Mr. J. Niemeyer, Pretoria.  
 „ Meiring, Betty, Richmond  
 „ Meiring, Jacoba, Richmond  
 „ Naude, Margaret, Ladybrand, O.F.S.  
 „ Neethling, Maria, c/o Rev. J. H. Neethling, Hope Field  
 „ Olivier, Annie, Ficksburg, O.F.S.  
 „ Pienaar, Johanna, married Mr. Fick, Prince Alfred Hamlet, Ceres  
 „ Rabone, Ida M., Market Square, Graaff Reinet  
 „ Retief, Annie, married Mr. Cilliers, Windmill, Paarl  
 „ Rocher, Agnes, married Mr. C. M. Blore, Box 1,041, Johannesburg  
 „ Sichel, Edyth M., married Mr. G. W. C. Trill, 1892, Claremont  
 „ Schwart, Kate, Bethlehem, O.F.S.  
 „ Schoor, van, Sophia, Hope Town  
 „ Villiers, de, Claudine A., Klapmuts  
 „ Viljoen, Christina J., Richmond.  
 „ Willmot, Blanche B., Mowbray

1890.

## GRADUATES.

- Miss Louwrens, Susan J., married Mr. C. H. Beck, April, 1898, c/o African Banking Corporation, Worcester  
 „ Niekerk, van, Elizabeth S., Prince Albert



- Miss Anderson, Mildred, Good Hope Seminary, Cape Town.
- .. Barnard, Aletta, married Mr. D. J. Joubert, Dec., 1896; Oranje Fontein, Aliwal North
- .. Booyesen, Helen J., Paarl; died Jan. 1895
- .. Boyes, Maud L., Cape Town; died 1897
- .. Bruyn, de, Gertrude, married Mr. H. J. B. Alston, July, 1898, Van Wijk's Vlei, Carnarvon
- .. Brink, Maria E., c/o Rev. J. Becker, Krugersdorp, Z.A.R.
- .. Cowling, Mary L., Invery Villa, Sir Lowry Road, Cape Town
- .. Duckitt, Ellen A., Moorreesberg
- .. Dugmore, Amy, P.O. Thornhill, via Belmont
- .. Franklin, Amy, married Mr. A. Wilson, England
- .. Goosen, Anna M., Prince Alfred, Ceres
- .. Hauman, Maria M., La Provence, French Hoek
- .. Jackson, Mary A. S., Houw Hoek, Caledon.
- .. Jordaan, Betty, Caledon
- .. Joubert, Annie C., married Mr. C. P. Theron June, 1892, Murraysburg
- .. Kieser, Cornelia M., Caledon
- .. Kock, de, Agnes, 4, Orphan Street, Cape Town
- .. Krogh, Maggie, married Mr. J. Louw, Registrateur van Acten voor Swazieland, Pretoria
- .. Kriel, Elizabeth A. M., married Mr. William Malherbe, July, 1898, Principal, Public School, French Hoek
- .. Louw, Maggie, Wynberg
- .. Malan, Johanna S., married Mr. F. J. Hölzgen, Dec. 1897, Piet Retief, Z.A.R.
- .. Malan, Gertrude M., married Mr. S. Immelman, June, 1892, Somerset West
- .. Mabile, Eugenie, married Mr. Edgar W. Krüger, 1894, who died Oct., 1898; Leloaleng, Quthing, Basutoland
- .. Marais, Aletta, c/o Mr. A. Marais, Market Square, Paarl.
- .. Martell, Charlotte (died 1895)
- .. Marais, Annie C., c/o Mr. J. Marais, Paarl
- .. McGregor, Helen J., Forest Lodge, Rondebosch
- .. Meiring, Elizabeth, married Mr. G. Brümmer, Boshof, O.F.S.
- .. Merwe, van der, Petronella M., c/o Mr. P. F. van der Merwe, Langrug, Murraysburg
- .. Merwe, van der, Bessie, married Mr. T. Malherbe, Colesberg
- .. Merwe, van der, Johanna, married Mr. W. S. Marais, de Poort, De Aar.
- .. Merwe, van der, Ellie, married Mr. J. J. Vicary, 21, Innes Street, Gladstone, Kimberley
- Miss Murray, Margaret, Front Street, Wellington
- .. Murray, Mary, Front Street, Wellington
- .. Paterson, Grace, married Mr. Frank Tudhope, Langlaagte Estate, Johannesburg
- .. Pitout, Johanna, married Mr. Arthur Worsley, Aug., 1898, The Limes, Ipswich, England
- .. Prinsloo, Christina, Venterstad
- .. Rademeyer, Maria, Eerste River, Clarkson, Humansdorp
- .. Retief, Margaret, Midland Seminary, Graaff-Reinet
- .. Rocher, Charlotte, married Mr. P. G. Maynier, 1898, c/o Standard Bank, Klerksdorp, Z.A.R.
- .. Robertson, Elizabeth, c/o Rev. W. Robertson, Petrusberg, O.F.S.
- .. Roux, le, Hester F., married Mr. Gerard J. Roux, D.son, 1895, Eland's Kloof, Clanwilliam.
- .. Roux, le, Cornelia M., Caledon
- .. Roux, le, Mary E., Bot River, Caledon
- .. Roux, Hester, Turffontein, Johannesburg
- .. Sheasby, Louise, married Mr. A. W. Richetts, Curry Street, Kimberley
- .. Snyman, Magdalena, married Mr. C. J. Visser, The Put, Edenburg, O.F.S.
- .. Stapleton, Frances C., Marais Road, Sea Point.
- .. Symington, Francina C., Prince Alfred's Hamlet, Ceres
- .. Teske, Henrietta O., married Mr. A. de Villiers, 1893, Beaufort West.
- .. Theron, Johanna, Caledon
- .. Theunissen, Charlotte, Bultfontein, Hoopstad, O.F.S.
- .. Toit, du, Susan F., married Mr. Melt van der Spuy, P. O. Box 177, Pretoria
- .. Turner, Jennie S., married Mr. Hugo E. E. Kock, Upington, Gordonia
- .. Villiers, de, Annie, Waterval, Groot Drakenstein
- .. Wessels, Catherine, married Mr. Harley, Lindley, O.F.S.
- .. Ziervogel, Lily, Cradock

1891.

## GRADUATES.

- Miss Dudley, Sarah, Blanco
- .. Goossens, Antonia J., married Rev. A du Toit, Oct., 1895, Parsonage, Prince Albert
- .. Jager, de, Hester A., married Mr. Kenneth Chapman, July, 1897, Hope Town
- .. Kidd, Flora P., married Mr. J. C. Watt, July, 1895, New Brook Bag, via Maritzburg, Natal



- Miss Reitz, Emily P., married Mr. Ernest Ferguson, Aug., 1898, Box 1,066, Johannesburg, Z.A.R.
- „ Versfeld, Ethel J., married Mr. G. Brooke, April, 1898, Somerset West
- „ Watermeyer, Annie J., 58, Kloof Street, Cape Town
- 
- „ Adendorf, Ivy, married Mr. James Wytock, Dec, 1895, Box 1,613, Johannesburg
- „ Barclay, Annie, married Mr. C. H. Smith, Bonair Lodge, Rondebosch
- „ Barnard, Frances, Prince Albert
- „ Bowker, Mary, married Mr. H. Barber, "Glen Avon Retreat," Somerset East
- „ Bosman, Gertrude M., married Mr. Martin Smit, Jan., 1896, Malmesbury
- „ Breda van, Lavinia, Vryheid, Z.A.R.
- „ Casalis, Fanny, married Mr. Jules Ellenberger, Nov., 1895, Gaberones B. Protectorate
- „ Davey, F. Ethel, married Mr. W. A. Knight, Sept., 1896, Prinswood House, Central Road, Beaconsfield
- „ Dijk, van, Eleanor, Witsemberg, Ceres
- „ Fraser, Margaret A., c/o Rev. Mr. Fraser, 58, Western Road, Port Elizabeth
- „ Gladwin, Mary E., married Mr. Wilberforce J. King, Elizabeth Farm, Bedford
- „ Hauptfleisch, Francina L., married Mr. P. J. Malan, Jan., 1897, "Versailles," Wellington Station
- „ Heerden, van, Johanna L., Engelsman's Kraal, Murraysburg
- „ Heerden, van, Catherine, Cradock
- „ Hofmeyr, Engela, married Rev. J. Daneel, Goedgedacht, Zoutpansberg
- „ Hooper, Charlotte, married Mr. J. Mac Lachlan, 10, North Avenue, Kenilworth, Kimberley
- „ Immelman, Jacoba, married Mr. B. J. Vorstar, March, 1894, P.O. The Willows, Modderfontein, Middleburg, C.C.
- „ Kock, Johanna C., Orange Valley, Deelfontein Siding
- „ Krogh, Emma, c/o T. Krogh, Esq., Under State Secretary, Pretoria
- „ Krogh, Bessie, married Mr. James Berrangé, Box 128, Pretoria
- „ Krogh, Amy, married Mr. Beckwith, Swaziland.
- „ Luckhoff, Angelina E., Graaff-Reinet
- „ Luyt, Anna M. E., Ceres
- „ Lyell, Helen M., married Mr. P. Cooper, Jan., 1898; Witlaagte, Winburg, O.F.S.
- „ Malan, Maria E., married Mr. P. Roux, Groenberg, Wellington
- „ Maeder, Alberta, Platberg, Colesberg
- „ Maeder, Mary J., Platberg, Colesberg
- „ Malan, Susan W., married Mr. Peter J. Hugo, Dec. 1896, Sea View, Muizenberg

- Miss Metcalf, Emily, Caledon
- „ Meintjes, Hilma, married Mr. de Swaan, Pretoria
- „ Merwe, van der, Johanna C., Britstown
- „ Merwe, van der, Christina A., c/o Mr. P. F. van der Merwe, Langrug, Murraysburg
- „ Meiring, Alida H., Heidelberg, S.A.R.
- „ Millard, Lily C., Salt River
- „ Morkel, Susan J., Stellenbosch
- „ Norval, Lizzie, Dapperfontein, Norval's Pont
- „ Nuttall, Lily, Observatory Road
- „ Niekerk, van, Johanna (Dolly), married Mr. de Beer, Klerksdorp, Z.A.R.
- „ Niekerk, van, Adrie, Blue Cliff, Uitenhage
- „ Pienaar, Kate, married Mr. Biebruyck, Porterville
- „ Roussouw, Sarah M., Caledon
- „ Roux, Susanna G., married Mr. J. van der Merwe, Champs D'Or, Luipaard's Vlei, Johannesburg
- „ Schumann, Alida, Stynsburg
- „ Scheepers, Ella K., married Mr. M. J. de Wet, 1891, Box 654, Pretoria, Z.A.R.
- „ Spuy, van der, Frances, married Mr. H. du Toit, Paarl
- „ Stucki, Maria C., married Mr. J. C. Faure, Rietvlei, Boshof, O.F.S.
- „ Toit, du, Sannie P., Ceres
- „ Villiers, de, Maggie, married Mr. Charles de Villiers, Beaufort West
- „ Villiers, de, Gertrude, Diemer's Kraal, Paarl
- „ Webber, Mary, Bedford
- „ Zondagh, Martha, Mvera, Nyassaland, via Chinde, B.C. Africa.

1892.

## GRADUATES.

- Miss Faure, Theodora P., Murraysburg
- „ Joubert, Susanna M., Oliveford, Wellington
- „ Neethling, Cornelia J. M., Huguenot Seminary, Greytown, Natal
- „ Pauw, Margaret, Wellington
- „ Russouw, Angelique, Norfolk Pine Villa, Malmesbury
- „ Steyn, Hester H. M., Middelburg.
- 
- „ Abbott, Hilda, married Mr. P. J. Mossop, Petworth, Eureka Road, Rondebosch
- „ Ahee, van der, Jane S., Murraysburg
- „ Boshoff, Gertrude E., Senekal, O.F.S.; died 1892
- „ Cadle, Elizabeth E., married Rev. John J. Ross, Feb., 1893, Witzieshoek, Harrismith O.F.S.
- „ Driver, H. Maud, c/o Mr. E. W. Stanford, Silwood Road, Rondebosch.
- „ Euvrard, Johanna, Montagu
- „ Fourie, Hannie, Blaauwkrantz, Jansenville, C.C.



- Miss Gove, Evelyn, Barkly West  
 „ Hepburn, Annie, Mills House, Blythe Hill, Catford, London, S.E.  
 „ Hepburn, Mary, Mills House, Blythe Hill, Catford, London, S.E.  
 „ Heerden, van, Annie, married Mr. B. J. Hallier, Glen Owen, Cradock  
 „ Heerden, van, Johanna F., Tarkastad  
 „ Heerden, van, Eliza, Stockenstroom  
 „ Hepburn, Isabel M., married Mr. H. Solomon, 1897, Worcester  
 „ Herholdt, Johanna, Vleiplaats, Murraysburg  
 „ Hobern, Johanna, Jansenville  
 „ Hugo, Hester E., married Mr. George J. Euvrard, Tulbagh  
 „ Human, Charlotte, c/o Rev. Meiring, Berea Estate, Johannesburg  
 „ Hutchinson, Olive E., Port Elizabeth  
 „ Jackson, Minnie, married Mr. John Robb, Aug., 1898, Walmer, Woodstock  
 „ Jackson, G. M. (Daisy), Slangkop, Darling  
 „ Jacobs, Maria J., married Rev. R. Blake, Kongwe, via Chinde, Nyassaland.  
 „ Jager, de Johanna S., married Mr. Cornelius J. de Jager, 1896, Middelburg, C.C.  
 „ Jones, Rosalie, London, England  
 „ Kriel, Margaret L., La Dauphine, French Hoek  
 „ Lautre, Méry F., Smithfield, O.F.S.  
 „ Linder, A. F. Dora, Bloemfontein, O.F.S.  
 „ Lonwrens, Isabel, Church Street, Riversdale  
 „ Malan, Anna H., c/o Mrs. J. F. Malan, Boven Vallei, Wellington  
 „ Malan, Johanna J., Lady Grey, via Robertson  
 „ Marais, Maria E., c/o Mr. John Marais, Groenberg, Wellington  
 „ Mapham, Edith, married Mr. Alfred J. Shone, Dec., 1897, Retreat, Somerset East  
 „ Maree, Petronella J., Weltevreden, Tulbagh  
 „ Malherbe, Maria M., Paardenberg, Paarl  
 „ MacDonald, Sarah J., Bethulie, O.F.S.  
 „ Merwe, van der, Helena J., Blauw Vlei, Wellington  
 „ Niekerk, van, Maria G., Boven Vlei, Wellington  
 „ Niekerk, van, Hester M., Durbanville  
 „ Nolte, Maria S., Somerset West  
 „ Retief, Maria E., Porterville  
 „ Retief, Maria E., married Mr. van Wyk, Wellington  
 „ Reenen, van, Susan C., married Mr. A. P. Maritz, Bremersdorp, Swazieland  
 „ Robertson, Fanny, Steyning, Simon's Town  
 „ Rooyen, van, Elizabeth, Uitzicht, Grey Town, Natal  
 „ Rossouw, Maria S., married Mr. C. Malan, Dec. 1897, Herbertsdale, Mossel Bay  
 „ Roux, le, Helena, Groenberg, Wellington  
 „ Searle, Ethel M., Mossel Bay
- Miss Smmts. Hester, S., Lang Vlei, Reibeek West  
 „ Squier, Martha M., Knysna.  
 „ Steyn, A. Mersey, Dames' Institute, Bloemfontein, O.F.S.  
 „ Steyn, Hester S., Winburg, O.F.S.  
 „ Stegmann, Helena, Willowmore  
 „ Strydom, Maria E., married Mr. J. H. Randall, 1894, Gunst Vlakte, P.O. Driefontein, Dist. Heilbrom, O.F.S.  
 „ Teubes, Mabel, Robertson  
 „ Teske, Johanna, Beaufort West  
 „ Toit, du, Johanna S., c/o Mrs. Keet, Montagu  
 „ Toit, du, Hester J., c/o Mr. W. W. Townsend, Ceres  
 „ Townsend, Rosalie, O'okiep, Namaqualand  
 „ Villiers, de, Annie J., Fir Grove, Stellenbosch  
 „ Webber, Hilda, married Mr. W. J. Pudney, Dec., 1896, Dordrecht  
 „ Wunder, Ellis, married Mr. A. Stigant, 1897, Van Ryn West, Boksburg, Z.A.R.  
 „ Ziervogel, Charlotte (died 1894)  
 „ Ziervogel, Alice M., Lucastontein, Mahnesbury
- 1893.
- GRADUATES.
- Miss Atherton, Alice N., Wellington  
 „ Bottomley, Beatrice M., Hospital, Johannesburg, Z.A.R.  
 „ Brink, Helena J., Blauw Vlei, Wellington  
 „ Keet, Gertrude M., Ceres  
 „ Schoevers, Annie E., Philipstown.  
 „ Willmot, Winifred R., The Hill, Mowbray
- 
- „ Aschmann, Kathleen, Box 158, Johannesburg  
 „ Batezat, Laura, Three Anchor Bay  
 „ Beyer, Amelia L., married Mr. Pieter M. van Noorden, Oct., 1898; Willowmore  
 „ Botha, Catherine A., married Mr. M. C. Brink, 1896; Box 3,846, Johannesburg  
 „ Camp, le, Josephine C., c/o J. de Villiers, Esq., Mimosa Lodge, P.O. Leenw Kuil, Beaufort West  
 „ Dalton, Isabella, Petrusville  
 „ Dalton, Bertha, Petrusville  
 „ Daneel, Beatrice, Britstown  
 „ Dryden, Ethel V., Port Alfred  
 „ Ebersohn, Engeline, Heilbron, O.F.S.  
 „ Fick, Anna W., Caledon  
 „ Fonrie, Susan M., Potfontein, Philipstown  
 „ Frieslich, Maria, Richmond  
 „ Fullard, Sarah S., Doornriviers Vlei, Barrydale  
 „ Geard, Annie, Veeren Kraal, Barroe  
 „ Geard, Hilda, Hume Wood, Port Elizabeth  
 „ Gorges, Mand, England  
 „ Gorges, Luida, England



- Miss Groenewald, Laura, "Ezeljacht," George  
 „ Grix, Helen, Church Street, Maritzburg,  
 Natal  
 „ Hanekom, Aletta, Government School,  
 Heilbron, O.F.S.  
 „ Hutchinson, Gertrude, 60, Havelock Street,  
 Port Elizabeth  
 „ Jackson, Mary A., Britstown  
 „ Kayser, Ethel, c/o E. F. Anderson, Esq.,  
 Prince Albert  
 „ Kayser, Lilian C., King William's Town  
 „ Kloppers, Maria, 40, Central Street, Fords-  
 burg  
 „ Kock, de, Susan F., married Mr. Heppell,  
 1897; Heilbron, O.F.S.,  
 „ Kock, Susan M., Orange Valley, Deelfontein  
 Siding, Richmond  
 „ Kock, Annie M., Elandsfontein, P.O., Van  
 der Byl's Kraal, Prince Albert Road  
 „ Loubser, Sarah, Cape Town  
 „ Mabile, Marie, Morija, Basutoland  
 „ Macintosh, Jane, married Mr. George  
 Hutton, Aug., 1898; "The Press" Office,  
 Pretoria, Z.A.R.  
 „ Malan, Magdalena, married Rev. J. van  
 Rensburg, 1896; George  
 „ Marais, Susanna, Groenberg, Wellington  
 „ Marais, Martha A. C. (Marie), married Mr.  
 C. P. Basson, Dec., 1893; Malherbe  
 Street, Wellington  
 „ Mason, Maria, Nauwpoort  
 „ McWilliam, Charlotte, Box 45, Port  
 Elizabeth  
 „ Merwe, van der, Martha S., married Mr.  
 P. J. Siebrits, 1894; Wellington  
 „ Merwe, van der, Hester J., married Mr. J.  
 Vosloo, 1898; Reitzburg, Vrededorp, O.F.S.  
 „ Merwe, van der, Sarah, c/o Mrs. H. P. van  
 der Merwe, Murraysburg  
 „ Moorshead, Emily H., Nazareth Road, Park  
 Drive, Port Elizabeth.  
 „ Mundt, Hendrica, Silverton, Pretoria  
 „ Nel, Ella E., married Rev. Andrew Murray,  
 July, 1898; Weenen, Natal  
 „ Nixon, Annie, Box 424, Johannesburg  
 „ Nichol, Hester H., Caledon  
 „ Pfeil, Christina E., Senekal, O.F.S.  
 „ Retief, Elizabeth, married Mr. P. Roux,  
 1897; Klein Drakenstein.  
 „ Reeder, Esther J., Riebeek West  
 „ Rensburg, van, Elizabeth, Sand Flats.  
 „ Retief, Johanna F., c/o F. P. Retief, Esq.,  
 next Town Hall, Paarl  
 „ Rocher, Heloise, La Rochelle, Potchefstroom  
 „ Rose, Mabel G., married Mr. Ben G. Garcia,  
 Sept., 1898; Beaufort West  
 „ Rose, Catherine, Klaver Valley, Beaufort  
 West  
 „ Roux, le, Maria S., married Mr. C. P. de  
 Leeuw, 1895; Vrededorp, O.F.S.
- Miss Roux, le, Helena M., c/o Widow le Roux,  
 French Hoek  
 „ Roux, Margaret M., c/o Mr. G. J. Roux,  
 Wellington  
 „ Roux, le, Sophia D., c/o Mr. J. H. Kieser,  
 Caledon  
 „ Roux, le, Helena S., married Mr. J. L. van  
 Veuren, 1898; P.O. Becks Plaats,  
 Fraserburg  
 „ Rossouw, Rachel, married Mr. Dan. M.  
 Joubert, Oct., 1897; Boven Vlei,  
 Wellington  
 „ Roux, Annie M., c/o Mr. P. Roux, Klein  
 Drakenstein  
 „ Sheasby, Edith M., Kimberley: died 1895  
 „ Smidt, de, Milly, Welton, Sandown Road,  
 Rondebosch  
 „ Solomon, Emily J., Huguenot Seminary,  
 Wellington  
 „ Spies, Maria M., Bethulie, O.F.S.  
 „ Spuy, v. d., Elizabeth W., Ladies' Seminary,  
 Worcester  
 „ Steyn, Cornelia M., 40, Central Street,  
 Fordsburg, Z.A.R.  
 „ Viljoen, Philippa, married Mr. P. Oost-  
 huyzen; Box 844, Johannesburg  
 „ Villiers, de, Johanna C., Wilgekuil, P.O.  
 Leeuwfontein, via Krankuil  
 „ Vogel, Johanna R., married Mr. Isaac A.  
 Cronje, 1896; Mooipan, Ventersburg,  
 O.F.S.  
 „ Watney, Anna C., c/o Mr. J. Wiley, Darling  
 Street, Cape Town  
 „ Weilbach, Catherine, married Mr. J.  
 Theron, Heilbron, O.F.S.  
 „ Wessels, Hester P., Boshof, O.F.S.  
 „ Weilbach, Maria, Nylstroom, Z.A.R.  
 „ Wilter, Lizzie, married Mr. Ernest Phillip-  
 son, Germiston, Z.A.R.  
 „ Zyl, van, Hester, Robertson
- 1894.
- GRADUATES.
- Miss Anderson, Alexandrina E., School House,  
 Winburg, O.F.S.  
 „ Botha, Margaret L., Parsonage, Swellendam  
 „ Cillie, Annie M., Bethlehem, O.F.S.  
 „ Earp, Edith, Arundel, Rondebosch  
 „ Joubert, Johanna H., Oliveford, Wellington  
 „ Krige, Maria E., Riebeek Kasteel  
 „ Louw, Elizabeth, P.O. Veddermuis Poort,  
 Willowmore  
 „ McGregor, Ina, Forest Lodge, Rondebosch  
 „ Metelerskamp, Adriana J., married Mr. W.  
 Wessels, April, 1898; Vrolykheid, Lady  
 Grey, Robertson  
 „ Retief, Anna M., Boksburg, Z.A.R.  
 „ Smit, Maria C.M., Middelburg, C.C.



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 „ Anderson, Constance, Alexandra Villa, Sea Point  
 „ Auld, Annie H., Columba, Kentani, Transkei  
 „ Basson, Maria, Wellington  
 „ Bekker, Johanna, Aliwal North  
 „ Benedict, Emily, United States, America  
 „ Bilbrough, Jessie C., Box 1, Johannesburg  
 „ Bosman, Maria E., c/o Rev. D. Bosman, Newcastle, Natal  
 „ Bosman, Rachel E., Church Street, Wellington  
 „ Brink, Lintje E., Krugersdorp, Z.A.R.  
 „ Brink, Christina, Krugersdorp, Z.A.R.  
 „ Brown, Beatrice M., Richmond Villa, Sea Point  
 „ Clark, Annie, Driefontein, Dordrecht  
 „ Clark, Millie, Driefontein, Dordrecht  
 „ Craven, Ethel, Port Elizabeth  
 „ Divine, Maud, Huguenot Seminary, Paarl  
 „ Donovan, Stella, Newcastle, Natal  
 „ Duffett, Edith, Bay Side Villa, Green Point  
 „ Edwards, Rabe, Wellington, New Zealand  
 „ Faure, Jessie, Wellington  
 „ Fynn, Athie, Dohne Station  
 „ Heerden, van, Aletta, Beaufort West  
 „ Hockey, Mercy, Graham's Town  
 „ Horn, Annie, Nelspoort  
 „ Hoogenhout, Johanna, Groenberg, Wellington  
 „ Hugo, Johanna P., married Mr. Nicolaas Vlok, Klipfontein, Sutherland  
 „ Hugo, Margaretha, Riebeek West  
 „ Human, Petronella, 40, Central Street, Fordsburg, S.A.R.  
 „ Hugo, Helena J., P.O. Klein Zwartberg, via Laingsburg  
 „ Jordaan, Anna H., Klipkop, Rouxville, O.F.S.  
 „ Kirchner, Rachel, Stockenstroom  
 „ Kirchner, Hester, Stockenstroom  
 „ Kuhn, Elizabeth, Hope Town  
 „ Louw, Kitty, Riebeek West  
 „ Lyell, Jane, Piquetberg  
 „ Malherbe, Johanna F., Tulbagh  
 „ Malan, Francina S., Groenberg, Wellington.  
 „ Malan, Maria S., Riebeek West  
 „ Marais, Martha, Tulbagh  
 „ Marais, Hilda A. S., Pretoria  
 „ Meiring, Johanna M., Public School, Boshof, O.F.S.  
 „ McLaren, Sarah, Oudtshoorn (died Jan., 1895)  
 „ Merwe, van der, Maria F., Parsonage, Beaufort West  
 „ Merwe, van der, Helena E., Sutherland  
 „ Merwe, van der, Jacoba, Vierfontein, Murraysburg  
 „ Merwe, van der, Catherine E., Sutherland  
 „ Naude, Martha, married Mr. A. J. van der Merwe, 1898; Goudini  
 „ Norden, Elizabeth M., Riebeek East  
 Miss Obermeyer, Frances, Prince Alfred's Hamlet, Ceres  
 „ Perry, Edith, Grove Avenue, Claremont  
 „ Perks, Ella, married Mr. W. Osmond, Post Office, Cape Town  
 „ Pienaar, Esther, Beaufort West  
 „ Pietersen, Johanna P., Fordsburg, Z.A.R.  
 „ Plessis, du, Alida, c/o Mrs. F. Hugo, Dal Josaphat  
 „ Rooyen, van, Maria C., Sand Flats  
 „ Roux, le, Hester H., c/o Mrs. F. J. Hugo, Dal Josaphat  
 „ Roux, le, Helena, c/o Mr. S. le Roux, Malherbe Street, Wellington  
 „ Roux, le, Annie H., Dassiesfontein, Caledon  
 „ Sargeant, Letitia, c/o Mr. A. H. Smith, Box 141, Durban, Natal  
 „ Schonken, Tomina, Cape Town  
 „ Schoevers, Louisa, Philipstown  
 „ Sichel, Mabel J., Ravensworth, Claremont  
 „ Solms, Athaliah, Caledon  
 „ Theron, Catherine E., Britstown (died 1897)  
 „ Toit, du, Jacoba, High Street, Worcester  
 „ Twycross, Louise, c/o Mr. R. D. Forrester, Glen Fields, East London  
 „ Veldsman, Catherine, Montagu  
 „ Viljoen, Annie, Philippolis, O.F.S.  
 „ Voisin, du, Emilie C., L'Esperance, O.F.S.  
 „ Welsh, Elizabeth, Eingwali (died 1894)  
 „ Wyk, van, Cornelia, P.O. Kareedoorn, Fraserburg  
 „ Worrell, Julia F. (Dollie), Kimberley
- 1895.
- GRADUATES.
- Miss Malherbe, Dora C., Amajuba Seminary, Wakkerstroom, Z.A.R.  
 „ Ross, Mina A. M., married Rev. M. J. C. Matheson, Jan, 1896; Ross, Umtata  
 „ Sargeant, Frances, Jagersfontein, O.F.S.  
 „ Welsh, Mary, Huguenot College, Wellington
- 
- „ Adams, Lilian, c/o Adams & Co., West Street, Durban, Natal  
 „ Adams, Annie, Umtata,  
 „ Aucamp, Susan, Roodewal, P.O., Marshall's Kraal, Aliwal North  
 „ Barnard, Margaret, Knysna  
 „ Bekker, Helena C., Aliwal North  
 „ Blake, Genevieve M., married Mr. Herbert Heugh, April, 1898; Zeerust, Z.A.R.  
 „ Botha, Maria C., Eastnor, Sea Point  
 „ Bosman, Jane, Jansenville  
 „ Brebner, Annie, Bloemfontein, O.F.S.  
 „ Brown, Winifred M., St. John's Street, Cape Town  
 „ Duckitt, Alice C., Darling  
 „ Esser, Wilhelma, Beekbergen, Holland  
 „ Faure, Henrietta, Stockenstroom

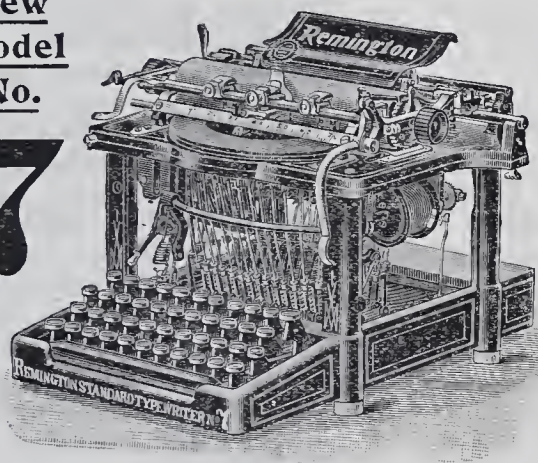


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1896.

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- „ Fynn, Lilian, Cathcart  
 „ Gerber, Elizabeth, George  
 „ Gericke, Lydia, George  
 „ Goosen, Elizabeth C., Smit's Kraal, Adelaide  
 „ Greeff, de, Nettie, Mahmesbury  
 „ Greeff, Annie, Lichtenburg, Z.A.R.  
 „ Haupt, Helen, Groot Drakenstein  
 „ Haupt, Susan, Groot Drakenstein  
 „ Jacobs, Helen, Beaufort West  
 „ Jager, de, Aletta G., Hope Town (died 1895)  
 „ Joubert, Helena, c/o Mr. P. G. Joubert,  
Bovenvlei, Wellington  
 „ Jooste, Martha, Sutherland  
 „ Kieser, Annie, Caledon  
 „ Malan, Emma, c/o Mr. B. Malan, Boven  
Vlei, Wellington  
 „ Marais, Martha, Ceres  
 „ McLachlan, Elizabeth, Goudini  
 „ Merwe, van der, Susan M., Brulfontein,  
Philipstown  
 „ Merwe, van der, Elizabeth, c/o Mrs. P. J.  
van der Merwe, Market Square,  
Wellington  
 „ Muller, Christina, Rose Cottage, Humans-  
dorp  
 „ Orlandini, Elizabeth, 2, Hyttie Villas,  
Wigton Road, Green Point  
 „ Rossouw, Minnie G., Swart River, Caledon  
 „ Rossouw, Elizabeth, c/o Mr. H. Rossouw,  
Bovenvlei, Wellington  
 „ Roux, le, Helena, c/o Mr. J. J. le Roux, Dal  
Josaphat  
 „ Roux, le, Kitty, Bot River, Caledon  
 „ Smidt, de, Maria, Darling Street, Robertson  
 „ Solomon, Mary I., Box 424, Johannesburg,  
Z.A.R.  
 „ Snyman, Elizabeth, Bethulie, O.F.S.  
 „ Spuy, van der, Johanna, Paarl  
 „ Straaten, Lettie, Kroonstad, O.F.S.  
 „ Thomas, Catherine, c/o Mr. J. D. Nel, P.O.  
Bedford  
 „ Theron, Annie, Dordrecht  
 „ Tidmarsh, Edna, Graham's Town  
 „ Toit, du, Johanna H., Boys' Public School,  
Worcester  
 „ Tromp, Annie, Knoppe, Edenburg, O.F.S.  
 „ Versfeld, Catherine A., Ivan Lodge, Wetton  
Road, Wynberg  
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Villiers, Town House, Cape Town  
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 „ Visser, Margaret, Kenhardt  
 „ Watney, Aletta, c/o Mr. J. Wiley, Darling  
Street, Cape Town  
 „ Wilson, Constance C., Hope Town
- Miss Botha, Elizabeth, Vryheid, Z.A.R.  
 „ Lawton, Florence, c/o Rev. W. Hacker,  
East London  
 „ Ross, Isobel, Huguenot College, Wellington  
 „ Wet, de, Frances, Robertson
- „ Adams, Annie H., c/o Messrs. Adams & Co.,  
West Street, Durban, Natal  
 „ Adams, Annie, Hoekplaats  
 „ Aardt, van, Minnie, Vlei Plaats, Cookhouse  
 „ Auld, Mary M., Columba, Transkei  
 „ Barry, Elizabeth W., Parsonage, Calitzdorp  
 „ Bertouche, de la, Ida, Kimberley  
 „ Bosman, Frances, Beaufort West  
 „ Bosman, Martha, Beaufort West  
 „ Botha, Dorothea, Somerset East  
 „ Bronn, Johanna, married Mr. du Plessis,  
Prince Albert  
 „ Brunette, Maria, Humansdorp  
 „ Conradie, Esther, Bloemendal District,  
Prince Albert  
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Station, Griqualand West  
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 „ Furter, Hester, Groenberg, Wellington  
 „ Goosen, Petronella, Groenberg, Wellington  
 „ Hamman, Gertrude, Jackhalsdaws District,  
Victoria West  
 „ Hutchinson, Rosamond, 60, Havelock  
Street, Port Elizabeth  
 „ Horne, Pearl, Maritzburg, Natal  
 „ Huyssteen, van, Lettie, c/o Mr. H. Taylor,  
Clocolan, O.F.S.  
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 „ Ross, Flora, Cunningham, Toleni, Transkei  
 „ Rostoll, Cecilia, Ladybrand, O.F.S.  
 „ Roux, le, Johanna R., married Mr. S. du  
Toit, 1868; Bovenvlei, Wellington  
 „ Roux, le, Martha, c/o Widow le Roux,  
French Hoek  
 „ Roux, le, Dinah, married Mr. A. Dreyer,  
Mission Parsonage, Hermanuspetrusfon-  
tein  
 „ Roux, le, Helena, Dal Josaphat  
 „ Roux, le, Elizabeth, Boven Vallei, Wellington  
 „ Roux, le, Martha, French Hoek  
 „ Roux, Helena, radijn, Villiersdorp  
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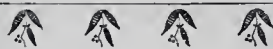
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 „ Thorpe, Ethel, Johannesburg  
 „ Toit, du, Martha, High Street, Worcester  
 „ Toit, du, Sarah M., married Barend J. v. d. Merwe, April, 1898; Rietfontein, Philipopolis  
 „ Versfeld, Maud A., Ivan Lodge, Wetton Road, Wynberg  
 „ Viljoen, Edith, P.O. Box 83, Potchefstroom  
 „ Vlotman, Johanna, Zoetendal, Wellington  
 „ Vos, de, Helen, Matjesfontein, Sutherland  
 „ Wantenaar, Sophia, Clanwilliam  
 „ Watney, Leonora, c/o J. Whiley, Esq., Darling Street, Cape Town  
 „ Wells, Alice M., Morijah, Basutoland, died 1896  
 „ Whitehead, Kathleen, Bedford  
 „ Wyk, van, Helen, Steynsburg

1897.

## GRADUATES.

- Miss Frick, Susan, Government School, Ceres  
 „ Heynes, Hannah, Huguenot Seminary, Wellington.  
 „ Huysteen, van, Ada, Knysna  
 „ Huysteen, van, Sarah, Wittedrift, Knysna  
 „ Naude, Johanna, Huguenot College, Wellington  
 „ Robertson, Winifred, Huguenot College, Wellington  
 „ Roux, le, Frances, c/o Mr. J. C. le Roux, French Hoek  
 „ Thom, Cornelia, Huguenot Seminary, Wellington
- 
- „ Aitchison, Susan, c/o G. F. Grobler, Esq., Elandsfontein, Waterberg, Z.A.R.  
 „ Aschman, Rhoda, Huguenot Seminary, Paarl  
 „ Baker, Ruby H., c/o J. Baker, Esq., Humansdorp  
 „ Basson, Hester, Klaarstroom, Prince Albert  
 „ Basson, Elizabeth, Malmesbury  
 „ Bekker, Jacoba, P.O., Jamestown, Aliwal North  
 „ Bester, Johanna, Schelm Drift, Carlisle Bridge, Graham's Town  
 „ Berning, Annie, Maritzburg, Natal
- Miss Blake, Margaret, married Rev. A. T. Vlok, 1898; Kongwe, via Chindè, Nyassaland  
 „ Blomerus, Elizabeth, Britstown  
 „ Bosman, Gertrude, Girls' High School, Paarl  
 „ Botha, Emma, c/o Mr. W. P. P. Botha, Seymour  
 „ Botha, Johanna, Olivefontein, Greytown, Natal  
 „ Clark, Emily, 40, Roeland Street, Cape Town  
 „ Cleghorn, Mildred, Blairmount, Molteno Road, Cape Town  
 „ Cronje, Cornelia, Ficksburg, O.F.S.  
 „ Dill, Gezina, Mission House, Lawson Street, Kimberley  
 „ Duthie, Ada, Belvidere, Knysna  
 „ Erasmus, Marlie, married Mr. Chas. van Coller, Dec., 1897; Hope Town  
 „ Faure, Anna C., Wellington  
 „ Faure, Margaret, Hertzog, Stockenstroom  
 „ Fernie, Mabel, Maritzburg, Natal  
 „ Ferreira, Ada, Somerset's Gift, P.O., Misgund, Uniondale  
 „ Fourie, Christina, Blauwkrantz, Jansenville  
 „ Fullard, Johanna, Klerksdorp, Z.A.R.  
 „ Geard, Amy, Veeren Kraal, Barroe  
 „ Geard, Fanny, Huguenot Seminary, Bethlehem, O.F.S.  
 „ Groenewald, Catherine, Huguenot Seminary, Wellington  
 „ Harwin, Mabel, Durban, Natal  
 „ Helm, Mildred, Bultfontein, O.F.S.  
 „ Helm, Bertha, Mvera, Nyassaland,  
 „ Hoffman, Nicolina, Hoffman's Rush, Jammerberg Drift, Wepener, O.F.S.  
 „ Horwood, Ethel, Garwood, Wynberg  
 „ Hauptfleisch, Sarah, Gordon's Bay, Somerset West  
 „ Hugo, Elizabeth, c/o Mr. J. Hugo, Lady Grey Bridge, Paarl.  
 „ Jager, de, Martha, Hope Town  
 „ Jordaan, Alletta, c/o Mr. G. S. Jordaan, Hex River  
 „ Joubert, Lucy, Principal, Bloemhof Seminary, Stellenbosch  
 „ Joubert, Maria, Montagu  
 „ Koch, Catherine, P.O. Box 30, Middelburg, Z.A.R.  
 „ Kriel, Margie B., "Keer Weder," French Hoek  
 „ Kyle, May, Cincinnati, Ohio, U.S.A.  
 „ Lategan, Helena, Boven Vlei, Wellington  
 „ Lategan, Mary, Bain Street, Wellington  
 „ Lawton, Effie, c/o Messrs. Fairbridge, Arderne, and Lawton, Cape Town  
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 „ Louw, Elizabeth, Willow Lodge, Durbanville  
 „ Lubbe, Mimmie, Welbedochten, Clanwilliam  
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 „ Wunder, Louie, Fir Dale, Sea Point  
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 „ Joubert, Kitty, c/o Mr. J. B. J. Joubert, Paarl  
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 „ Moses, Amy, Rietfontein Springs, Johannesburg  
 „ Moses, Ethel, Rietfontein Springs, Johannesburg  
 „ Moses, Marie, Rietfontein Springs, Johannesburg  
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 „ Murray, Frances, Parsonage, Oudtshoorn  
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1898.

- Miss Bosman, Hettie, Middelburg, Z.A.R.  
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 „ Botha, Eleanor, Murraysburg  
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 „ Annie Meiring, Stellenbosch  
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 „ Jacoba Naude, Rhodes, Barkly East  
 „ Johanna Naude, „ „ „  
 „ Connie Naude, „ „ „  
 „ Christina Pauw, Wellington  
 „ Susie Pierce, Heilbron, O.F.S.  
 „ Elizabeth Pierce, „  
 „ Pauline du Plessis, Somerset East  
 „ Maria du Preez, Willowmore  
 „ Johanna Retief, Piquetberg  
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 „ Annie Snyman, Prieska  
 „ Hilda van der Spuy, Durbanville  
 „ Lucy Steyn, Malmesbury  
 „ Magdalena Stephenson, Lady Grey, Aliwal  
 North  
 „ Susie du Toit, Hope Town  
 „ Anna Uys, Swellendam

Miss Johanna de Villiers, Lyndoch Station  
 „ Jacoba Vorster, Pretoria, Z.A.R.  
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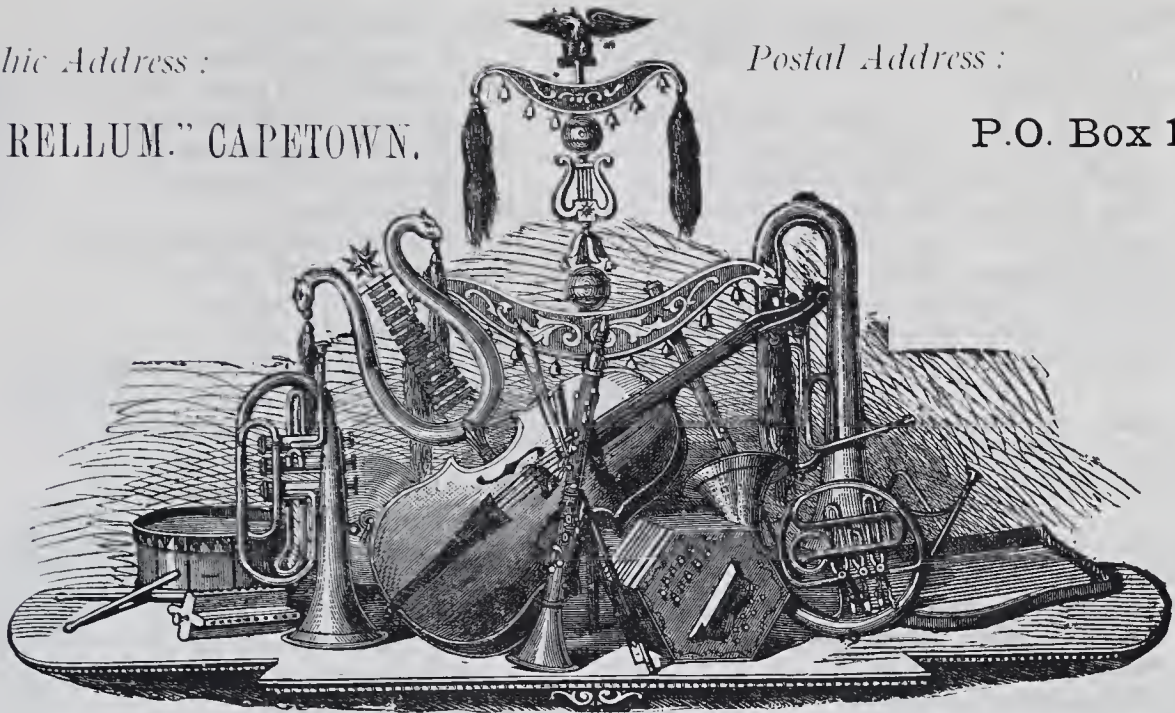


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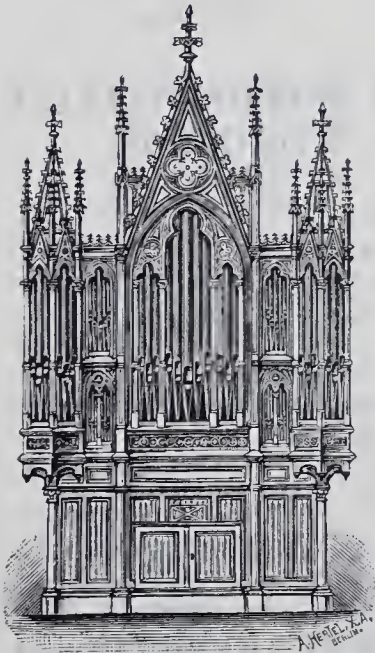


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### REV. DR. ANDREW MURRAY AND THE PEACE ENVOYS.

THE past month has been fraught with disappointment to those who have the best interests of South Africa at heart. It has revealed to us the outcome of a notable effort towards peace, which, unfortunately, has failed in the very quarters where success might reasonably have been looked for.

Peace Committees have been formed at Bloemfontein, Kroonstad, Vrede, Harrismith, Bethlehem, and Winburg by the burghers of the late Orange Free State, on the initiative of General Piet De Wet, who, during the first part of the war, was Assistant Chief Commandant of the Free State forces. That these Peace Committees are seeking to give effect to the wishes of the majority of the burghers of the late Orange Free State may be inferred from the fact that, of the fifty-eight members who composed the Raad, nine are actively working for peace; twenty-nine surrendered voluntarily to the British but had not, up to the time of issuing this report, been approached by the Peace Committees; four were taken in action, one of whom has expressed his desire to be allowed to work for peace; three are dead; one is in Europe; only four are still on commando, and they are all officers. In this list eight are still unaccounted for, but it is stated definitely that they are not on commando. Thus at least thirty-nine out of fifty-nine of the representatives elected by the Burghers of the late Orange Free State—*i.e.* two thirds,—are either working actively for peace, or have surrendered voluntarily to the British. The views and aims of the Peace Party may best be expressed in the words of the secretary, Mr. C. L. Botha:—

"The leaders of the pro Peace Party have gone to the root of the matter. They have learnt by the bitter experience of

this war, and its prolongation—mainly due to outside encouragement—that the existence of two races in South Africa as separate political entities, with divergent aims, is an impossibility, if peace is to be maintained. Therefore, when they realised that Great Britain was the conqueror, and was willing to offer fair terms, provided we ceased to exist as separate States, they deemed it their duty to advise their fellow-countrymen in the field to accept what seemed to them the inevitable and best means of saving their country from unnecessary ruin. For this they have been called disloyal, and held up to scorn by men, to whom the prolongation of the war seems desirable for some reason best known to themselves. These critics who never lifted a rifle for either side, arrogate to themselves the right to question the loyalty of men who, as faithful burghers, risked their lives for their country, and who lived on commando for months, obedient to their country's call to arms. Surely these men have more right to speak for the Orange Free State burghers than the so-called Boer sympathisers and Africanders.

"There can be no question of disloyalty, because we owed allegiance not to the personnel of the Government, but to the State. And it was our imperative duty to oppose the few leaders remaining in the field so soon as we were of opinion that they were acting contrary to the best interests of the country. The gradual ruin and impoverishing of the people since the development of this suicidal guerilla warfare, is, to my mind, a complete answer to the charge of disloyalty, as well as a justification of the work of the Peace Committee. For after Lord Roberts had marched through the Free State with his whole army the country behind him was left practically intact. The farmers would have remained on their farms, and the country would now have been in a prosperous condition, but for the return of the commandoes."

Some time ago three members of the Peace Party were sent as a deputation to Cape Town, for the purpose of negotiating with the leading members of the Africander party in Cape Colony and the Ministers of the Dutch Reformed Church, to obtain assistance from them in the work of the Committees. Mr. Theron, the president of the Africander Bond, was approached. His illogical and erratic action need cause us no very great surprise. A society, whose policy for years has been neither frank nor above board, is hardly likely to have a President very different from itself. We believe that if Mr. Theron had had the moral courage to act up to his light, he would have given all the support in his power to the Peace Committees. Instead, however, of the head wagging the tail, the tail seems to have wagged the head in his case.

The Rev. Dr. Andrew Murray's reply to the Peace Envoys has come as a painful disappointment to many who have a very high regard for Dr. Murray himself. Dr. Murray's character, and work, and writings have given him an influence on the hearts and minds of thousands in this land, such as has fallen to the lot of few men to wield. We have always regarded him



as one of the most remarkable men of his time, blending to an uncommon degree, as he does in himself, administrative ability with scholarliness and a deep, true piety. The reverence in which he is justly held, and his long tenure of office as Moderator of the Dutch Reformed Church, have endowed him with well nigh the authority of a pope among his brethren. They look to him for a lead.

We sympathise deeply with Dr. Murray in his present position. It is a sore test to a strongly patriotic man to find himself driven reluctantly to give advice which will be judged, by many near and dear to him, to be unpatriotic, not to say the advice of one who has become a traitor to his people; yet God's servants have been called upon to do this very thing despite the wringing of their own souls. Who can measure what it cost Jeremiah to advise his people to go over to the Chaldeans when they were besieging the Holy City? Still, his message was delivered unflinchingly, as it is recorded in Jer. xxi: 8-10. Dr. Murray's influence is the measure of his responsibility at this juncture, and the question arises—Has this responsibility been discharged by the somewhat enigmatical letter which contains his reply to the moving appeal of the Peace Envoys? Reading that letter in the light of the Rev. Mr. Du Plessis' report of his interview with him, we can only conclude that Dr. Murray will lend his countenance to no peace which does not provide for the independence of the late Republics; and that he will encourage, by his prayers and his influence, those who are in the field to continue to fight until that is obtained. In taking up this attitude Dr. Murray appears to us to set himself against the majority of the members of the late Orange Free State Raad, identifying himself with the irreconcilables and, so far as he has it in his power, condemning that unhappy country to a continuance of this devastating guerilla war. To a critical mind the question naturally comes, What will Dr. Murray's attitude be when the leaders lay down their arms? Could he give his blessing to the peace which will then be made?—a peace which will give the late Republics a place as Colonies in the Empire; for Dr. Murray's friends have all along understood him to be in favour of peace, but not a peace which involves one hard and fast condition.

If our conclusion is wrong we hope that Dr. Murray, by a clear statement which cannot be misunderstood, will set us—and many who have understood his reply as we have done—right.

The Boers appealed to the God of battles, and the verdict has gone against them, yet Dr. Murray pleads he is waiting for light. He is commonly reported to have stated at an early stage of the war, that the British would never reach Pretoria except as prisoners. That prognostication events have proved to be incorrect. Is it possible that Dr. Murray's great love for the Dutch people, and his sympathy with them, have made him blind to their truest interests, and deaf to the 'voice behind him'—the voice of recent events—'saying, this is the way, walk ye in it,'—the way for the Africander people to a larger and more fruitful life and a wider influence within a world-wide Empire; and though it may not be his way, nor what he thought was God's way, may he not be mistaken? Truly it costs much to write thus of one whom we

reverence and love; yet we, too, must speak as we have light, and what is spoken in love will, we are sure, be accepted in the same spirit by Dr. Murray.

\* \* \* \*

As a *postscript* to the above we append the following extract from *The Expositors' Bible* (Isaiah, vol. i. pp. 160-3). It seems to us an apt commentary on the position of parties in South Africa.

When in 1650 the members of the General Assembly of the Kirk of Scotland were . . . attempting an impossible state whose statute book was to be the Westminster Confession, and its chief executive officer King Charles II., Cromwell, then encamped at Musselburgh, sent them that letter in which the famous sentence occurs: "I beseech you in the bowels of Christ, think it possible you may be mistaken." . . . The battle-cries of the two parties at Dunbar are significant of the spiritual difference between them. That of the Scots was "The Covenant!" Cromwell's was Isaiah's own, "The Lord of Hosts!" However logical, religious and sincere theirs might be, it was at the best a scheme of men too narrow for events, and fatally compromised by its associations with Charles II. But Cromwell's battle-cry required only a moderately sincere faith from those who adopted it, to ensure their victory. For to them it meant just what it had meant to Isaiah, loyalty to a Divine Providence, supreme in righteousness, the willingness to be guided by events, interpreting them by no tradition or scheme, but only by conscience. He who understands this will be able to see whose side was right in the great Civil War, where both so sincerely claimed to be Scriptural. . . . Not once or twice has it happened that an old and hallowed constitution has become, in the providence of God, unfit for the larger life of a people or of a Church, and yet is clung to by parties in that church or people from motives of theological pedantry or ecclesiastical cowardice. Sooner or later a crisis is sure to arrive, in which the defective creed has to match itself against some interest of justice; and then endless compromises have to be entertained, that discover themselves perilously like *bargains with hell*.

#### A NEW PRINCIPLE FOR THE NEW COLONIES.

A movement of great moment has been set on foot in the Transvaal. It is the proposal to establish the principle of Government control and sale of liquor in the Transvaal and Orange River Colonies.

That there is a call for some such control there can be little question. From an article on "The Settlement of South Africa" in the last issue of the *Quarterly Review* we quote the following:—

On one point there is absolute unanimity, namely, that the use of alcoholic liquor is morally and physically destructive to the natives, and that for the sake of their welfare its sale should be really and not only nominally prohibited.

Sir Sidney Shippard, the late Administrator of Bechuanaland, attributes the almost total absence of serious crime in British Bechuanaland to the strict enforcement of the laws prohibiting the sale of liquor to natives. He further says:—"The liquor traffic is the greatest possible curse so far as the natives are concerned, destroying to a great extent their activity as labourers, and leading to an increase of crime and consequently to heavy expenditure on prisons and convict stations"

Mr. J. P. Robinson in a paper recently published says:—"Of all the wrongs in regard to the natives and their labour, none come near to the scandals of the liquor trade. The laws in the Transvaal restraining it are excellent on paper, but their administration is infamous. They prohibit the sale to the natives but they are broken wholesale . . . The Government sells drink licences, and all nationalities are more or less engaged in the illicit traffic. This is a paramount question, and vital to the order of the country."

What is true of natives is true only in less degree of



white men Of course the trade will be up in arms against such a proposal, but we hope their views, which are usually formed to benefit their own pockets, and not the community at large, will receive the scant attention they deserve.

The principle now proposed has been advocated with great force by Messrs. Rowntree and Sherwell in their remarkable book, *The Social Problem and Temperance Reform*. After marshalling an array of facts and an accumulation of evidence gathered with painstaking industry from those countries where the liquor traffic has become a formidable factor in the social life of the people, the authors have endeavoured to sum up the evidence and to arrive at some wise conclusions.

Briefly stated these conclusions are—

1. That the present consumption of intoxicants in this country\* is not only excessive, but seriously subversive to the economic and moral progress of the nation.

2. That in the present state of public opinion prohibition to the large towns is to be regarded as impracticable, although it is possible that local veto might be successfully exercised in a suburb, or ward, of a town where there was a sufficient "safety-salve" in the shape of neighbouring facilities for the purchase of drink.

3. That in no English-speaking country has the problem of intemperance in the large towns been solved.

4. That an examination of the causes of alcoholic intemperance shows us that, while some of these are beyond our reach, others that are of the utmost importance are distinctly within the sphere of legislative influence.

5. That we may single out as the effective causes of intemperance:—

- a. The monotony and dulness—too often the active misery of many lives.
- b. The absence of adequate provision for social intercourse and healthful recreation.
- c. Above all, the arrangements under which the sale of alcoholic drinks is placed in the hands of those who seek to stimulate their consumption to the utmost.

This last cause is, it seems to us, the one which must first be tackled. Make it impossible for any private individual to benefit his own pocket by selling alcoholic liquors and by one stroke there are cancelled probably more than half the temptations to excessive drinking. Let the liquor traffic be placed on somewhat the same footing as the postal, telegraphic and railway services. Let the Government itself take over all bars, saloons, canteens and public-houses, reducing them, where necessary, to a reasonable number in proportion to the population, and selling none but good liquor in them. Let there be offered for sale in these bars, etc., temperance refreshments as well as intoxicants. Let the manager or bar-man be employed at a fixed salary, with no commission whatever on the intoxicants he sells, but with a liberal commission on his sales of temperance refreshments; at once it is made advantageous to

those men who are coming into contact with the drinking members of the community to become active in promoting habits of temperance among them.

The profits from the traffic might go into a general fund which would be used to further education throughout the new colonies.

We congratulate those who have inaugurated this movement on having secured for it the sympathy of the High Commissioner, and we hope the Secretary of State for the Colonies will prove himself equally helpful. There is in the new colonies a unique opportunity of giving an object lesson to the Empire, and indeed to the world at large, on how the liquor problem ought to be dealt with. Let all true patriots lend a helping hand.

Books which afford accurate and up to date information regarding our native affairs are none too many. A new one\* has recently come to hand which cannot fail to interest those who concern themselves with the future of the South African Natives. This book has been issued by the South Africa Native Races Committee, a small group of persons who have long been interested in the welfare of the natives. Their aim has been to present accurate information with regard to the social and economic condition of the natives. The book treats of native laws, customs, land tenure, labour supply, the pass laws, education, taxation, franchise, sale and supply of intoxicating liquor and other kindred topics. Several maps showing the distribution of population over the country—white, mixed, and Bantu,—add to the value of the book as a work of reference. Another feature is that it does not reflect the opinions of any single person. A list of questions, bearing on natives affairs, was submitted to over fifty individuals of widely differing views, including magistrates, missionaries, merchants, miners, and others. Apart from the summing up of the editors, many of the replies to these questions are given in the appendix, thus enabling the individual reader to weigh the evidence and come to his own conclusions.

Referring to the suggestion of a General South African Missionary Conference, raised in the article on "The Comity of Missions" in our last issue, a missionary writes as follows:—

"I feel this personally to be so great a want to me in my work that I would do any thing in my power to help to bring it about."

It would be interesting to have an expression of opinion from other missionaries on this matter.

#### THE MARTYRS' LEGACY.

"The only way in which the Church can honor the Martyrs, whom she sent forth from her bosom, is to finish the work which they laid down. Does the Church accept the legacy?"

\* While the authors refer to the British Isles, at least some of their conclusions apply equally to South Africa.

\* "The Natives of South Africa." London: John Murray. 12/- net.



## LOVEDALE NEWS.

We are glad to welcome Mr. William Macdonald, B.Sc., who has come to take charge of the Lovedale farm.

The present session ends on Wednesday the 12th inst. The new session will begin on Thursday, 25th July.

Mrs. and Miss Sinclair of Grangemouth, Stirlingshire, paid a visit to Lovedale at the beginning of last month.

We offer our hearty congratulations to Major R. C. Grant and to Surg-Major Perkins, on both of whom has been conferred the D.S.O.

We welcome another addition to the Lovedale staff, Mr. J. B. Dunlop, who, accompanied by Mrs. Dunlop and their son, has come to take up work in the Printing Department.

To Mr. G. E. Nicholson we extend a hearty welcome. Mr. Nicholson arrived in April and has taken his place as one of the teaching staff. Through an oversight his name was omitted in our last issue.

Mr. J. M. S. Moyle, who for several years has assisted in the management of the Printing Department, has severed his connection with Lovedale, and returns with his family to Cape Town. Our hearty good wishes go with him.

During the past month the highest temperature recorded was 85° on the 9th, the lowest 32° on the 28th. Rain fell on four days amounting to 1.16 inches; this makes the total for the first five months of the year 10.58 inches.

Many will rejoice with us that Dr. and Mrs. Stewart are once more in South Africa. They came out on the R.M.S. *Dunottar Castle*, and are now on their way to Lovedale. A very hearty welcome awaits them on their arrival here.

Mr. Manama Molapo, who for three years was dispenser in the Victoria Hospital, Lovedale, has been appointed, in the same capacity, to the Military Hospital, Leribe, Basutoland. Manama passed the Matriculation Examination in December last.

Locusts have come in considerable numbers. They are rather late in the season to do very serious damage to the crops, but they are depositing their eggs all around us, which means a new generation of hungry young jumpers six weeks hence.

The Lovedale Literary Society has had some interesting meetings during the past month. On May 3rd, Rev. J. Lennox delighted the audience with his lecture on Luther. A week after, the ladies gave to the Society an entertaining MS. Magazine, of which Miss Cumming was editress. The following week Mr. Farquharson's lecture on "Love" was listened to with great interest by a large audience.

Our annual holiday was held as usual on the 24th of May—Victoria Day. At ten o'clock all the pupils, with banners flying and headed by the band, marched to the oval, where athletic sports and games filled the hours till sundown, save for a break for dinner. There was no outdoor lunch as in former years, but a special feast was spread for both boys and girls in their respective dining-halls. In the evening the Normal Students carried out an interesting programme which reflected real credit upon themselves.

The following old Lovedale boys have been mentioned in Lord Roberts's dispatches:—

Licut. Col. W. E. M. Stanford, C. M. G.: at Lovedale in the early days: 1860-1

Captain E. E. Dower, East Griqualand M.R.V.: at Lovedale 1887-91.

C. J. Levey, R. M., Dordrecht: at Lovedale 1860-66.

W. T. Brownlee, R. M.: Butterworth: at Lovedale 1866-68.

E. B. Chalmers, R.M., Queenstown: at Lovedale during the very early days.

We sorrowfully announce the death of yet another Lovedalian, a brave true man, one that Lovedale is proud of and that the country can ill spare. Arthur L. Sprigg was a student at Lovedale from February, 1890, to June 1893. He was a boy of unusually fine disposition and character, and was beloved of all classes in our neighbourhood.

The *East London Dispatch* of 27th April, 1901, contained the following paragraph:—

"To-day we record the death of another gallant Colonial lad in the person of Arthur Loeffyan Sprigg, who was shot by the enemy while on patrol near Calvinia on Tuesday last. Young Sprigg, who was a son of Major Howard Sprigg and nephew of Sir Gordon Sprigg, M.L.A. (East London), and grandson of the Deputy Mayor of this town, Mr. J. O. Bate, was well known here. He served an indentureship of five years in the Locomotive Department in East London. Two years ago he went to England to complete his studies. He returned to the Colony only two months ago, and when in Capetown joined the Western Province Horse, and while doing duty with his regiment near Calvinia last Sunday met his death. Deceased was a most lovable promising young fellow, and was in his 24th year. The relatives have our sincere sympathy in the loss they have sustained."

A correspondent sends the following notes about two past pupils:—

"Conraad Bezuidenhout is a fairly well-to-do farmer in the Maclear district, still cherishing a warm feeling towards Lovedale. His brother Peter H. S. Bezuidenhout has for the last nine years also lived in the same district at a trading station. He has, however, lately removed to Lebonya's territory in Matatiele, where he is arranging to start a trader's store on his own account. Peter Bezuidenhout's grateful remembrance of Lovedale training is as warm as ever. Like others of Dutch descent he has had heart-searching experience during the war struggles, though he is a pronounced loyal subject. His enthusiasm on the occasion of the hoisting of a Union Jack in December 1899, when the anti-British feeling was at its highest pitch, and the Republican forces seemed victorious in some of the early battles, made him a marked man among his countrymen. When asked why he thus exposed himself he gave the emphatic reply that he could not do otherwise. Born and bred under the British flag his duty was, according to Scripture injunctions, loyalty to his own sovereign whatever relations he had on the other side, and he was prepared if necessary to shoot his own brother if he were foolish enough to join the invasion. Rightly or wrongly, he attributes the infusion of this loyal feeling to Lovedale, of which he cherishes grateful thoughts for what he is to day. He married a grand-daughter of Mr. James Hart, once owner of the Domira estate at Lovedale."



# The Christian Express.

A Journal of Missionary News and Christian Work.

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## The Christian Express.

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### SOME CURIOUS LIQUOR STATISTICS FROM THE TRANSKEI.

A RESIDENT in the Transkei, with an intimate knowledge of Kaffir life and language, was recently asked his opinion regarding the native races. His answer turned on one point, that of intoxicating liquor. "If liquor can be kept from the Kaffirs," he said, "they have a great future; if they are allowed to have liquor, they have no future at all."

There is no lack of evidence, from well-informed sources, as to the fearful havoc alcohol is increasingly working among the natives day by day. We take, as a single instance, three sentences from the report of the Special Magistrate in King William's Town, as quoted in the Blue-Book on Native Affairs for 1900. He says:—

"I regret I am once more compelled to report most unfavourably of the spread of drunkenness amongst the natives. It is really appalling to see the extent to which this terrible curse has laid hold upon them. Judging from the indifference and the apathy with which it seems to be regarded in many quarters, I am forced to the conclusion that most people are either not aware of the actual condition of things or wilfully ignore it as a question which does not concern them."

This *indifference and apathy* towards so grave a question, affecting as it does nearly a million of our fellow-subjects, is one of the most regrettable traits in the Colonial character. Were the people of this Colony only roused to take action

the evil could be, if not ended, at least largely mended.

We, perhaps, flatter ourselves that at least as regards the Transkeian Territories we are not sinners in this matter. There we are responsible for governing a native population of well-nigh 800,000 souls. By our laws the importation of intoxicating liquors is strictly regulated by the authorities, and none may be sold to the natives without a permit issued by a Resident Magistrate. According to the official returns given in the Blue-Book above mentioned, the law appears to be well administered. During the year reported upon, only about 225 gallons of brandy were sold by permit to the 800,000 natives and mixed people of these territories, a quantity which, if widely distributed, might have been used for medicinal purposes.

This would be very satisfactory were it not for certain other figures given in the same tables, which, when looked into, raise curious questions.

After deducting the brandy consumed by natives under permits issued by the Resident Magistrates, we are left with the amount imported, presumably, *for European consumption*. Here the figures present some strange contrasts and startling facts.

For instance, the Magistracy of Elliotdale is returned as having a population of 105 Europeans, 27,500 Bantus, and 30 mixed people. The 105 Europeans resident within that Magistracy were satisfied with only three gallons of brandy, out of which three bottles went to the natives, leaving one forty-second of a gallon for each European.

Or take the Magistracy of Xalanga which has a different balance of population. It comprises 1200 Europeans, 15,000 Bantus, and 1200 mixed people. For their consumption there was imported 260 gallons of brandy. Out of this, natives got 61 bottles or about 10 gallons, leaving about one-fifth of a gallon for each European.

In striking contrast to these figures are those which come from the Magistracy of Idutywa. The population there is returned as 450 Europeans, 28,500 Bantus, and 20 mixed people. Into this Magistracy 4,490 gallons of brandy were brought, 4½ bottles of which went to the natives, leaving nearly 10 gallons for each European.

The Magistracy of Mount Fletcher presents still more startling figures. There the population is made up of 120 Europeans, 17,000 Bantus, and 25 mixed people. Permits were granted for the importation to this Magistracy of 1397 gallons of



brandy. Of this the natives were, by authority, supplied with less than 3 gallons, leaving  $11\frac{1}{2}$  gallons for every individual European in the Magistracy.

It should be further pointed out that into Elliotdale no whiskey was imported, and only 5 cases of beer; and into Xalanga, with a white population, be it remembered, of 1200, only 131 cases of whiskey and a small quantity of beer. On the other hand, Idutywa, with 450 Europeans, had 150 cases of whiskey and 175 gallons of beer; while Mount Fletcher, with 120 Europeans, had 106 cases of whiskey and 246 gallons of beer.

Of course there may be some explanation which would to some extent modify these figures, but it is remarkable that no explanations or comments regarding them are found in the Blue-Book. Has the Department of Native Affairs taken note of them, or has it been overtaken by the *indifference and apathy* of which Mr. Dick complains?

Until a satisfactory explanation is forthcoming, we are shut up to one or other of two alternatives as a conclusion. Either the 120 European inhabitants of Mount Fletcher require on the average  $11\frac{1}{2}$  gallons of brandy, nearly a case of whiskey, and over 2 gallons of beer for each man, woman and child, making them sevenfold harder drinkers than the average Cape Colonist; or there is a great deal of liquor being sold illicitly to the natives, a state of things not very creditable to the responsible authority in that Magistracy.

#### A CASTAWAY.

ONE of the saddest things in life is the sight of a once active worker, who has lost his effectiveness as a labourer in God's Vineyard. The fear of being cast aside is one which may well animate every true servant of Christ. St. Paul knew the force of this fear when he wrote to the Corinthian Church of the strenuousness with which he ran his race, lest he should become a castaway.

Probably one of the most common causes of workers being laid aside is that they have succumbed to the temptation to live in the present on past spiritual experiences. There are few temptations so subtle, none so fatal. We think that God *must* bless us to-day because He did so yesterday, and we are content to let the memory of the watchfulness, the prayers, the yearnings after God of yesterday suffice for the needs of to-day. And so spiritual declension creeps over us, and for the time being at any rate, if not, by the mercy of God, permanently, we become castaway—deprived of our effectiveness as servants of Christ.

T. T.

#### NATIVE CHIEFS IN CAPETOWN.

THE Royal visit to Cape Colony has called forth a striking illustration of the welding force of Christian civilization and of the British Empire. To an on-looker at the scene in front of Government House on a certain forenoon lately the contrast between a comparatively recent past in South Africa and what was then witnessed, must have been equally striking and suggestive. Great changes often come about so silently and so

gradually that we who are in their midst are almost unconscious of their magnitude or their reality.

The Duke of York, in the uniform of the Royal Fusiliers, of which regiment he is Honorary Colonel, sat under the shade of a tree together with the Duchess, and surrounded by his suite in brilliant uniforms. Over against them, drawn up in a semi-circle, were the native chiefs, who, with their followers or indunas, numbered nearly a hundred. Some were in frock coats and silk hats, some in khaki, some in gorgeous uniforms.

These chiefs of well-nigh three million people, as at the commencement of an *indaba*, raised their right hands, shouting "Bayete!" (Hail, Chief!) Some of them had travelled a thousand miles and more to salute the King's son; Bechuana and Basuto, Kaffir and Fingo, Tembu and Pondo, now united under the one flag which has brought peace and security and good government into their midst.

They went to Cape Town to show their loyalty to the throne. This some of them have been showing in a very practical way during the war.

Khama is too well known both in this country and at home to require any remarks. It is noteworthy that Rev. John Moffat, whose father entered Bechuanaland as the pioneer of the Gospel, acted as interpreter on this occasion for the Bechuana chiefs. Lerothodi, paramount chief of Basutoland, is a strong contrast to Khama as regards the latter's hatred of drink. Sir Godfrey Lagden, in a paper read recently in Edinburgh, summed up Lerothodi's character as follows:—"Though prone to drink spirits freely if obtainable, and to make deceit a part of his daily life, he has ability to deal with work in a business-like way, and unusual resolution in acting upon orders and advice essential to the safety and welfare of the tribe." Dalindyobo, chief of the Tembus, received a warm tribute from Major Sir Henry Elliot, Chief Magistrate in the Transkei, on account of his services during the war. Sir Henry says:—"I cannot speak too highly of the services rendered me by the chief Dalindyobo, who, as chief of my Native Intelligence Department, has kept me fully and constantly informed of the actions and feelings of every tribe throughout the Native Territories." Others of the Transkeian chiefs have also offered or rendered assistance. Bokleni's late father, Nqiliso, offered two thousand Pondos. Bokleni himself seems to be settling down after his wild youth, and it is cause for thankfulness and hope that some of his children, with their father's consent, are under Christian training. Veldtman, too old for active service in the field, has rendered valuable services among the Fingoes; Lindinxiwa sent the Chief Magistrate a body-guard composed of his own sons, and those of the principal Gcaleka chiefs in the Willowvale district.

Some of the chiefs made brief speeches, one touchingly alluding to our late Queen. Others presented addresses. A collection of presents, including skins and native curiosities, were proffered to the Duke and Duchess.

The Duke, in reply, referring to the death of the Queen, said:—"I can tell you her heart ever beat warmly for the native races of this great land; but that noble spirit still lives in her son, your King. During many years he saw with loving admiration her wise and just rule, and you may be quite sure His Majesty will equally watch over you and guard your best interests. The Duchess and I thank you most sincerely for the beautiful presents which we shall value very much. We shall also take home with us those you have given my dear father and mother, and will present them on your behalf. We earnestly trust God may bless, protect, and prosper the people of your tribes."



Self-Extension,  
Self-Support, and  
Self-Government in  
Missionary Churches

SPEECH BY  
BISHOP TUCKER OF UGANDA  
AT THE  
ANGLICAN CHURCH CONGRESS,  
BRIGHTON, 1901.



*Copy of a Letter addressed to the Secretaries of  
the various Evangelical Missionary Societies,*

1902.

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DEAR SIR,

As a Nonconformist who has long watched the marvellous growth of the Church Missionary Society's work in East Africa I have read with deep gratification a speech on the Self-Extension, Self-Support, and Self-Government of Missionary Churches by Bishop Tucker of Uganda at the Anglican Church Congress of 1901.

I doubt whether in modern times these great New Testament principles have ever been more clearly and forcibly stated than in that address; and whether, since the apostolic age, they have ever been more successfully illustrated in the mission-field than by the work of conversion and edification which is to-day transforming Uganda and its neighbouring provinces.

Believing that the perusal of the address by all evangelical Missionaries could not fail (*a*) to deepen their conviction of the greatly increased fruitfulness of missionary work when the Christian love, self-denial, and manliness of converts are stimulated to the utmost on apostolic lines; (*b*) to impel them to perfect their own methods and practice in these respects; I beg to say that I have (with Bishop Tucker's ready assent) had it reprinted in pamphlet form for distribution to all Missionaries whose Societies would like them to have copies of it.

I need scarcely add that I shall be very happy to present you with as many copies as may be desired for that purpose if you would kindly, at an early date, let me know the number you require.

Yours in the Master's cause,

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# Self-Extension, Self-Support, and Self-Government in Missionary Churches.

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*Speech by Bishop Tucker of Uganda, at the  
Anglican Church Congress, Brighton, 1901.*

**T** IS, I suppose, expected of a missionary who comes straight from the field, as I do, that in what he has to say on an occasion like this he should, as far as possible, draw upon his experience; and that in the light of that experience he should discuss those problems, some of which are of the most complex character, which seem ever to confront the Church in her missionary enterprise, and which it is one of the functions of a Church Congress to consider, if haply some solution of them may be found.

Suffer me, therefore, with an eleven years' experience of one of the most remarkable Missions in the world still fresh in my mind, to address myself to the consideration of these great principles of self-support, self-extension, and self-government, which it is the earnest desire of every friend of Missions to



see in active operation in every part of the mission-field, and which to so remarkable a degree find place in Uganda.

1. First as to self-extension.—Ten years ago commenced the great reaping-time in Uganda. Patience, self-denial, and self-sacrifice had characterized the labours of those who had gone before. It had been a time of faithful sowing—a sowing oftentimes in bitter tears. And then came the “due time” of joyous reaping. And what a wonderful reaping-time it has been!

Ten years ago the number of baptized Christians in Uganda was something like 300. To-day it is 30,000, an increase of exactly a hundred-fold.

Ten years ago there was but one church—one place of Christian worship in the whole of Uganda. To-day there are 700.

Ten years ago there were but some twenty native evangelists at work. To-day there are some 2000 Baganda men and women definitely engaged in the work of the Church—again an increase of exactly a hundred-fold.

Ten years ago Uganda was the only country in those regions in which the Name of Christ had been proclaimed. To-day Busoga in the east, where Bishop Hannington was so cruelly done to death, has received the Gospel message, and only recently more than a thousand men and women were gathered together at our central station for the worship of the One True and Living God. Bunyoro, in the north, has in like manner been entered, and that old-time centre of slave raiding and trading is fast yielding to the claims of the all-conquering Christ. Toro, too, in



the west, where on the borders of the Congo Free State the snow-clad mountain range of Ruwenzori rears its giant crest to heaven, has also accepted the truth as it is in Jesus. And even now that infant Church is sending forth her missionaries into the regions beyond, some of them actually coming in contact with and instructing the pygmies of Stanley's dark forest. I hold in my hand a letter which I have just received from Uganda, telling of the baptism of the first of that mysterious pygmy tribe.

And who has been the instrument in all this widespread evangelistic and missionary effort? It has been the Muganda himself. The Church of Uganda is a self-extending Church because, from the very beginning, the line which has been adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received, and which has made him "wise unto salvation."

Everybody acknowledges that if ever Africa is to be won for Christ it must be by the African himself. It is very easy to talk about the evangelization of Africa by the African, but it is not so easy for the European missionary, with all his abounding energy and vitality, to sit quietly by and train the Native to do that work which in his inmost heart and soul he believes he can do so much better himself; and yet it must be so if ever Africa is to be truly evangelized.

We have at this present moment in Uganda a noble band of some 10,000 communicants, of whom one in every five is doing some definite work for God. The work of the European missionary is almost entirely that of training native clergy and evangelists. He imparts the truth, suggests the ideas; and the Native



—understanding the native character, mind, and mode of thought as no European can ever understand it—goes forth to hand on this truth and these ideas with his own methods, with his own illustrations, and in a manner best calculated to win those souls Christ has taught him to love. The result is that great ingathering of souls in which to-day we are so greatly rejoicing—an ingathering of some 30,000 Christians, within the last ten years.

It seems to me that a heavy responsibility rests upon missionary societies and missionaries alike in this great matter. The former should press upon their missionaries more and more the vital importance of this great question of the self-extension of Native Churches, and the missionaries themselves should carry into the realm and sphere of their preaching something of that self-denial which is so glorious a feature of their self-sacrificing lives. They should deny themselves more and more the joy of preaching for the harder and less self-satisfying task of training and teaching.

This, it seems to me, is one of the chief lessons to be learned from a consideration of the work of the Church in Uganda in its relation to the great principle of self-extension.

2. Then, secondly, what has that work, if anything, to tell us as to the equally great principle of self-support? What are the facts?

**Self-Support.**

I have already spoken of the 2000 native evangelists at work in the country. These are all maintained by the Native Church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools of the country—some 700 in number



—are built, repaired, and maintained by the Natives themselves. In one word, the whole work of the Native Church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one single halfpenny of English money is employed in its maintenance.

What is the secret of the attainment of this most desirable state of things? Two things from the very beginning have been kept steadily in view. First, the necessity of bringing home to the minds of the converts a sense not merely of the duty and responsibility, but also of the privilege, of giving to the support of their own Church; and secondly (and this is vitally important), the setting one's face "like a flint" against the employment by the missionaries of European funds in the work of the Native Church.

It is so easy to appeal to wealthy and generous friends at home for 10*l.* or 15*l.* for the support of a Bible-woman or a native evangelist, and so difficult to continue in the work of inculcating by slow degrees the responsibility and privilege of giving. But here again, as in the case of self-extension, self-denial must come in, and the temptation to appeal to loving friends at home must be resisted at all costs.

We are hearing continually of the deficits of missionary societies: and no wonder, when their funds are so largely employed in the maintenance of Native Churches. Numbers of Native Christians are being deprived of the inestimable privilege of supporting their own Church by the mistaken kindness of missionaries and missionary societies. Such missionaries and such societies are, in my opinion, inflicting a cruel wrong on those Native Churches whose burdens they seek to bear. They are depriving



them of one of the surest means of growth and development to maturity of life and action.

3. And then, thirdly, as to self-government, let me say (and I would that the same were true of the

Church at home) that in Uganda  
**Self-Government.** we have adopted the principle of giving to every communicant member of the Church a voice in its administration. Every settled congregation has its own council related to the district; and every district council has an equally direct connexion with the great Central Council, whose president is the Bishop. The work and power of these councils is a reality and not a sham; and so it will ever be where self-support finds place and is insisted upon.

Outside support means outside control; outside control means death to self-government. The one acts and reacts upon the other. Where self-support finds place, self-government and self-extension become realities. Where European funds are largely used for the support of native work an artificial state of things is created, and self-government becomes more or less a sham.

These very briefly and roughly are some of the conclusions at which I have arrived from a consideration of the work of the Church in Uganda in its relation to these great principles of self-support, self-extension, and self-government.

4. There is just one other thought which is borne in upon my mind as I think of the condition of

things in the great continent of  
**Missionary Imperialism.** Africa, and to which I would fain give expression ere I close. It is the necessity for far greater earnestness, and the



adoption of a far worthier policy in the prosecution of the missionary work of the Church.

Imperialism is in the air. It meets us at every turn. Our newspapers are full of it. The very walls are emblazoned with it. Our ears are deafened with it. Whether what is called an Imperial policy is the best fitted to enable us to discharge our duty with respect to our vast colonial possessions, consistently with our purely national and insular responsibilities, I do not venture to say. I am no politician. But as one who has spent the best years of his life in Central Africa, and who has come very closely in contact with the needs of its suffering peoples, I would venture to declare unhesitatingly my deepest conviction—the very deepest conviction of my soul—that nothing but an Imperial policy deliberately adopted and unswervingly pursued by our Church in her missionary enterprise can ever meet the necessities of the great heathen world in general, and of the dark continent of Africa in particular.

But it may be asked, "What do you mean by an Imperial policy in missionary enterprise?" I mean a due and proper correspondence between the end in view and the means employed for the accomplishment of that end. The end of all the missionary work of our Church, I take it, is nothing less than that "the kingdoms of this world may become the kingdoms of our Lord and of His Christ."

The last Lambeth Conference took an Imperial view of the matter. It spoke of missionary work as "the primary work of the Church"—"the work that at the present time stands first in rank of all the tasks we have to do; the work for which the Church was commissioned by her Lord." The world



for Christ. That is the end in view—an Imperial aim, truly.

And if this be so, let us see to it that the means correspond with the end—in one word, that they are Imperial. No more niggardly gifts; no more perfunctory service; no more half-hearted, lukewarm prayers—but the pouring-out before God, warm from the heart, our fondest and most fervent petitions—the intensest longings of our soul for the ingathering of those tribes yet “sitting in darkness and in the shadow of death”—the “all” yielded up by all; “the silver and the gold”; the whole life—body, soul, and spirit—to be used as and when and where He pleases, even though it may be in the “uttermost parts of the earth.”

This, it seems to me, and nothing less than this, is worthy of our Divine Lord and Master and of the great end we have in view—

“Christ for the world,  
And the world for Christ.”













# What Belgians Say of Congo State

EXTRACTS FROM DEBATE ON CONGO SITUATION IN BELGIAN PARLIAMENT, JULY, 1903.\*

“The work of civilization, as you call it, is an enormous and continual butchery.”—*M. Lorand*.

“Think what these soldiers are — cannibals, belonging to other tribes than those over whom they are set. Think that this *Force Publique* is commanded by non-commissioned officers intoxicated with self-importance, free or practically so from all control. How can any one dare to maintain that such a régime must not fatally, inevitably, lead to innumerable atrocities.”—*M. Vandervelde*.

“The practice of cutting off hands . . . is said to be contrary to instructions; but you are content to say that indulgence must be shown, and that this bad habit must be corrected ‘little by little,’ and you plead, moreover, that only the hands of fallen enemies are cut off, and that if hands are cut off enemies not quite dead, and who, after recovery, have had the bad taste to come to the missionaries and show them their stumps, it was due to an original mistake in thinking that they were dead.”—*M. Lorand*.

“‘Can you forbid a young soldier, anxious to exhibit proofs of his bravery, bringing back war-trophies?’ . . . What I contend is, that if the practice of cutting off hands still continues, it must not be forgotten that those who practice it are blacks, yesterday barbarous, still semi-barbarous—and that it is only by degrees that the custom can be eradicated.”—*M. Woeste*. “And it is those very blacks who compose the *Force Publique* of the Congo State.”—*M. Vandervelde*.

“All the facts we brought forward in this Chamber were denied at first most energetically; but later, little by little, they were proved by documents and by official texts. Now they are admitted, but it is said they are isolated incidents.”—*M. Lorand*.

“M. Woeste tells us that abominable crimes are also committed in Belgium. Perhaps the Minister of Justice will tell us if abominable crimes are often committed in Belgium by officials, by agents of the Administration, if we often meet in this country with officers, officials and magistrates who are torturers, assassins and incendiaries, and who *take hostages*.”—*M. Lorand*.

“They (the natives) are not entitled to anything: what is given to them is a pure gratuity.”  
—*M. De Smet de Neever*.

“You went there with the pretense of saving the natives from the slave trade and barbarism, with the pretense of initiating them to the advantages of civilization, and you take their forests, you forbid them to hunt and to collect produce, you drive them to military service and forced labor. They did not call you to Africa, they did not want you. And to-day a Belgian minister says that they are entitled to nothing.”—*M. Lorand*.

“As an exploiting enterprise, it may be admitted that the State has been successful. The successes secured for the benefit of one person, and that person’s immediate entourage, have been at the price of the enslavement of millions of men handed over to merciless exploitation and to horrors which are the inevitable accompaniment of such a system. A *Domaine Privé* of the extent of that of the Congo State the world has never known. Never has a private property been created of such a vast size, eighty-one times the size of Belgium, worked like a farm, but, like one of the tropical farms of the planters of long ago, where free labor does not exist, and where the population is organized into vast droves of slaves.”—*M. Lorand*.

“I am told ‘collectivism (in Belgium) is appropriation by the State,’ but what is ‘the State’ in Belgium? It is the representative of the people. What is ‘the State’ in the Congo? It is the representative of one individuality.”—*M. Vandervelde*.

“You tell me that no one draws personal profits. . . . You assert that he (the king) personally spends nothing out of the personal revenues which he draws from the Congo. Where is the proof of the statement? Where are the revenue and expenditure returns?”—*M. Vandervelde*.

“M. Vandervelde concluded with an eloquent appeal that the Belgian Government should approach the Congo State with a view to a thorough searching inquiry. M. de Favereau expressed surprise that ‘a member of the Belgian Parliament should seek to force us into a breach of the principle (that no government possesses the right to interfere in the administration of another State) and ask us to mix ourselves up in the affairs of a *foreign State*.’”

“It is inadmissible that in one part of an oration it should be declared that the Congo State government is a foreign government, of whom we may not ask explanations; and that in another part of the same oration, we should be told that the Congo is so closely identified with Belgium that to criticise the former is to attack the latter.”—*M. Vandervelde*.

“All Belgians should have the patriotism to hold their tongues at the right moment.”—*M. Huysmans, Belgian Minister and Member of Council of Congo State*.

“In all parliaments men who denounce abuses are true patriots.”—*M. Fanson*.

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# THE KASSAI HERALD.

Vol. 3. LUEBO AFRICA October 1 1903 No. 4.

— THE KASSAI HERALD —



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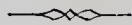
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All money received over and above the cost of publication will go towards the purchase of a new Cylinder press for the "J. Leighton Wilson Printing House" at Luebo.



— EDITORIAL NOTES. —



**S**PRING is at hand strange as it may sound to our many friends of the northern hemisphere who will be gathering around their warm fires when the *Herald* reaches them. The long four or five months in which a hazy dryness hangs over the whole country have passed; the heavy peals from the electric batteries of the skies followed by the tropical down-pour of rain has rent asunder this veil making the air beautifully clear, and causing the dry and

parched plains to burst into luxuriant beauty.

The people during this dry season have not been idle. Day by day the constant hack-hack of their little home made axes, followed at intervals by the crash of some huge tree of the forests, says that they are busy clearing fields for the abundance of corn that the new ground will produce.

The planting is now finished, and sitting at his little cabin door the native can almost see the bright green shoots pushing their way upwards under the influence of the refreshing rains and warm tropical sun.

The missionary as well as the native is glad to see this spring-time. It means a much pleasanter season, and also that the rising river will bring us steamers, thus giving later news from friends at home.

We remember when at Columbia Seminary some of the students were finding fault and complaining, as the winter days became very short, that the mail-carrier was unable to make the *third* daily delivery in the afternoon, as far out as the Seminary. We would like to invite such ones to spend a while in Africa to learn patience. Here they can feel



good tidings from this our highest court, and are especially gratified at the awakening interest now being manifest by the church in foreign missions. From every field of our church there are earnest calls for more laborers, and in each mission there is a decided spiritual awakening and advance along all lines of work, while the church is so increasing its liberality, through the vigorous prosecution of the forward movement, that the committee will soon be able to send forth at least some of those for whom the various fields have been so long crying in vain.

It would hardly be natural if we did not have a feeling somewhat akin to pride at the magnificent showing made by the Congo mission, giving as it did almost half the visible results in converts of the whole work, while having only 10 of the 167 missionaries of our church. But it is not selfish pride at the sight of our own labors, for we are *confident of one thing*, and that is that this has not been accomplished by our work, but by the Almighty Spirit of God who in his infinite plan has seen fit to work through us, unworthy creatures, to the honor and glory of his name. We are therefore glad that He has called us to be partners in this work.

It also gave us pleasure to know that we had such an able representative of the Congo mission to tell the Assembly of our work, and show them some of our imperative needs.

Mr. Morrison representing the mission, visited the Governor at Boma, and while in Brussels had an interview with the Secretary of State for the Congo on this matter of concessions, the latter made no secret that the State would not grant us any concessions. He advised that we make application for a lease, promising that we would not be disturbed at the expiration of said lease, but when asked to give this in writing adroitly changed the subject.

There are many reasons that want of space forbid mentioning here, which makes such a temporary and uncertain policy impractical for mission work. We have therefore seen fit to appeal to the founders of the Congo Free State, who in their charter for the Congo prevented, as they thought any privileged few hampering the free access of trade, or of religious and civilizing agencies of any kinds in this region, and reserved to themselves the right of interference when they deemed it necessary.

The work that the missions have accomplished, and are still doing with ever increasing possibilities, if granted liberty of movements and access to the peoples of the interior, has and is undoubtedly improving their moral characters, and developing a nucleus for a civilizing campaign amongst a very degraded people sorely in need of such.

The work of different missions has from time to time been inspected by various officers of the State, who have always expressed themselves as much pleased with the progress made. Then why the drawing in and confining the sphere of usefulness of this work? This at first may seem strange to some, but after a careful investigation of the present methods in vogue to make the Congo a *paying* "philanthropic enterprise," some very clear light is thrown on the sub-



ject.

The press of both Europe and America has brought forth much from time to time during the past few years concerning the Congo's maladministration, and it is not our purpose to try to add anything to what has already been said, but we are convinced that the time has come for an unbiased investigation, by the Signatory powers of the General Act of the Berlin Conference, of these charges. If the Congo government is guiltless of the accusations brought against them, then those who have thus falsely accused them should be held responsible and severely punished, and the fact made known to the world. If the government is guiltless and has kept the sacred treaty obligations that she undertook to perform, then the Congo Free State has nothing to fear from a new Conference and a thorough investigation at this time, she should invite it, and her accusers would be forever dumfounded.

But, if on the other hand she has not kept such faith, and opposes investigation, then there is another party aggrieved, and a party that has an equal right to protection from, and to the benefits of the international conferences that have framed the charter of the Congo Free State, and intrusted its enforcement to the present regime.

The committee appointed by the General Assembly of the Presbyterian Church in the U. S. composed of Rev. W. M. Morrison of the Congo Mission, Judge Mann of Va., Hon. Harry St. G. Tucker of Va., Judge Livingston of Ga., and Major Clifton R. Breckenridge of Ark., is an able one. The petition from the Assembly they will present to President Roosevelt, concerning the curtailment of our rights in the Congo, and its

prosecution before the government, we feel confident could not have been intrusted to better hands, being as they are men of known legal ability and christian characters.

The following resolution passed. "Senators and Representatives for the States under the jurisdiction of this assembly are earnestly requested to give to the Committee appointed under this resolution all the assistance which it may be in their power to afford." We believe this to be a good step in the right direction, to lubricate the tortoise-like movement of official machinery.

We were glad to welcome the *Presbyterian Standard* to our exchange table by the last mail. We enjoy very much the church papers that come to us, and are thus kept in touch with all sections of the church. *The Southwestern Presbyterian*, *The Central Presbyterian*, *Christian Observer* and *The Missionary* reach us regularly, for which we wish to thank the editors. *The Southern Presbyterian* came regularly for some time but has recently been discontinued. We would enjoy seeing regularly our South Carolina friend.

*The Southern Workman* has also made its appearance. It is an illustrated monthly magazine issued by the Students of Hampton Institute. It is well gotten up, and reflects much credit upon its editorial staff. We shall look forward to its future visits.

Our hearts are made glad at the good news that two new men are really and truly coming to take part with us in this work.

The *Herald* extends a most hearty welcome to Brothers Slaymaker and Martin, and wishes for them a long life of usefulness in this vineyard, and a rich spiritual blessing from the Lord of the harvest.



## Our Medical Work at Luebo.

By REV. L. A. DEYAMPERT.

ONE of the most important conditions that tend towards the human happiness, is that of a healthy constitution. The preserving and restoring of health has long employed the best skill of many of the ablest students of every age, for the genuine pleasure of a strong healthy and well developed body and mind is far more to be desired than that of wealth or fame.

Our healthfulness here in Central Africa is as much enjoyed as that of any other people of the globe, and so when we get sick, we also make haste for a remedy. The general health of the missionaries is good when guarded with care and precaution, and in this respect we seem to enjoy a special blessing from the Lord.

Amongst the natives, mother nature seems to have provided for her children as elsewhere, for we find that the people have discovered that certain plants are beneficial for some ailments. Some of these remedies we have found really good, and they act as well and even better than the usually prescribed drugs of the medical books.

Within recent years various causes have brought to Luebo a large native population, amongst whom our mission is doing a good work. Messrs. Lapsly and Sheppard when they arrived found Luebo a small village, compared with its present size, being occupied only by Bakete and a few Baluba. The large fields now green with waving corn were then only dense forests and jungle. Today Luebo has a population of about 12,000. The clearings are constantly being extended farther back, and the population increasing.

The location is most desirable, and under the influence of the mission the people we believe are rising to a higher plain of life.

Those comprising our population are from the Baluba, Bakete, Batetela, Bena Lulua, and Zapo-zap tribes. The Baluba are the most numerous and all understand and speak the Baluba and Bena Lulua languages. Luebo is really made up of many closely connected villages, and the people of each village are generally formed into a kind of big family, with their chief as father. This is quite evident when one of their followers is badly injured or killed by another villager for they are then all ready for vengeance. The tribal distinction of chiefship is not so marked here at Luebo as in other native villages, for all generally regard themselves as people of the mission, or of the trading company with whom they work.

Of this population a large gathering appears at the mission pharmacy daily. Our bell rings at six o'clock in the morning, and within a few minutes nearly 200 people are gathered in our large church for morning prayers. The prayers are fervent, the songs lively, and the service a short and sweet one. Then after a good hearty hand-shaking, we all go out.

I go directly to the Pharmacy, and there find a crowd gathering from every direction. They are from several tribes and of nearly all sizes, ages and temperaments. Some have come a good distance, and others only few rods. They all want "Buanga" (medicine). Apparently they are not all deathly sick, for some are talking and in good spirits. These are usually the ones who have



RESOLUTIONS  
PASSED BY THE PEACE CONGRESS

BOSTON, OCTOBER 8, 1904

IN REFERENCE TO THE CONGO STATE

**Whereas**, The International Association of the Congo in 1884 secured from the American Government that its flag should be recognized as that of a friendly state (which recognition was subsequently endorsed by the Powers of Europe at Berlin) on the ground that it was an organization formed to protect the interests and welfare of the natives, to promote legitimate commerce, and to preserve the neutrality of the Congo Valley over which it sought to exercise authority:

**Whereas**, it is alleged that the government of the Congo Free State has appropriated the land of the natives and the products of commercial value yielded by the land, thus leading to the committal of grave wrongs upon the native races and to the infringement of the rights secured for international commerce by the acts of the Conference at Berlin:

**Whereas**, this is a question which may lead to grave international complications:

This Congress, in the interests of peace, recommends that the following questions should be referred either to a renewed conference of the Powers concerned in the formation of the Congo Free State or to a commission of inquiry as provided in the Hague convention:

1. Is the government of the Congo Free State still to be regarded as the trustee of the Powers which recognized the flag of the International Association?

2. If not, what is the position of the Congo Free State in international law, and in what manner may the grave questions concerning its alleged actions be satisfactorily and competently determined?



*D. R. T. Chamberlain report*

*U.S. Congo Com. at mtg on*

*Dec. 7, 1904*

(PROPOSED MEMORIAL TO THE SENATE)

TO THE HONORABLE, THE MEMBERS OF THE SENATE:

The undersigned respectfully and earnestly beg your attention to the currently reported condition of affairs in "The Independent State of the Congo" (of which Leopold II is King-Sovereign) with reference to the invasion of the rights of the natives and the disregard of their general welfare.

We have carefully considered the numerous allegations of atrocities committed by the agents of Leopold, especially in the region of the Upper Congo, against both the persons and possessions of the natives. Those allegations affirm systematic violence, even to the extent of lawless oppression, virtual enslavement, horrible mutilations, manifold murders, and the wanton destruction of peaceful villages.

So far as has been practicable for us, we have examined the evidential value of these allegations. We find that the affirmants are many; apparently disinterested and trustworthy; and that they make their affirmations as having been eye-witnesses of the cruelties narrated. From both official and private sources comes a great mass of agreeing testimony. (We do not cite it here, for the reason that it has, by other petitioners, been laid already before your honorable body.) For ourselves, we cannot resist the conviction that great wrongs have been committed, and are still committed, against the Congo natives, by those who are responsible to Leopold as King-Sovereign.

The General Act of the Berlin Conference of 1884-5, declares, in Article 6, "All the powers exercising sovereign rights or influence in the aforesaid territories, bind themselves to watch



over the preservation of the native tribes, and to care for the improvement of the conditions of their moral and material well-being, and to help in abolishing slavery and the slave-trade. They shall, without distinction of creed or nation, protect and favor all religious, scientific or charitable institutions and enterprises created and organized for the above ends, or designed to instruct the natives and to bring home to them the blessings of civilization."

Similarly, Article 36 says, "The Signatory Powers of the present General Act reserve to themselves the right to introduce into it subsequently, and by common consent, such modifications and improvements as experience may show to be expedient."

To these, as to all the other articles included in the Berlin General Act, "The independent State of the Congo", on the 26th of February, 1885, while the Berlin Conference was still in session, gave its full, unqualified adhesion; and by them it is fully bound.

While your petitioners are well aware that the United States was not a party to the obligations actually assumed at Berlin by the signatory powers, they eagerly recall the repeatedly expressed sympathy of the United States with the purposes and plans of the Conference. Wrote Secretary of State Bayard to Mr. von Alvensleben, Minister of Germany at Washington, under date of April 16, 1886, "The United States desire that their attitude toward the General Act, should be understood by all the powers actually signatories and adherents, to be not less benevolent than that of any other power not a signatory but having the option of adhesion."

We therefore confidently trust that, with reference to the alleged atrocities in the "Independent State of the Congo", your honorable body will take such action as best befits that benevolent attitude. In this connection we feel privileged to quote the recent words of the President of the United States, to wit: "Ordinarily it is very much wiser and more useful for us to concern our-



selves with striving for our own moral and material betterment here at home, than to concern ourselves with trying to better the condition of things in other nations. . . . Nevertheless there are occasional crimes, committed on so vast a scale, and of such peculiar horror, as to make us doubt whether it is not our manifest duty to endeavor, at least, to show our disapproval of the deed and our sympathy with those who have suffered by it.”

We humbly venture to think that the existing condition of affairs in the Congo State, presents such an issue.

If, furthermore, we might be permitted to suggest a line of action, we would propose that the United States should express to the Signatories of the Berlin General Act, its friendly and humane hope that those Signatories might see their way to the appointment of a Commission which should make impartial and thorough investigation of the alleged misrule in the “Independent State of the Congo”, and of the entire situation there with reference to the welfare of the natives; said Commission to report to the authorizing powers.

It is memorable that the Berlin General Act itself provided for an International Commission which should be charged with the duty of seeing that the requirements of the Act were fulfilled. Owing, however, to such circumstances as the full adherence to the Act by the Congo State itself, and the universally sanctioned assumption of sovereignty over the Congo State by Leopold II, the Commission was never appointed. Should a special Commission be now appointed, the appointment would but follow, within narrower lines, the original plan of the Berlin General Act, and would also accord with the views expressed in Article IX of the Hague Convention, with reference to International Commissions of Inquiry. Such an investigating Commission would appear to be the natural and needful condition-precedent for the doing of justice to the Government of the Congo State on the one hand, and to the helpless natives on the other hand.



Your undersigned petitioners respectfully leave this memorial in your hands, confident that your honorable body will, so far as is practicable, take action in the name of humanity and in the spirit of that good will which happily exists between our own and all other nations. And as in duty bound, we will ever pray.

With great respect we remain,

Your obedient servants,



# CONGO NEWS LETTER

Printed in the Interests of the American Congo Reform Association

No. 5

BOSTON, MASS., JULY 24, 1905

Address, Tremont Temple

## THE CONGO STATE CHARACTERIZED BY SIR HARRY JOHNSTON

**T**HE Congo Free State as at present constituted is an organization independent of the kingdom of Belgium, only sharing the link of a common sovereign. Although the majority of its officials are derived from Belgium, they are also recruited from Italy, Sweden, Denmark, Norway, England, Austria, Switzerland, and other countries, and this international character of the administration seems to deprive it to a great extent of any national conscience or sense of national responsibility. . . .

The stories of misdeeds which were rife in 1898 have continued unabated down to 1904, in spite of several enquiries set on foot by the sovereign of the State and by several concessionaire companies. . . .

Such serious charges were brought against the Belgian administration that the British Government was compelled by public opinion to order its Consul, Mr. Casement, to make a protracted tour through the northern parts of the Congo Free State and report on the conditions of the inhabitants.

Mr. Casement's Report revealed a state of affairs which might well cause Europe to hide her face with shame as a civilizing agency in Negro Africa. Assuming the Report to be true, and not based on illusions and exaggerations, it can only be said that Arab rule at its worst was not so wicked as the rapacious government of the Congo Free State officials and of the great monopolist companies trading and ruling by direct authority from the King of the Belgians. This much has been clear, that, since the King of the Belgians obtained full administrative control over practically the whole of the Congo basin, that region,—at any rate east of Stanley Pool—has been closed to general commerce; despite the principles of free trade and internationality under which it was founded. A series of monopolies, all paying considerable profits or ransom to the King-Sovereign, has been created; and trade by individuals or small firms outside these monopolies was to a great extent rendered impossible or unremunerative. A depopulation seems to be going on only less serious than that of the Egyptian Sudan, though it is but fair to state that a part of this depopulation seems to be due to the ravages of Sleeping Sickness. The author of this book cannot endorse from personal knowledge the truth of these terrible allegations; he can only say that they are sufficiently serious to merit an absolutely impartial and effective enquiry on the part of Europe into the way in which the King of the Belgians has fulfilled the trust placed in his hands. Should it be found that the indictment is a true one, it might be preferable to remove the government of this country from the hands of an uncontrolled autocrat into the keeping of a constitutionally governed country like Belgium, which has a definite national conscience and a strong sense of national honour.

SIR HARRY JOHNSTON, In "The Colonization of Africa."

## PROGRESS OF THE INTERNATIONAL MOVEMENT FOR CONGO REFORM

**Belgian Attack on the King's Policy in the Congo — Revelations in the Parliament Disclose the Systematic Hypocrisy of the Congo Government**

Somewhat over a year ago an association was formed in England to promote an inquiry into and secure a reform of conditions in the Congo Free State. For years a persistent stream of testimony had reached Europe in regard to the methods employed by the Congo government to extort rubber and ivory from the native peoples of Equatorial Africa.

These reports had grown, from year to year and month to month, more frequent and more terribly specific. As the conviction gained ground that the evils, of which the world was then just beginning to gain knowledge, were not the occasional incidents of an administration on the whole well intentioned, but the inevitable consequences of a remorseless system deliberately imposed upon a helpless race, men who had at first kept silence felt themselves at last constrained to speak.

Viewing this testimony as a whole its import was appalling. It indicated that a vast population of twenty to thirty millions of people, without even the protection that an ordinary enlightened sportsman gives the game that he hunts in the forest, was in process of rapid and systematic extermination. In the report of the testimony of Mr. Grenfell before the commission of enquiry at Bolobo, the following sentence occurs: "Speaking of the 'close time' for game, Mr. Grenfell remarked that laws were needed for the protection of the people rather than animals."

In 1903 public opinion in England had become so thoroughly aroused that the English government was induced to send its consul at Boma, Roger Casement, to the rubber districts on the upper Congo, to make an investigation. This report revealed a condition in the interior of the Congo State so horrible that men familiar with the hardships and cruelties of the African frontier found its statements almost incredible.

It was at this time that the English Congo Reform Association was formed. Men representing the wisest and most generous traditions of English political life became its members. The discussion that ensued as a result of this movement revealed to the world the startling fact that the Congo State, which was generally supposed to be in every practical sense a colony of Belgium had become in fact, if not in international law, the personal property of the King of Belgium. By some sort of diplomatic hocus-pocus what began as a philanthropic enterprise had been converted into a vast commercial monopoly, a monopoly which had made a Belgian and not an American, King Leopold and not Rockefeller nor Morgan, the richest man in the world.

The fact that the United States, in its effort, as Mr. Kasson, our plenipotentiary at the Berlin Conference expressed it, "to introduce American institutions into Africa," had made itself responsible, more responsible than any other Power, for the existence of this only modern example of a "pure tyranny," was the occasion for an appeal to the American people through the President of the United States. In response to that appeal a Congo Reform Association, similar to that in England, was formed here.

The sole purpose of the American Congo Reform Association has been to secure, with the

aid of our government, an impartial and international investigation of conditions, basing its right to intervention on the international origin and present anomalous situation in international law of the Congo State. The memorial of the Congo Reform Association in which this request was presented to Congress still awaits the action of our government. Its consideration has been postponed, but in the words of one of the most influential members of the Senate it "will not be dropped."

This somewhat summary review of the purposes and aims of the Congo Reform movement seemed necessary in renewing the effort to secure for one of "the children among the nations" the right to a hearing in the courts of the civilized world.

Meanwhile many things have transpired in the Congo State and in Brussels, the seat of the Congo government, which present that institution in a still more sinister light. A great debate has taken place in the Belgian parliament, in which M. Vandervelde, leader of the Labor party, sought again, as he has heretofore, to show that the interest and honor of the Belgian people have been sacrificed to further the private enterprises of the King. In the course of this debate documents were read which proved that the Congo government's dealing with Europe had been one of systematic deceit and evasion. During the progress of the debate the King was charged again, as he has been before, with employing vast sums, extorted by the bayonet and the lash from his Congo serfs, to bribe newspapers and corrupt public opinion. The following item from the London Morning Advertiser indicates the form which the Congo question is taking in the minds of Belgian people, who have not been corrupted by the royal "generosity," not deceived by the King's "kept editors."

The Brussels correspondent of the Morning Advertiser, London, wires:

"M. Louis Bertrand attacks King Leopold and his Congo administration in the *Peuple* in order to show that the journals which boast of the Royal generosity deceive their readers. He says that it is with the money taken from the Congo that the King builds his palaces, castles, Japanese towers and monumental arcades. M. Bertrand asserts that the Belgian ministers, in allowing the control of the Congo finances to slip out of their hands, have sacrificed the interests of the country. He says that if King Leopold is generous in the matter of rearing sumptuous buildings, his generosity is cheap as regards himself, since it is the money of others that is spent."

On March 15, of this year, the King's Commission, sent out last September to investigate the reports of the British consul in regard to the cruelties of the rubber business, arrived in Europe. Since that time a great quiet has taken possession of the International Congo Press Bureau. Lord Montmorres, who started out to overthrow the official statements of the English consul, has been driven to the humiliation of composing apologies. Mrs. French-Sheldon, whose contemptuous, "Atrocities! There are no atrocities in Congo," echoed by the press of Europe and America, was intended to brush aside the accumulated evidence of twenty years and hundreds of witnesses, has recently devoted her-

self to explaining that the official interview sent out by the Congo Consul was not correct. What she did say was that she did not know of any "atrocities" that the King of Belgium or his administration authorized, which is a statement that is true no doubt but hardly important enough to have been repeated from one end of the civilized world to the other. Mr. Bridgeman, of the Brooklyn Standard Union, who started out to Africa a few months ago as a sort of unofficial commissioner of the American public to tell "the truth about the Congo" has turned back at Cairo and will devote himself in his letters from Africa to the description of the Egyptian landscape.

One hears nothing now-a-days from that curious "Society for the Protection of Belgian Interests abroad," whose sole aim seems to have been to preserve in Africa "a pure tyranny" of a type antagonistic equally to the interests of Belgium and of Europe and to the welfare of the native peoples of the Congo State.

All these and other less conspicuous agents or agencies of the International Press Bureau are strangely silent. It is possible that they were not correctly informed beforehand as to what the Commission would report on its return. Much that is contained in the monumental apology of Mr. Wellington Wack, "The Story of the Congo Free State," sounds quaint and curious in the light of what we already know of the evidence submitted to the Commission. It seems scarcely possible in view of this evidence that in future such vague general recommendations as those of Grenfell, Sir Harry Johnston and Stanley will be considered sufficient reply to the testimony of men who have seen and heard the things they describe. Poor Stanley! of whom Sir Harry Johnston said recently, "The last year of his life was embittered by the growing conviction that he had been the indirect means of placing in the Congo basin a power more unscrupulous and disastrous in its results than might have grown up under the flag of Islam!"

Of the character of the Commission's report we have no intimation as yet. The least that we may expect of it—if it is ever published—is some new concession to the facts.

Should a complete report of the testimony presented to the King's Commission in Africa never see the light, history will owe it to the enterprise and energy of E. D. Morel, of the West African Mail, that a precise transcript of large portions of this testimony, made on the spot by men who heard it and were themselves witnesses before the Commission, has been made public.

Late intelligence from Europe indicates that active opposition to King Leopold's rule in Africa is no longer confined to Belgium, England and the United States. On June 6, Mr. Pierre Mille, in a public address in Paris, told the French public that the Congo scandal was for Belgium what the Dreyfus affair had been for France. Since the destruction of the South American Indians by the Spaniards in the sixteenth century, he said, no such frightful accumulation of crimes had taken place. In concluding his address he quoted the words used to an official of the French Congo by an employee of the Congo government. Asked by the former if trade was easy in his district, the latter replied:



"Oh, we are much more favored than elsewhere. We have been able to secure during the last few months several tons of rubber, with hardly any shedding of blood!"

In Italy the publication by the government of Captain Baccari's report, though in a mutilated form, has created a public sensation and been the subject of a sharp debate in Parliament and in the Press. The publication of the Italian envoy's report has led to the publication of a mass of evidence against the Congo methods of "trade." It has revealed the fact that the Congo Press Bureau has also been quite as active in Italy as elsewhere. The *Corriere della Sera* of Milan narrates that some months ago it was offered a sum of money if it

would publish "letters, articles and news in favor of the Congo Free State," an indication of the methods the Press Bureau employs to get the letters of its writers and correspondents into print.

On June 7 an important meeting was held in England at which Sir Harry H. Johnston, president of the African Society, presided. At this meeting Mr. E. D. Morel, secretary of the Congo Reform Association; Sir Charles Dilke, representing the Aborigines Protective Society; Poultney Bigelow, professor of colonial administration at the University of Boston; Earl Beauchamp, president of the Reform Association, and several others spoke. At the conclusion of the meeting the following resolution was passed:

"That this meeting condemns the present system of personal rule established by the sovereign of the Congo Independent State, and expresses its conviction that this system, which has resulted in an unrestricted claim over the produce of the soil, fails to fulfil the pledges in relation to the welfare of the natives given under the Berlin Act.

That this meeting desires to dissociate its condemnation of the existing rule of the Congo Independent State from any aspersion on the Belgian people; that it invites the Belgian people to take up the administration of the Congo Independent State as a national task, respecting the legitimate rights of the natives of the soil and throwing open the whole of the basin of the Congo to international commerce without undue restrictions; that in the event of the Belgian nation being unable or unwilling to assume this responsibility, this meeting considers it to be necessary that the Signatory Powers of the Berlin Act should, in concert with the United States of America, devise and put in force a scheme for the good government of the Congo Independent State which shall fulfil the aspirations originally expressed by the representatives of the Powers assembled at the African Congress of Berlin."

These resolutions strike at the heart of the Congo monopoly, which is the personal and absolute and unrestrained control by King Leopold of the vast territory of the Congo State in the interests of a gigantic commercial monopoly.

ROBERT E. PARK.

## EVIDENCE PRESENTED TO THE KING'S COMMISSION

### Charges Against the Government Proven "Up to the Hilt" by the Evidence of Missionaries and Natives

Congo Bololo Mission, Baringa.

15th December, 1904.

To his Britannic Majesty's Consul, Boma.

Dear Sir.—I herewith submit to you a report of the proceedings of the Commission of Enquiry at Baringa.

At a later date I hope to follow this by another, containing an account of the proceedings at Ikau and Bassankusu. We also hope to follow this report at a later date by giving specific examples of irregularities as they appeal to us.

With regard first to the composition of the Commission. We hardly think better or fairer men could have been chosen than Mons. Janssens, Baron Nisco and Dr. Schunacher. The two secretaries, M. Denyn and Dr. Gregoire, are very good men, and we owe the latter a debt of gratitude for the patience and ability shown in translating.

I was allowed to occupy the first three sessions in addressing the Commission from the notes drawn up by Mr. Stannard and myself.

First, the specific atrocities during 1904 were dealt with, including men, women and children; then murders and outrages, including cannibalism. From this I passed on to the imprisonment of men, women and children. Following this I called attention to the destruction of the Baringa towns and the partial famine among the people in consequence.

Also the large gangs of prisoners—men, women and children—imprisoned to carry out this work; the murder of two men whilst it was being done. Next followed the irregularities during 1903. The expedition conducted by an A. B. I. R. agent against Samb'ekota and the arming continually of A. B. I. R. sentries with Albini rifles. Following this I drew attention to the administration of Mons. Forcie, whose regime was a terrible one, including the murder of Isekifasu, the principal Chief of Bolima; the killing, cutting up and eating of his wives, son and children; the decorating of the chief houses with the intestines, liver and heart of some of the killed.

Following this I came to Mons. Tagner's time and stated that no village in the district had escaped murders under this man's regime.

Next we dealt with the irregularities common to all agents, calling attention to and proving by specific instances the public floggings of practically any and every one; quoting, for in-

stance, seeing with my own eyes six Ngombe men receive one hundred strokes, each delivered simultaneously by two sentries.

Next, the normal condition has always been the imprisoning of men, women and children, all herded together in one shed with no arrangement for the demands of nature. Further that very many, including men Chiefs, had died either in prison or immediately on their release.

I next called attention to the indiscriminate fines levied on the people by the A. B. I. R. agents.\* Also the irregular taxes imposed only according to the requirements of the agents; these taxes often being levied on the food of the people. Following on this was the normal condition of the people under the sentries' regime, showing how the whole of the villages were absolutely under their despotic control, and that not only had the sentries to be kept in state, but also their retinue of boys and often stolen women.

The normal conditions also include the levying of blackmail and taxes. We also pointed out that the murders and cannibalism of the sentries were after all only an exaggeration of their general conduct.

The next question dealt with was with the transporting, as prisoners, from one region of the A. B. I. R. concession to another, of those who could not or would not work rubber.

Next, the mutilation of the woman, Boaji, because she wished to remain faithful to her husband, and refused to subject herself to the passions of the sentries. The woman's footless leg and hernia testify to the truth of her statement. She appeared before the Commission and doctor.

Next, the fact that natives are imprisoned for visiting friends and relatives in other villages, and the refusal to allow native canoes to pass up and down the river without carrying a permit, signed by the rubber agent; pointing out that even missionaries are subject to these restrictions, and publicly insulted, in an unprintable manner, when they do so.

Next point dealt with was responsibility—maintaining that responsibility lay not so much in the individual as in the system. The sentry blames the agent, he in turn the director, and so on.

\*It should be borne in mind that these fines are levied by a so-called commercial company for the purpose of encouraging trade.—Ed.

I next called attention to the difficulties to be faced by natives in reporting irregularities. The number of civil officials is too small; the practical impossibility of reaching those that do exist—the native having first to ask the rubber agent. Here I quoted the sickening outrage on the Lomako to which I have already called your attention.

The relations that are at present necessary between the A. B. I. R. and the state render it highly improbable that the natives will ever report irregularities. I then pointed out that we firmly believe that but for us these irregularities would have never come to light.

Following on this the difficulties to be faced by missionaries were dealt with, pointing out that the A. B. I. R. can and do impose on us all sorts of restrictions if we dare to speak a word about their irregularities. I then quoted a few of the many instances which found their climax on Mrs. Harris and myself almost losing our lives for daring to oppose the massacres by Van Caelcken.\* It was also stated that we could not disconnect the attitude of the State in refusing us fresh sites with our action in condemning the administration. I then mentioned that the forests are exhausted of rubber, pointing out that during a five days' tour through the forests I did not see a single vine of any size. This is solely because the vines have been worked in such a manner that all the rubber roots need many years' rest, whereas the natives now are actually reduced to digging up those roots in order to get rubber.

The next subject dealt with was the clear violation both of the spirit and letter of the Berlin Act. In the first place we are not allowed to extend the Mission, and further, we are forbidden to trade even for food.

Next the statement was made that so far as we are aware, no single sentry has ever been punished by the State till 1904 for the many murders committed in this district.

I next pointed out that one reason that the natives object to paddle for the A. B. I. R. is because of the sentries who travel in the A. B. I. R. canoes and whose only business is to flog the paddlers to keep them going.

\*For these "massacres," committed in the interest of "legitimate trade," M. Van Caelcken was condemned to one year's imprisonment in Boma jail.—Ed.

## NATIVE TESTIMONY

After Mr. Stannard had been heard, sixteen Esanga witnesses were questioned one by one. They gave clearly the details of how father, mother, brother, sister, son or daughter had been killed in cold blood for rubber. What a shameful story of blood it was! These sixteen represented over twenty murders in Esanga alone. Then followed the big chief of all Bolima, who succeeded Isekifasu (murdered by the A. B. I. R.). What a sight for those who prate about lying missionaries. He stood boldly before all, pointed to his twenty witnesses, placed on the table his one hundred and ten twigs, each twig representing a life for rubber. "These are Chief's twigs, these are men's, these shorter are women's, these smaller still are children's." He gives the names of scores, but begs permission to call his son as a reminder. The Commission though is satisfied with him, that he is telling the truth, and therefore say that it is unnecessary. He tells how his beard of many years' growth and which nearly reached his feet, was cut off by a rubber agent, merely because he visited a friend in another town. Asked if he had not killed A. B. I. R. sentries, he denied it, but owned to his people spearing three of the sentry's boys. He tells how the white man fought him, and when the fight was over handed him his corpses and said: "Now you will bring rubber, won't you?" To which he replied, "Yes." The corpses were cut up and eaten by Mons. Forcie's fighters. He also told how he had been chicotted and imprisoned by the A. B. I. R. agent, and further put to the most menial labor by the agent. He also tells of numbers of stolen

and ravished wives, of many anklets, spears, shields, etc., that he has been forced to give to the sentries.

Here Bonkoko came forward and told how he accompanied the A. B. I. R. sentries when they went to murder Isekifasu and his wives and little ones; of finding them peacefully sitting at their evening meal; of the killing as many as they could, also the cutting up and eating of the bodies of Isekifasu's son and his father's wives; of how they dashed the baby's brains out, cut the body in half and impaled the halves.

Again he tells how on their return Mons. Forcie had the sentries chicotted because they had not killed enough of the Bolima people.

Next came Bongwalanga and confirmed Bonkoko's story; this youth went to "look on." After this the mutilated wife of Lomboto of Ekerongo was carried by a chief, who showed her footless leg and hernia. This was the price she had to pay for remaining faithful to her husband. The husband told how he was chicotted because he was angry about his wife's mutilation.

Then Longoi of Lotoko placed eighteen twigs on the table, representing eighteen men, women and children murdered for rubber. Next, Inunga laid thirty-four twigs on the table and told how thirty-four of his men, women and children had been murdered at Ekerongo. He admits that they had spared one sentry, Iloko, but that, as in every other such instance, was because Iloko had first killed their people. Lomboto shows his mutilated wrist and his stump of a forearm, telling the same pitiful story. Every witness

tells of floggings, rape, mutilations, murders, and of imprisonments of men, women and children, and of illegal fines and irregular taxes, etc. The Commission endeavors to get through this slough of iniquity and river of blood, but finding it hopeless asks how much longer I can go on. I tell them I can go on until they are satisfied that hundreds of murders have been committed by the A. B. I. R. in this district alone; murders of Chiefs, men, women and little children, and that multitudes of witnesses only await my signal to appear by the thousand.

I further point out that we have only considered about two hundred murders from the villages of Bolima, Esanga, Ekerongo, Lotoko; that by far the greater majority still remain. The following districts are as yet untouched; Bokri, Nson-go, Boru-ga, Ekala, Baringa, Linza, Lifindu, Nsongo-Mboyo, Livoku, Boendo, the Lomako River, the Ngombe country and many others, all of whom have the same tale to tell. Every one saw the hopelessness of trying to investigate things fully. To do so the Commission would have to stay here for months.

The Commission therefore agreed to accept the following as a true general statement: "That hundreds of people have been killed in this district alone for rubber, and that I could prove it by multitudes of witnesses." And what a sight for Mrs. French-Sheldon, Sir Alfred Jones, Lord Mountmorres, Mr. Head and their hosts, who have called us "liars," with every adjective they could find. What a sight for them. The A. B. I. R. Director also accepts this statement as true.

J. H. HARRIS.



# CONGO NEWS-LETTER

Printed by CONGO COMMITTEE, MASSACHUSETTS COMMISSION FOR INTERNATIONAL JUSTICE

The matter contained in this sheet is for the information and USE of editors.

Address

CONGO COMMITTEE

P. O. Box 3707

Boston, Mass.

## Memorial

To the Congress of the United States of America:

The undersigned petitioners would respectfully and earnestly ask your attention to current reports alleging grave abuses in the administration of the Independent State of the Congo.

We recall the fact that the circumstances connected with the creation and recognition of this State—unique in the annals of the beginnings of states—excited a peculiar interest on the part of the American people and of our National Government. We remember that when an illustrious citizen of our country had found a pathway through unexplored territories of Central Africa, an earnest solicitude was awakened in our nation that the vast region thus suddenly opened to the world should be saved from the strifes of international rivalry, and should be so administered as to promote the well-being of the peoples now introduced to their fellow races. We recall vividly the welcome accorded the International Association of the Congo, as, in the name of Almighty God, it recorded its pledge to seek the realization of the highest ideals of a liberal government by concern for the well-being of the aboriginal inhabitants of the territories of the Congo Basin, and by an honorable regard for the commercial rights and interests of all peoples.

We confess to a deep disappointment and distress in view of the character of the reports now widely disseminated concerning the results of the enterprise entered upon with so happy anticipation. The story presented in these reports is scarcely surpassed in the records of the world's history in its suggestion of deeds of injustice and inhumanity. It is alleged that, in the exploitation by the State of the natural wealth of the country, the people, particularly in the territories of the Upper Congo, are subjected to atrocious wrongs, involving forced and excessive labors, arbitrary imprisonment, brutal scourging, unnatural mutilations, massacres, and the rapid depopulation of large sections of the country. A speaker in the Belgian House of Deputies was but true to these reports in characterizing the administration of the Congo State as "an enormous and continual butchery." The reports, it appears, represent the testimony of many witnesses whom it is difficult to regard as other than disinterested and trustworthy, and, covering a period of ten or twelve years past, extend to the present time. It seems to us so evident as to leave no room for contra-argument, that reports of such a nature should be investigated by a tribunal so constituted that its judgment shall be received with confidence by all fair-minded persons, to the end that if the accusations are unfounded, the ruler of the Congo State may be relieved from unjust aspersion, and, if unhappily they are found true to facts, a hapless people may be delivered from a condition of appalling wretchedness.

To one other point we would respectfully ask your attention. In our judgment it cannot be overlooked that the seriousness of the issue to which these reports appertain is intensified by the apparently direct relation of the alleged wrongs to the system controlling the administration of the State. It is a conceded fact that

sovereignty is interpreted by the king in terms of ownership, and that vast territories representing almost the entire domain are claimed by him as a private possession. This policy, obviously antagonistic to commercial interests of other nations, as obviously is fatal to the well-being of the people, whom it reduces to the status of serfs. The government, dependent upon the native for collection of the natural products of the country, having denied to him healthful motives for labor, finds no alternative but employment of force for the accomplishment of its ends. As a matter of fact, it appears that this force is applied through the agency of a native soldiery of original and cultivated savage propensities. It would seem that this conceded system of administration goes far toward accrediting reports of inhumanities. Such a system, it would appear, constituting in itself the elimination of trade, is certain to result in a virtual enslavement of the native people. In the Belgian Parliament it was said again, "The population of the Congo State is organized into vast droves of slaves."

We believe, again, that the position is so obvious as to require no supporting argument that the legality of this system, confessedly controlling administration in the Congo State, should be adjudged by a competent tribunal in order that the world's rights in trade may be safeguarded, and that, if relief be possible, the peoples under the jurisdiction of the State may be delivered from a position of confirmed and hopeless serfdom, to which, apparently, with whatever mitigation of incidental inhumanities, such system of administration must condemn them.

Recalling the interest taken by our national government in the avowed mission of the Congo State, and the close relations it has sustained to that State at critical periods in its earlier history, realizing the unique character of the enterprise represented in the Congo administration as related to international interests and aims, and recognizing the right of all States to give expression in legitimate ways to just and humane sentiments, we confidently rely upon your interest in the issue for which our concern is awakened.

Understanding that the facts to which we have thus briefly adverted have been more fully recited by other petitioners, and that testimony in support of the request made by them has been submitted to your honorable bodies, we respectfully ask that you will grant to their representations your earnest attention, and that you will take such action as you believe may fittingly be taken by you for the promotion of an impartial investigation of conditions in the Congo State, and an authoritative adjudication of the issues to which these conditions are related, with a view to the furthering of the ends of justice and humanity, and the reinstatement of the noble enterprise represented in the international origination of the Congo State, if that State shall be found to have fallen from the high purposes to the fulfilment of which by a solemn investiture it was appointed.

Respectfully submitted,

JANUARY, 1905.

Wm. A. Munroe, Cambridge, Mass.,  
President American Baptist Missionary  
Union.  
President G. Stanley Hall, Clark Uni-  
versity, Massachusetts.  
Rt. Rev. Alexander Mackay-Smith, Phila-  
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Bennet H. Young, Louisville, Ky.  
President Benj. Andrews, University of  
Nebraska.  
Bishop William F. McDowell, Chicago.  
W. A. MacCorkle, Charleston, W. Va.  
Edward H. Clement, Boston Transcript.  
Edward Cahill, Lansing, Mich.  
John W. Foster, Washington, D. C.  
Washington Gladden, D. D., Columbus,  
Ohio, President National Council  
Congregational Churches.  
A. B. Curry, D. D., Memphis, Tenn.  
Victor F. Lawson, Chicago News.  
Bishop J. C. Hartzell, Madeira Islands.  
Samuel B. Capen, Boston, President  
American Board of Commissioners  
for Foreign Missions.  
J. F. Cannon, D. D., St. Louis.  
President Elmer H. Capen, Tufts College,  
Massachusetts.  
Chancellor James R. Day, Syracuse Uni-  
versity, N. Y.  
Rev. Charles F. Dole, Boston.  
James H. Ecob, D. D., Philadelphia.  
President William E. Huntington, Bos-  
ton University.  
Floyd W. Tompkins, D. D., Philadelphia.  
Bishop Henry Spellmeyer, Cincinnati,  
Ohio.  
Frederick Starr, University of Chicago.  
President James M. Taylor, Vassar Col-  
lege, N. Y.  
Reuben Thomas, D. D., Brookline, Mass.  
Rev. S. T. Willis, New York.  
Henry H. Proctor, Boston.  
Amos R. Wells, Boston.  
President Nathan R. Wood, Newton  
Theological Institution, Mass.

Clinton Rogers Woodruff, Philadelphia.  
Rt. Rev. W. A. Leonard, Cleveland, Ohio.  
President George E. Merrill, Colgate  
University, N. Y.  
President Augustus H. Strong, Rochester  
Theological Seminary, Rochester.  
S. W. Woodward, Washington, D. C.  
Rev. Frederick B. Allen, Boston.  
Charles G. Ames, D. D., Boston.  
Rev. Wm. F. Anderson, New York City.  
T. S. McPheters, St. Louis.  
Rt. Rev. Wm. N. McVicar, Providence,  
R. I.  
Edwin D. Mead, Boston.  
William W. Mills, Marietta, Ohio.  
W. W. Moore, D. D., Richmond, Va.  
William Ashmore, D. D., Wollaston,  
Mass.  
George W. Bailey, M. D., Philadelphia.  
Rev. P. J. Rice, South Bend, Ind.  
A. J. Rowland, D. D., Philadelphia.  
Francis H. Rowley, D. D., Boston.  
Franklin P. Shunway, Melrose, Mass.  
Alexander McKenzie, D. D., Cambridge,  
Mass.  
H. N. McKinney, Philadelphia.  
A. McLean, D. D., Cincinnati, Ohio.  
S. M. Neel, D. D., Kansas City.  
Moderator of General Assembly of  
the Presbyterian Church of the  
United States.  
Robert E. Park, Ph. D., Boston.  
Robert Treat Paine, Boston.  
H. St. George Tucker, Lexington, Va.  
Kerr Boyce Tupper, D. D., Philadelphia.  
Bishop Henry W. Warren, University  
Park, Colo.  
Booker T. Washington, Tuskegee In-  
stitute, Alabama.  
Myron W. Haynes, D. D., Chicago.  
President Edwin H. Hughes, De Pauw  
University, Greencastle, Ind.  
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N. Y.  
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Boston.  
Rt. Rev. Chauncey B. Brewster, Hart-  
ford, Conn.  
Francis E. Clark, D. D., Boston, Mass.  
William A. Wilbur, George Washington  
University, Washington, D. C.  
Rev. Herbert S. Johnson, Boston.  
Tennis S. Hamlin, D. D., Washington,  
D. C.  
Paul S. Reinsch, Ph. D., University of  
Wisconsin.  
Rt. Rev. Henry B. Restarick, Honolulu.  
W. T. Hardie, New Orleans, La.  
President George Harris, Amherst Col-  
lege.  
Edward M. Hartwell, M. D., Boston,  
Mass.  
Samuel H. Greene, D. D., Washington,  
D. C.  
Rt. Rev. Arthur C. A. Hall, Bishop of  
Vermont.  
Rev. Richard W. Boynton, St. Paul,  
Minn.  
Rt. Rev. Frederick Burgess, Long Island.  
Robert E. Speer, Presbyterian Board of  
Foreign Missions, New York.  
Everett D. Burr, D. D., Newton Centre,  
Mass.  
Henry M. King, D. D., Providence, R. I.  
William W. Keen, M. D., Philadelphia.  
Robert J. Kellogg, James Milliken Uni-  
versity, Illinois.  
Wm. F. King, Cornell College, Iowa.  
Alexander F. Chamberlain, Clark Uni-  
versity, Massachusetts.  
S. H. Chester, D. D., Nashville, Tenn.  
Bishop Cyrus D. Foss, Philadelphia.

Rev. Charles L. White, Colby College,  
Waterville, Me.  
President Edwin M. Poteat, Furman  
University, Greenville, S. C.  
Rev. F. D. Power, D. D., Washington,  
D. C.  
Elwyn G. Preston, Secretary of Chamber  
of Commerce, Boston.  
Rev. Harold Pattison, Hartford, Conn.  
Rev. A. B. Philpott, Indianapolis.  
Albert H. Plumb, D. D., Roxbury, Mass.  
Bishop Daniel A. Goodsell, Brookline,  
Mass.  
President W. H. P. Faunce, Brown Uni-  
versity, Rhode Island.  
George C. Whitney, Worcester, Mass.  
Rev. George H. Ferris, New Haven,  
Conn.  
B. D. Hahn, D. D., Springfield, Mass.  
Thomas S. Barbour, D. D., Boston.  
Rev. Samuel Lynch Beiler, Ph. D., Buf-  
falo, N. Y.  
F. T. Gates, New York.  
Charles R. Henderson, D. D., University  
of Chicago.  
Rev. Percy S. Grant, New York.  
President E. Y. Mullins, Southern Bap-  
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William H. Lincoln, Brookline, Mass.  
A. C. Hopkins, D. D., Charleston, W. Va.  
Arthur T. Pierson, D. D., New York.  
E. M. Thresher, Dayton, Ohio.  
Robert L. O'Brien, Washington, D. C.  
T. H. Rice, D. D., Atlanta, Ga.  
J. R. Howerton, D. D., Charlotte, N. C.  
James B. Gregg, Colorado Springs, Colo.  
W. Henry Grant, New York City, Sec-  
retary of Foreign Mission Boards in  
United States.  
W. M. Anderson, D. D., Nashville, Tenn.  
President David Starr Jordan, Leland  
Stanford University.  
Bishop Edward G. Andrews, New York  
City.  
John Wanamaker, Philadelphia.

### THE CONGO AND CONGRESS

WASHINGTON, March 3, 1905.

SINCE January 15, 1905, three memorials concerning conditions in the Congo State have been presented to Congress and are now before the Foreign Relations Committee of the Senate for consideration. Senators Spooner of Wisconsin and Morgan of Alabama have been appointed a sub-committee upon the issue that these three memorials raise. Of

these three memorials, two, prepared independently in the interest of Congo Reform, bound together and accompanied by 1, new evidence made public since last April, the date of the first memorial to Congress on this subject; 2, statement of the "grounds for action," a paper signed by the president and secretary of the Conference of Societies presenting the original memorial and printed under the auspices of the Congo Reform Association, make a

single document. (Senate Document, No. 102, 58th Congress, 3d session.)\*

The first memorial, which was prepared by a committee representing a meeting in the interest of Congo Reform in New York, differs from the second memorial, prepared

\*A fourth memorial has been recently presented to Congress, signed by William Dudley Foulke and Jesse S. Reeves, for the citizens of Fort Wayne, Indiana. Dr. Reeves is the author of an important pamphlet, published some years ago, in which the political status in international law of the Congo State is defined.

by a committee of the Congo Reform Association and signed by influential citizens, representative of all sections of the United States, in so far as it bases its appeal entirely upon humanitarian grounds and leaves out of consideration the "legal relation of the United States to the obligations actually assumed at Berlin by the signatory Powers."

After referring to the nature of the evidence of cruelties to the natives, and to the pledges made by the



signatories of the Berlin Conference, which bound them to care for and preserve the welfare of the native peoples, the petition calls attention to the fact that the Berlin General Act "provided for an international commission which should be charged with the duty of seeing that the requirements of the act are fulfilled." In reference to the attitude of the United States the memorial quotes the following passage from the President's recent message to Congress:

"Ordinarily it is very much wiser and more useful for us to concern ourselves with striving for our own moral and material betterment here at home than to concern ourselves with trying to better the condition of things in other nations. . . . Nevertheless, there are occasional crimes committed on so vast a scale and of such peculiar horror as to make us doubt whether it is not our manifest duty to endeavor, at least, to show our disapproval of the deed and our sympathy with those who have suffered by it."

The following names, designated as those of a "Committee of New York Citizens," are attached to the memorial:

Leander Chamberlain, Lyman Abbott, William Hayes Ward, Henry L. Morehouse, Robert C. Ogden, Darwin R. James, A. B. Leonard, Robert E. Speer, Andrew W. Warden.

The third memorial, presented by Senator Cullom, was prepared by the Belgian Protective Association of the United States and is in the nature of a general demurrer, giving reasons why neither the treatment of the natives nor the rights of the States of Europe and America in the Congo Valley should be made the subject of a new international conference. Without attempting at this time to comment on the statements made in this document, it seems proper to call attention to the curious fact that a *Belgian Protective Association* should have been formed in the United States to defend, not Belgium, but "an absolutely sovereign and independent state,"—the Congo State. This curious anomaly, which seems not to be apparent to the signers of this document, would certainly be recognized by them should a number of Americans in Belgium form an association headed by the American minister and supported by an *American Professor of International Law*, to protect, in the *Belgian Parliament*, the independence of, say, Venezuela or Mexico.

This attitude of the Belgian Protective Association is all the more curious in view of the fact that the interests of Belgium, so far as they can be distinguished from the personal interests of the King and the group of capitalists associated with him, are identical with those of other Powers.

An event of importance to Congo Reform is the publication by Putnam Sons, of an elaborate defense of King Leopold, by Henry Wellington Wack. The volume is entitled, "The Story of the Congo Free State." It cannot be said that this book adds anything new to our knowledge of Congo conditions, but because of the elaborate and impressive way in which the defense of the King is presented, it deserves a more extended notice than it is possible to give it at this time. In reply to the charges that are made as to the motives of those who are asking for an investigation of Congo affairs, it can only say that if the form which this request takes constitutes a "conspiracy," as here charged; and if the motives of those who are urging reform are criminal, as this book suggests, that is only one more reason why this whole matter, including the motives and the sources of income of those who attack the Congo State, and those who are defending it, should be made the subject of an impartial investigation.

ROBERT E. PARK.

## RECENT TESTIMONY AS TO CONDITIONS IN THE CONGO STATE

Since last April, when the first Congo memorial was presented to

Congress, a considerable amount of new testimony has been made public in Europe and America in regard to the conditions under which rubber is collected in the Congo State. A portion of this new testimony has been a part of the memorial prepared by a committee of the American Reform Association. The excerpts which follow will indicate the character of this testimony.

Writing to the *Daily Post*, Birmingham, England, Rev. C. H. Harvey, a missionary of the American Baptist Missionary Union, who has had twenty-five years' experience in the Congo, says:

"Everywhere above Stanley Pool there are evidences of a fearful decrease of population, but especially in those districts where the State has delegated its powers to the rubber companies, and notably in the territory of the Abir. In some towns of that concession there is only one-tenth of the people who were known to be living ten years ago. Some few have migrated elsewhere, a large number have died of the sleeping sickness, but the majority have doubtless lost their lives, either directly or indirectly, through the iniquitous system in vogue of collecting rubber."

"But what is the cause of this great difference between the administration of the government on the upper and the lower Congo? In one word it is the system of collecting the products of the country. The officers of the State are degraded to the position of robbers of the defenceless people, inasmuch as they take their property by force and give them almost nothing in return. They are, indeed, expected to squeeze all they can out of the country, instead of governing it in the interests of the population. It is a wretched system, which not only works infinite woe to the poor natives, but demoralizes the administrators with awful rapidity.

"It is a great mistake, I believe, to suppose that only Belgians would be guilty of the crimes against humanity that have been and are being perpetrated on the Congo. Such methods as are in vogue and sanctioned by the powers that be would in time drag down people of any nationality. It is well-known that men whose previous career had been fairly creditable, after a year or two of rubber collecting, degenerate into a moral condition which they and their friends would have thought to be impossible before they sailed for Africa.

"Much more is this tale of degeneracy true of the rubber companies' agents, for they are most of them men of little education, who have had no training to fit them for the exercise of governmental functions, and yet they have the lives and property of tens of thousands of human beings in their control."

In a letter printed in the *New York Evening Post* Mr. Harvey writes:

"The rubber agents are allowed to employ armed sentries, or 'Guards of the forest,' who are usually selected by them on account of their well-known unscrupulous and savage character. These 'Guards' (blackguards, indeed), are sent to certain villages with instructions to drive the people to the forests to collect rubber. They are not only permitted but are expected to shoot down any man who resists or who makes any protest, and only too often their powers have been exercised in murdering in cold blood any one against whom they have a spite. Sometimes they have killed unoffending people in pure wantonness. One such instance was related to me by a man whose veracity Mr. Harris vouched for. He said:

"I heard that the sentries were to visit a certain village, and I accompanied them to see what they would do. When we got there the chief was engaged in giving food to his wives and children, it being breakfast time. As soon as the chief heard the 'guards' had come he went out of his house to meet them, suspecting no danger, as he believed himself to be 'all right' with the rubber agent. With out the least warning one of the sentries shot him dead, and the whole gang then proceeded to kill the women and children. This accomplished, they selected some bodies of the children, which they reserved for a feast to be indulged in at another time. The remaining bodies were cut up into joints (the man graphically described the operation) and the portions having been placed in a row, the 'guards' opened a kind of market."

"Why did they make this attack?" I asked. "What had the chief done?"

"There was no palaver," he replied. "But why should they attack people in this way who have done them no wrong?"

"It is their way," he replied. The question seemed to surprise him. It was apparently too common an occurrence to excite wonder."

"The dreadful system of rubber collecting has, among other evils, introduced a form of slavery of the worst possible kind. No man's time, liberty, property, person, wife, or child is his own. His position is worse than that of the sheep or goats of the white man, for they are

well fed, well cared for, and their lives are reckoned to be of some value; but the lives of the natives are not worth even a few kilos of rubber in the eyes of the rubber agent and his cruel emissaries. Even the dreadful horrors of the 'middle passage' are completely put in the shade by deliberate, demon-like acts of atrocity.

"There is the same story of depopulation at Bongandanga as at other places. One town, which numbered two thousand people about ten years ago, now has only about two hundred; and so it is, with some variations, in most of the surrounding neighborhood. The State officer who has recently come into the district has been making careful estimates of the population, and is staggered by the result."

"Given such a decrease during the next ten years as in the past decade, there will be at the end of that time so few people that the stations will, of necessity, have to be given up. This applies equally, of course, to the rubber-concession companies. They have been killing the goose which lays the golden eggs, and even they are alarmed now at the disastrous outlook.

"It is doubtful, if the people were now relieved from the crushing burden of the imposts, how far it would be possible to save them from extermination. Food in most places is both scarce and dear; the people having had no time to cultivate the ground properly, their bodies, therefore, are imperfectly nourished. Further, should the pressure be removed, it would by no means follow that bad habits which the people have fallen into during the times of their distress would be given up. Women are now desirous of all things, to avoid the consequences of maternity. They say that those who have infants have much less chance to escape when the soldiers come to the town than if they have none. Such ideas are foreign and unnatural to these natives, but they have come and it is to be feared that they have come to stay."

Rev. Herbert W. Kirby, M. D., a missionary of the American Baptist Missionary Union, writing from Lukunga, May 11, 1904, says:

"The population is decreasing and during the past twenty years has decreased very rapidly, due to (1) Fighting with the State, especially on the Upper Congo. (2) Hardships of the old caravan days, the caravan road being lined with skeletons. For this reason Lukunga has three women for every man. (3) State injustice and cruelty, which caused people to flee to other territory; others to hide in the bush, where exposure and lack of food soon killed them. (4) Sleeping sickness. (5) Our Christians hasten to buy a few east-off European clothes, will dress warmly during the heat of the day and wear almost nothing during the chilly nights. Hence, high death rate, pneumonia and other chest diseases. (6) Forced labor, causing the people to neglect their gardens.

"State cruelties are facts. The B. M. S. steamer coming down on her last trip called at a village, where on the trip previous they had seen the State soldiers shooting down the people. They found that one hundred and twenty had been killed. The bodies of the slain were cut up and put into baskets—food for the State employees. This in the presence of the white officers, and, I believe, that the soldiers had not even been sent to that village. The further away from publicity the greater the atrocities. I have heard much, I could tell much, but you know enough—a white officer forcing a native to drink from the water-closet; shooting down handcuffed men; the employing of fierce cannibal soldiers that terrorize the people; shooting down twenty men to pay for a lost dog."

In a letter from Baringa, dated May 30, 1904, Rev. John H. Harris, a missionary of the Congo Balolo Mission, contains the following passage describing actual methods of getting rubber under conditions that are defined by the Congo authorities as coming within the regulations of the Berlin Conference providing for freedom of trade in the Congo Valley:

"I want to tell you how the rubber is collected. By some secret process a company of magnates in Europe apparently buy a tract of country out here, including the people. (I understand what are called the 'Abir people' number about 2,000,000.) These magnates choose a director and agents in Africa. The agents have districts assigned to them to rule, and to get in all the rubber they can.

"The agent is supplied with guns and ammunition; these he gives to a number of men whom he calls for the purpose. These men are named 'sentries,' and are placed in the towns in the numbers of two to ten according to the size of the town.

"These sentries, in their turn, quarter themselves upon the chiefs—in itself a considerable hardship, when it is remembered that the sentries are little despots and have a considerable retinue of 'boys' and wives, all living upon the chief. For the use of the sentries women, food and sundries must be supplied;

the women must be of the finest type and the food of the best quality. Added to this there are constant acts of blackmailing. In fact, the sentries are simply 'terrors' to the poor people, who know that their refusal to supply them, or even one of their 'boys,' with what they ask will probably mean death. A case in point is that of Bongwalanga and her daughter, Lofinda, both of whose heads were cut off for refusing to give Ifuta all the fish he asked for. Every fortnight these sentries collect the rubber and accompany a number of the people to the nearest post, and carefully watch the people lest they tell tales to the white man, who, I may say from experience, is never very anxious to listen, and if he does so has to hear a palaver through an interpreter, who is probably 'in' with the sentries."

"It has been sometimes argued that the State official sanctions the quantity of rubber. He may do so in his half-yearly visits, which are of only a few hours' duration, but he knows nothing of the ability of the people to bring in the rubber beyond what the 'company's' agent likes to tell him, and, moreover, every agent, when sent to the 'post' is ordered to increase the quantity. In a word, the poor people are absolutely under the control of the so-called 'trading-companies,' who can do just as they like with them. Law is not operative here, and if we sometimes quote law to prove some action illegal we are laughed at, as I was on April 23 last, and told, 'What is State law to me? I am sent to get plenty of rubber, not to carry out law.' Can you wonder that under these circumstances the wretched sentries take their cue from their masters and rule the country according to their standard of right, which is to become despots, to enrich themselves by tyranny and blackmail, and at the same time to live in unparalleled luxury, while at their very names even the chief of a town trembles.

"In what does the Congo State 'Government differ from slavery? Honestly, I do not know."

The following excerpts from a letter of Mr. E. Stannard, of the Congo Balolo Mission to the secretary of that society, indicate that cannibalism is not yet extinct among the State police force:

"On Sunday morning, May 15, just after 8 o'clock, I had gone across to Mr. Harris's house, and we were just going to commence morning worship when two boys rushed breathlessly in and said that some sentries had killed a number of people, and that two men had gone by to tell the rubber white men, and that they also had some hands to show him in case he did not believe them. . . .

"Shortly afterwards the two men came along the path and we heard the boys calling to them to come and show us; but they seemed afraid, and so we went out quickly and overtook them and asked them where the hands were. Thereupon one of them opened a parcel of leaves and showed us the hand and foot of a small child, who could not have been more than five years old. They were fresh and clean cut. It was an awful sight, and even now as I write I can feel the shudder and horror that came over me as we looked at them and saw the agonized look of the poor fellow, who seemed dazed with grief, and said they were the hand and foot of his little girl. I can never forget the sight of that horror-stricken father. We asked them to come into the house and tell us about the affair, which they did and the following is the story they told us:

"The father of the little girl said his name was Nsala, and he was a native of Wala, which is a section of the Nsongo district and connected with Lfinda, the outpost of Baringa. On the previous day, although it was three days before they were due to take in the rubber, fifteen sentries came from Lfinda, all except two being armed with Albin rifles, and they were accompanied by followers. They began making prisoners and shooting, and killed Bongingango, his wife; Boali, his little daughter of about five years of age, and Esanga, a boy of about ten years. These they at once cut up and afterwards cooked in pots, putting in salt which they had brought with them and then ate them.

"They also shot three other people who, although wounded, managed to run into the forest."

"On Thursday, May 19, at midday, Mr. Harris returned from Jikau, and we hoped that these horrors were at an end, anyway for a time. Unfortunately such was not the case, for on Friday afternoon about 4.30, while I was with Mr. Harris, three men came up to us with a small bundle and opening it said, 'Look! This is the hand of Lingomo, and this is the hand of Bolengo. We couldn't bring the hand of Balengola, as they have eaten the whole of her body.' I recognized two of the men as Bompenju and Lofiko, who had come to us on the previous Tuesday. We said, 'What have they killed some more?' 'Yes,' they replied, 'three more, one of whom they have eaten.' 'White men,' they went on, 'What are we to do? They are finishing us all off. While we came here three days ago they killed a man, a boy and a woman.' Mrs. Harris took a photo of the men with the hands."



ere is a rich spiritual truth to be gleaned from this incident in the pastoral of "Ruth." Just as the heart of Boaz commanded his men to let fall the sheaves for the nimble fingers of the maiden, so God is willing to let fall His blessings for those who are diligent in His will. No true workman works in vain. Some of the heat of the long day a Christian pastor is tempted to discouragement. He sees but few results. But pressed to let fall a handful of golden stalks to cheer his weary souls are converted. Some fallow-ground begins to show signs of a crop. His prayer meetings give token of a revival. Perhaps a project that lay on his heart is taken up by willing hands and open hearts. Or it may be that the conscientious toiler gets a new blessing into his own soul; a new manifestation of the Holy Spirit. Our heavenly Father knoweth both what to give and when to bestow. There are thousands of pastored Sunday school workers who, after their summer vacation are just entering on a new season of gleaming. Let them be the inspiring hint that just at the right time the Master of the field will let fall the sheaves. Be not weary in well doing. In "due season" the Lord always means God's time, and not ours) ye shall receive a precious blessing. It may not come in the way you expect or be of just the kind you expected; but it will be a blessing. You and I do not serve a stingy Master.

Incident in Boaz's barley field was a beautiful application of Bible study. Too many Christians never practice the art of gleaming of the inspired Word. In fact, to such readers a large and precious portion of the Word is as an utterly unknown territory as the headwaters of the Nile. They never search the Scriptures. But when we pass through the wonderful domain of truth with open hearts and let down humbly to seek for the hidden treasures, oh! how many handfuls of fresh promises and fertile suggestions and golden teachings are dropped in our path. We pick up what we never dreamed of in many an out-of-the-way passage. Some historical incident, or some neglected verse of prophecy, or some dry chapter about Jewish rites and ceremonies, may find a whole sheaf of divine teaching. God never puts a word in His book without a purpose. There is more than a bushel of barley in the Book of Leviticus. Many persons are content with this portion of the Word as a mere upholstery shop of priestly robes and Jewish ritualities. But to him who is willing to discern the things of the Spirit the book is full of most precious and rare instructiveness. It typifies the Christian life in its most wonderfully. Even the long catalogue of names in the first chapter of the First Book of Chronicles furnishes a text for a capital sermon in the single name of "Jabez," the child of sorrow, who turned out to be a man of many virtues. I once heard Mr. Moody talk for half an hour to a mission school, and the children were delighted. But he picked up a handful of fresh truth in the fence corners of a chapter in the Proverbs. It was a talk about the ant, the spider, the coney and the locust. Happy is that Sunday school class and happy is that congregation whose teacher understands where to find the handfuls of fresh truth in God's great field. He always lets fall such handfuls to the patient, careful gleaner.

In every field which Providence opens up to us there is a precious grain to reward our gleaming. Some of my readers may even now be treading a field over which the sharp sickle of adversity has passed with keen and cutting afflictions. Your hopes have been laid low. Has that stubble-field nothing left for you but the thorns of discontent and the brand of unbelief? Will you be so blind and foolish as to pick your fingers with Satan's briers? My afflicted friend, God of love will let fall some precious handfuls of comfort if you will only search for them with the eye of patient ability. In fact, there are scores of golden passages in the Word that were only intended for such as these. They were as truly designed for thee as in the letter left by the postman with thy name on the envelope. These passages of comfort are Christ's love letters to thee. Never wouldst thou have received them if thou hadst not gone through the barren field of bitter disappointment or bereavement. Here is one handful of consolation left fall for thy gleaming: "My grace is sufficient for thee." "As thy day, so shall thy strength be." "I will be with thee in trouble, and will deliver thee." "All things work together for good to them that love God." "They that sow in tears shall reap in joy." "Weeping may endure for a night, but joy cometh in the morning." Here are but specimens of the treasures of strength and comfort which God droppeth in the path of his chastisements, for his own to gather up. In the closing verse of the ninety-first Psalm is a whole handful of Divine promises, as sweet as honey and the honeycomb.

What graces, too, are to be gathered in those stubblefields

of affliction! Ahraham found there the noble commendation that he was "the friend of God." Daniel won his crown there. Job came out of that field, which the scythe had apparently swept clean, with a whole armful of spiritual blessings. Paul never would have been the man that he was if the first crop of his selfish aims and ambitions had not been cut away. Then he turned gleaner for the Lord, and went home to heaven more richly laden than Ruth came home from the barley field. To every one of us the Master appointeth his or her field of toil or trial. He hath the handful for each, if we have but the faith to look for it. At the final hour of judgment the question to each of us will be: "Where hast thou gleaned today?"

Brooklyn, N. Y.

### CONGO ATROCITIES.

By Rev. S. H. Chester, D. D.

Some time last year, the King of the Belgians, Sovereign of the Congo Independent State, sent out a Commission of Inquiry to investigate the charges of cruelty and oppression toward natives which have been published to the world by missionaries and travelers, and especially by Consul Roger Casement, the accredited representative of the British Government on the Congo.

The Commission was composed exclusively of Belgians, and being appointed by the King, of course did not contain any member whom he would not be willing to trust to deal fairly and justly by the Government. The constitution of the Commission was criticized by the Congo Reform Association, and it was naturally expected that the Commission would put the best interpretation possible on the conduct of the Congo officials against whom the charges were made.

The Commission returned to Belgium about the end of March, having conducted the inquiry in such a way that Hon. E. D. Morel, Secretary of the Congo Reform Association expressed the opinion that the hearing given by it to the testimony of missionaries and others had been fair and impartial. This opinion is confirmed by letters received from some of our own correspondents in Africa.

Although six months have elapsed since the return of the Commission to Belgium, its report has not yet been given to the public. For what reason the publication of it is delayed we are unable to surmise, and no explanation of the delay has been vouchsafed to the public, which has been anxiously awaiting its appearance. The Congo Reform Association, however, has secured from most of the witnesses who appeared before the Commission a statement of their testimony, and has published it in the form of a pamphlet, which can be had upon application to the headquarters of the American Branch of the Association, Tremont Building, Boston. No one can read this pamphlet without being convinced that the statements contained in Consul Casement's report, and the charges made by missionaries and others which were the subject of investigation, have been thoroughly and amply sustained.

It is a little singular that a person so thoroughly devoted to the things of this world and so little concerned about the hereafter as the King of the Belgians has demonstrated himself to be by his proceedings in Africa, should care anything at all for the difference between Christian missions as conducted by Protestants and as conducted by the Romish Church. It seems, however, that he is an enthusiastic friend of the Romish missions in his African domain, and by his favors to them has been able to enlist among his champions no less a dignitary of the Romish Church than Cardinal Gibbons.

With reference to our Protestant Missions, a recent letter from one of our missionaries at Luebo says: "At present there is a decided attempt being made to crush us. Spies are all around us, and everything we do is subjected to the closest scrutiny." He states that, at Ihanj, which is forty miles from any State post, Mr. Edmiston, who is in charge of our Station there, is required to keep order, but is at the same time forbidden to use any effective means to that end. He says that, when there is any suspicion resting on the Mission in regard to any matter, the way the State proceeds to deal with it is that the State officer takes one terrified native all alone to an inner room, and there secures and writes down his testimony. A demand on the part of the Missionary to hear testimony taken in this way is declared to be contrary to law. The State officer replied to such a demand by saying: "No one must know what I write save the judge at Lusambo, where an open trial will be held." Our correspondent very well remarks that no native would dare give evidence in an open tribunal contrary to what he had agreed upon in secret with the first questioner. In this way it is not impossible that before



*Oct 15 1905*

long our Mission, of which of course the State would be glad to be rid of on account of what has been done by some of our missionaries in bringing to light the real state of things on the Congo, may find itself actually subjected to legal proceedings on the part of the authorities of the Congo Independent State.

Of course, the one remedy for the condition of affairs existing in Africa is publicity, and this remedy is being very rapidly and very effectively applied through the agency of the Congo Reform Association.

We are hoping that, at the opening of Congress in December, a memorial drawn up by representatives of our Committee, the American Baptist Missionary Union and the Foreign Christian Missionary Society will be reported on by the Committee on Foreign Relations, and discussed in the Senate. If the venerable Senator Morgan of Alabama lives and keeps his health until that time, we expect to hear from him in a public statement that will enlighten the American people on the subject of conditions in Africa, and that will help to create a public sentiment in this country that will demand some effective interposition by our Government in common with the other governments which were responsible for creating the Congo Independent State, to bring to an end the regime which has been so great a disappointment to those who established it, and which has been worked simply for the enrichment of the ruler placed over the Congo Independent State, at the cost of the liberty and lives of his unhappy subjects.

[Mark Twain has just written "King Leopold's Soliloquy," the P. R. Warren Co., Boston, Mass., 25 cents, paper. The book is interspersed with quotations from statements by Rev. W. M. Morrison, Rev. E. A. Serivener, Mr. Case-ment, Rev. W. H. Sheppard, and others, and it is possible that the author's pungent satire may accomplish something for the betterment of the natives where impassioned appeal has failed.—Eds.]

**A MODERN SAVONAROLA.**

By Rev. Marion E. Melvin.

Among the most lasting impressions made upon the writer during the recent Bible Conference at Winona Lake was that made by a Catholic priest. A priest of the Roman Catholic Church at a Bible Conference? Exactly. But that particular priest is a modern Savonarola in that he is at least attempting to reform his church, and his voice is no whisper. On the other hand he is being heard from center to circumference and is stirring the church as it has not been stirred since the days of Luther. For the benefit of those that may not be familiar with the movement referred to I will briefly detail it. It is Rev. Jeremiah J. Crowley, a native of Ireland, but for seven years a citizen of this country and a priest in Illinois. Having become convinced of the corruption of the priesthood and of the efforts of Rome through them to get control of the school system of the United States, he has begun to attack the Parochial School system, and of course the priesthood, seeking to arouse the American people to a sense of their danger. His effort has taken tangible shape in a book called "The Parochial School, A Curse to the Church, A Menace to the Nation." It can be had from any of the publishing houses of our churches for one dollar.

To any one even familiar with the rottenness of the priesthood this will be a revelation, and the writer confesses that some of the details of his exposures are shocking to the more delicate moral sensibilities. But it must be remembered that the treatment of no cancer is pleasant.

He addressed several hundred ministers during the Conference, and on being asked why he was not excommunicated, replied: "They are afraid of free America, because they realize that while the American people are slow to move, when aroused they move with a vengeance. They know that my excommunication would arouse the American people." He has been driven from his hotel in Chicago because it was threatened with a boycott. There is not a respectable hotel in that city open to him. He has been shadowed for months by detectives, seeking to entrap him for the enemy. No news stand in Chicago dares sell his book and face the opposition of the Catholic Church. More than one attempt has been made upon his life, and in fact they have done about all that they could do to stop him, but they have failed. By one priest he was offered \$50,000 not to disclose evidence on him, who since has become a fugitive. But let the author speak for himself. Speaking of the effort to destroy the public school, he says:

"Catholic priests and prelates are determined to destroy the public school \* \* \* the Catholic hierarchy has in

view the selfish interests of the priests and prelates (the true welfare of the church or state. \* \* \* clerical hostility toward the public school is a fact which the American people will be forced to deal with or later—the sooner the better. \* \* \* The Decree of Independence asserts human equality; Rome does not. It guarantees freedom of the conscience, freedom of and freedom of the press; Rome repudiates them. Parochial school teaches Americanisms it is false to say if it teaches Vaticanisms it is false to America. Moreover, it is a fact notorious that the product of parochial school is more commonly found among the initial classes than the product of any other system of education. Yes, to my shame as a Catholic, I say it, the percentage of Catholics among criminals is greater than of any other form of religious belief."

And then, as a sample of what he has to say of principals of these schools, who are always priest-ly to this:

"From the data which I have received, the high school at St. Louis, during the great fair, received a greater percentage of patronage from Catholic parochial school principals and assistant principals than from the male graduates of any other vocation, occupation or profession. And some of these unworthy principals are the advisers of prominent female academies or convents to which Protestant girls are sent. \* \* \* One of the most prominent Archbishops in America is renting property, which to his own knowledge is used for gambling halls and brothels; \* \* \* he receives an enormous rental because of the immunity they enjoy from any interference through the political pull of their ecclesiastical landlord."

I might quote at length, but this will show the extent of his exposure. I will add that he has collected evidence on many single individuals of high standing in the church and whom he exposes with a fearless pen.

Speaking of corruption in general, he says:

"Catholic ecclesiastical corruption ramparts itself in the ignorance of the people, gathers strength from the apathy of its opponents, and bears with equanimity the fierce attacks of to-day, in full confidence, born of experience, that the evening will end the struggle, and the morrow bring forgiveness. \* \* \* There is but one weapon which will destroy ecclesiastical corruption and that is TRUTH. There is but one way this can be wielded and that is by PUBLICITY. I purpose to lay bare to the people of America the inner workings of the ecclesiastical rings and lobbies. \* \* \* I am not unmindful of the seriousness of the position I take. I know full well the power, financial, social and ecclesiastical, which I oppose. But I know some other things. I know that God lives. I know that this is not the first time in human history that a lone man, relying upon the blessing of God and the approbation of decent men, has assaulted entrenched iniquity and overturned it."

I have quoted all this at length with only one purpose and that is to stimulate every reader to buy the book of this man. It ought to be in the hands of every voter, in every home, and on the shelf of every minister in the United States. It is sure to be an epoch-making book. While his primary object is to purify his own church, yet he is helping every citizen of this country, and it is little as the Protestant can do to help spread the truth and bring. If the people of this country are made acquainted with these facts, it will mark the beginning of the end of Rome's power for evil here. God and Truth have won against heavier odds before.

Port Gibson, Miss.

**The Open Court.**

**THE COMMISSION AND THE SYNOD.**

Editor Presbyterian Standard:

Dear Sir: In your issue of June 7th, 1905, you comment on the action of the General Assembly in the matter of the complaint against the Synod of North Carolina as follows:

"We note that the Assembly refused to approve the Minutes of the North Carolina Synod on the point raised against it by Rev. J. M. Wells and others. The fact is that the Synod appointed a commission to hear the complaint, and then would have reversed the decision of the commission if it could have done so. The old Synod is pretty generally right and it does not believe that it has to be reactionary in order to be right either. With apologies to the Synod of Virginia."

Now, we would ask, how does the Standard know that



# THE CONGO CRIME

AS VIEWED AT A MEETING IN BRUSSELS.

*From the West African Mail, December 8, 1905.*

An important public meeting, held under the Belgian branch of the League of the Rights of Man, was held in Brussels on 30th November, 1905. M. Eugene Monseur, Professor at the University of Brussels, presided. He was supported, amongst others, by M. Emile Vandervelde, Member of Parliament, and leader of the Belgian Labor Party; M. Georges Lorand, Member of Parliament; M. Huysmans, an important Member of the Liberal wing of the Parliamentary body; M. A. J. Wanters, Editor of the *Mouvement Géographique*; Professor Pergameni and Professor Cattier, of the University. Abbe Daens wrote supporting the meeting.

In a letter supporting the President, M. A. J. Wanters wrote:

"The Report establishes the unhappy truth as to the abuses which take place in the Congo. They are not the result of individual action or isolated incidents, but they are the outcome of a system of economic policy devised by the Decree of 21st September, 1891. . . . This policy is, in my opinion, destructive to all progressive and humanitarian work in Tropical Africa."

M. Pierre Mille, the French writer, student of African Affairs, and African traveler, in a letter read to the meeting said:

"It is only by an independent and internal effort that Belgium can put an end to the ill-deeds of an autocratic Administration, which has handed over thirty million human beings and an immense territory to the cruel rapacity of a handful of capitalists led by a pitiless chief, and

initiated a system of exploitation at once criminal, destructive and stupid."

M. Emile Vandervelde, in the course of his speech said, in effect, that under cover of European legislative formulas a system of slavery had been established in the Congo. As long as complaints against the Congo régime were confined to Belgium, the administrators of the Congo State thought they could ignore them. But in England, in the United States and elsewhere public opinion became aroused. Consul Casement's report made such an impression upon the British public that the British Government compelled the Congo State to send out a Commission of Enquiry. This report confirms the charges, but, owing to the fact that the commissioners set up an *a priori* contention that forced labor is necessary, and inasmuch as the report has appeared shorn of all its evidence, it is obviously incomplete. In burning words M. Vandervelde denounced the practice introduced into the Congo by the Congolese Administration, taking of women hostages, interminable taxes, flogging, massacre expeditions, etc. Quoting from the depositions of witnesses as published by the Congo Reform Association in a special Belgian edition, and in the French work recently published by M. Pierre Mille and Mr. Morel, M. Vandervelde exclaimed:

"These crimes have been committed systematically by thousands to procure enormous revenues for the shareholders of the A. B. I. R. and the Mongalla, and especially for the supreme beneficiary of



this abominable system, the Sovereign of the Congo State, who is also King of the Belgians."

"Who gets these revenues?" said M. Vandervelde.

"The Sovereign and his financial associates, and a very profitable enterprise it is . . . . We are told that Belgium draws advantages from the Congo. Why, her trade with the Congo is smaller than her trade with Persia or the Argentine Republic! And what of our moral interests? There are among the adversaries of the Leopoldian system partisans of and opponents of a colonial policy. There are amongst them those who do not wish that Belgium should acquire a colony devastated and soaked with the blood of thousands of natives. For these crimes our people are themselves not responsible. To those who speak of English ambitions I would say that it is not only in England but in France, in the United States, in Germany, that protests are arising. Is Belgium alone to remain indifferent? If the Belgian State wishes to intervene efficaciously in this matter, it can not only imitate Italy, who has just forbidden her officers to contract service with the Congo State, but also decline to remunerate its own officers who are recruited to enforce the Leopoldian system. Belgium, co-signatory of the Act of Berlin, would honor herself by taking the lead in a demand for intervention, which intervention will indubitably be brought about by foreign powers, if we do nothing."

M. Lorand reminded the audience that he had always been against the Congo adventure. He had been told that "it was you and your friends who defeated the annexation project; yet it was *good business*."

"Yes," remarked M. Lorand, "good business for a few individuals who have

acquired scandalous fortunes out of the Congo. Good business for shady stock-jobbers. This money reeks of the blood of Negroes, and I should blush to possess a fortune derived from such a swamp of blood and mud. These abuses and crimes are the result of an autocratic régime . . . . Our national honor is bound up in bringing about a Belgian intervention against the Leopoldian system. Let us cut all our cables with the Congo Government; we should have no lot or part with that administration. Let us cease from lending to it our diplomatists, our magistrates, our officers, paid according to the amount of rubber they collect. The world must know that Belgian public opinion repudiates all solidarity with the barbarous methods of the Congo State. Help us to free ourselves from a responsibility which is too heavy for us in the sight of civilized Europe." (Loud applause.)

The following resolution was passed unanimously on the proposal of M. Huysmans, seconded by M. Royer:

"That this meeting protests against all the abuses found by the Commission of Enquiry, and especially against the forced labor imposed upon the natives by the decree of September, 1891, a system which is nothing else but the re-establishment of serfdom;

"That it protests against the suppression of the evidence laid before the Commission, which alone would have allowed the public to form a still more complete opinion of the extent of the abuses resultant from the exploitation by the Congo Government and its vassal companies;

"That it demands that an end shall be put to the moral link which unites Belgium to the Congo State;

"That it demands that Belgium shall cease to lend the Congo State its officers, magistrates, diplomats and officials."



### Officers

G. Stanley Hall, President  
Worcester, Mass.

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John Carr, Treasurer

# Congo Reform Association

Room No. 710 Tremont Temple  
Boston, Mass.

"The Association seeks international action with a view to full disclosure of conditions in the Congo State and authoritative adjudication of the issues to which these conditions are related."

### General Committee of One Hundred Fifty

W. W. Keen, Chairman,  
Philadelphia, Pa.

### Local Committee of Conference

G. Stanley Hall      Benl. F. Trueblood  
Samuel B. Capen      Edwin D. Mead  
W. E. Huntington      Charles F. Dole  
Frederick B. Allen      Edu. H. Clement  
Thomas S. Barbour      Robert E. Park  
John R. Gow      Herbert S. Johnson

### Local Business Committee

Ezra H. Stevens      Edu. M. Hartwell  
Edward S. Capen      Thomas Lacey

BOSTON, MASS., January 8, 1906.

DEAR SIR:

In sending you the enclosed pamphlet we have a very definite aim and one enlisting our profound interest. We desire your help where the help of every man and woman of Christian feeling is sorely needed. You have known, doubtless, in a general way of conditions in the Congo State. The pamphlet and the accompanying leaflets will give you additional information. Our Association, constituted as you will see of men from many sections of the country who have been deeply moved by this appalling revelation, is seeking one end, — promotion of international action with a view to deliverance of the Congo people and restoration of the State to the purposes for which it was set apart by the solemn decision of an international assembly. Plainly, the time for decisive action has come. Three memorials, signed by representative citizens, await consideration by Congress. Every day's delay means the prolonging of dreadful abuses and the destruction of perhaps thousands of lives. Shall there not be, in the name of an outraged humanity, an uprising of our people, irrespective of party or religious connection, in the demand that these horrors shall cease and that such action as may properly be taken by our government, intimately related to the issue from the outset, shall be taken now? We write to ask your help, as a Christian pastor, in promoting this end in the following ways:

- (1) By informing your people and the community in general, by such method as seems to you most fitting and effective, of the situation in the Congo State.
- (2) By conferring with circles engaged in missionary studies (this year, relating to Africa), with young people's societies, or with women's clubs and general organizations of men as you may be able to reach these, and cooperating with them in plans for effective effort.
- (3) By arranging, if practicable, for local meetings in behalf of this vital interest.
- (4) By promoting the drawing up of local petitions, signed *personally* by men and women, and sending these to congressmen and senators representing your district and state, — and by securing *signatures of voters* to the enclosed petition, which should be returned to our headquarters that it may be forwarded, with others from all parts of the country, in one monster petition to Congress.
- (5) By enlisting members of your congregation in support of our work as members of our Association. The membership fee is \$1.00; members will receive the literature issued by the Association. General subscriptions to the work will be gratefully welcomed.
- (6) By informing us of some trustworthy person who will act as agent, in your congregation and among other friends, for the sale of the pamphlet, "King Leopold's Soliloquy." For this special form of sale the reduced price of fifteen cents a copy is authorized. The pamphlets will be delivered to these helpers at twelve cents a copy.



The above requests, as you will have observed, relate in part to our financial need. Our Association has but one salaried officer, its corresponding secretary, but its work involves large expenditure for wide distribution of literature and multiplied forms of effort. Already a considerable debt has been incurred. It would be deplorable if the work of the Association were to be interrupted by lack of funds. This work is wholly dependent upon the coöperation of those sympathizing with its aim. It is apparent that the effort upon which we have entered must be followed up by an enlightened, insistent public sentiment, until, by final international action, genuine and permanent deliverance shall have come to the cruelly wronged people in this great territory of Africa. Should any funds be left in our hands when this end is accomplished, they will be given to such form of work for relief and elevation of the people of the Congo State as shall have the approval of the Association. Will not your church, or some society connected with it, be responsible for at least two memberships in the Association? We shall be glad to include churches or societies as well as individuals in the roll of membership.

We are able at this juncture to send this communication to only a fractional number of the pastors of the country. For this reason we confidently look to you for the more earnest coöperation. Please ask other pastors to write us for literature similar to that sent to you, which, upon application, will be furnished them without cost.

With full assurance that your strong coöperation will not fail to be given in this effort to right a fearful wrong and to rescue a helpless and dying people,

By authorization of the Local Committee of Conference,

HUGH P. McCORMICK, *Corresponding Secretary.*



# The Correction Of A Misunderstanding

## Secretary Root's Letter

THERE has been in some quarters a misunderstanding of Secretary of State Elihu Root's letter to Congressman Edwin Denby, written February 20, 1906. By some it has been regarded as a final dictum that The United States cannot, or at least will not, take action in the Congo situation. The error of so regarding it is easily established, however, simply by quoting from telegrams which passed between Secretary Root and the Congo Reform Association, March 8, 1906. The Association's telegram, sent by a member of the Local Committee, asked, "Am I right in saying . . . that you do not wish to be understood as holding that the case is closed, or as declining to consider further information as to facts, or suggestions of action along other lines?" Secretary Root's reply read, "Your understanding, stated in your telegram of to-day, is quite correct."

But a careful reading of Secretary Root's letter will in itself reveal the true significance of that letter. It is not a dictum that The United States will not intervene—it could not be this, of course, with our form of Government—nor is it a final statement that The United States cannot intervene. It is rather an expression regarding certain technicalities of the case in international law; namely, our rights under the Berlin Act of 1885, the Brussels Act of 1890, and our treaty with the Congo Free State of 1892. And even in so far as it passes on these rights, the letter is not positive in tone; it goes only to the length of saying, "*It is not clear* that The United States is in a position to bring about such an international inquiry and adjudication."

Since the letter was written new evidence has been submitted to Secretary Root, together with important documents bearing particularly on the question of our rights under the Brussels Act, which are known to be receiving the most serious attention.

But this is the vital point:—the letter does not touch at all on

the question of what The United States could do and should do even without any technical rights of intervention under the Berlin Act, the Brussels Act, and the Treaty. Could The United States then do nothing but stand by as a helpless spectator of the Congo abuses? Should The United States not enter a protest?

Four years ago, Secretary Hay wrote to the European powers signatory to another treaty of Berlin — protesting against the persecution of Jews in Rumania. He said: “This government cannot be a tacit party to such an international wrong. The United States may not authoritatively appeal to the stipulations of the treaty of Berlin, but it does earnestly appeal to the principles contained therein, because they are the principles of international law and eternal justice.”

From the point of view of human suffering, the Congo situation is one of the worst instances of wholesale oppression and abuse that the world has ever known. From the point of view of international law, the “Congo Free State” is a monster which should not be allowed to live. Therefore, the demand for Congo reform strikes deeper than technicalities; it appeals to the “principles of international justice,” to the inviolable rights which The United States has simply as a member of the family of nations. If The United States has, ready made and at hand, some effective means of approaching the Congo situation, well and good. If not, then, as the *Detroit News* so happily puts it, this situation “will eventually appeal to those higher human ideals which make a precedent when a situation is presented against which the most savage pessimism has never thought it necessary to guard.”

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From *The Congo News Letter*, August 1906, issued by the *Congo Reform Association*, 723 Tremont Temple, Boston, Mass.



## Directions For Petitions and Resolutions

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PETITIONS and Resolutions calling upon the Government to adopt measures designed to bring about a reform of the present situation in the Congo Free State should be sent to:

The Senators from your State  
The Representative of your District  
Secretary of State Elihu Root  
President Roosevelt

**Send to all these if possible**, taking copies of the original. If you cannot conveniently send to all, then send to the one who, in your judgment, will give the appeal most earnest consideration. **Added effect will be secured by sending personal letters at the same time.**

Petitions and Resolutions should be sent directly, not through the Congo Reform Association. The Association will consider it a favor, however, to be informed.

You will be rendering additional assistance to the Reform Movement if you report the adopting of Petitions and Resolutions to the Press.

On request the Congo Reform Association will furnish sample forms of Petitions and Resolutions. These forms may be altered to suit your case. Space for more names may be got by pasting on extra lengths of paper.

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CONGO REFORM ASSOCIATION

723 Tremont Temple, Boston, Mass.

# Publications of the Congo Reform Association

Revised to Nov. 1, 1906

## Free Leaflets

- The Congo Question: A Statement. Supplement to King Leopold's Soliloquy  
Press Comments on King Leopold's Soliloquy. Conditions in the Congo State  
Picture of Mutilated Natives. Publications of the Congo Reform Association  
Application for Membership. The United States and the Congo State  
The American Churches and Congo Reform  
List of Officers and National Committee of the Association  
Letter Enumerating Methods of Assisting the Reform Movement

## Sent Free by Special Request

- Sample Petition Form, with Directions. Sample Resolutions Form, with Directions

## Pamphlets

- Mark Twain's King Leopold's Soliloquy .\$.25  
"Mark Twain pays his respects to the King of the Belgians, with all the force of his caustic pen, and holds him up to the contempt and scorn of Christendom for his policy in the Congo Free State." — *Boston Herald*.
- The Indictment Against the Congo Government .\$.10  
Gives leading extracts from the Report of the Commission of Inquiry, some of the testimony laid before the Commission, and a review of the case by Herbert Samuel, M.P.
- The Findings of King Leopold's Commission .\$.05  
Gives the same extracts as above from the Report of the Commission.
- The Memorial to Congress of April 19, 1904 .\$.05  
Presented by representatives of American organizations conducting missionary work in the Congo. It reviews the case as it stood at that date.
- The Duty of the U. S. Government .\$.05  
The latest summary of the situation and the methods of remedy by our Government.
- The Congo News Letter .\$.05  
A periodical giving the latest developments of the Congo situation.
- The Treatment of Women and Children in the Congo .\$.05

In sending for any or all of the Free Leaflets enclose 1 cent for postage. If you do not wish all of the Leaflets, you will be aiding the economy of the Association by specifying those you wish. Of the Pamphlets, the Soliloquy and the Indictment require 2 cents postage each, the others 1 cent each. On request reduced prices will be quoted for large orders of the Pamphlets.

Membership in the Association, fee \$1.00, entitles to all the above publications.

Send all orders to the

CONGO REFORM ASSOCIATION, 723 Tremont Temple, Boston, Mass.



# The American Churches and Congo Reform

THE attitude which individual churches, town, city, district and state church organizations, and most of the national church associations, have taken with reference to the outrages in the Congo Free State is clearly expressed in the following Resolutions of the Inter Church Conference on Federation, a central church association comprising nearly thirty separate denominations representing a membership of over 16,000,000 people, and thus voicing the prevailing church sentiment of The United States. These Resolutions, though adopted in November, 1905, are still adequate, in the main, to the situation. They could be brought fully up-to-date by incorporating a statement that the Report of the Commission of Inquiry appointed under pressure by King Leopold himself, issued in November, 1905, has placed the nature of "the facts of the situation" in the region of certainty, and that what is demanded now, inasmuch as the so-called Reform Decrees promulgated by Leopold in June, 1906, are utterly insufficient and apparently insincere, is an International Conference to adjudicate the issues to which these "facts" have given rise.

## **Resolutions adopted November, 1905, by the Inter-Church Conference on Federation**

WHEREAS, this Inter-Church Conference composed of delegates appointed by different denominations comprising a vast majority of Christian communions in America recalls that profound satisfaction awakened twenty years ago in all Christian hearts by the announcement that, with the solemn sanction of a Congress of Nations, a great work in the interests of humanity had been entered upon in the Congo River Basin of Africa under the leadership of King Leopold II, of Belgium,

AND WHEREAS, in some way contrary to the original purpose, as announced to the world, great and terrible wrongs have transpired and have at last become evident beyond doubt in the mind of the civilized world,

## RESOLVED

(a) That we earnestly insist in the name of Christ and of the human race for which He sacrificed His life, that nothing less than the immediate, thorough-going and permanent righting of these tragic wrongs can satisfy the common conscience of Christendom:

(b) That we urge that the facts of the existing situation should be investigated by a tribunal beyond suspicion of partiality, created by the powers through whose action the Congo State has its being:

(c) That in view of the prominent part borne by the United States in the recognition of the Congo State, we urge that our Government should take action for the promotion of this International Inquiry.

Dr. E. B. Sanford, the General Secretary of the permanent Federation which grew out of the Conference, has stated, in a letter to President Roosevelt, dated September 25, 1906, that the Conference empowered a standing Executive Committee to give practical force to these Resolutions in any way which might seem wise, and that this Executive Committee therefore stands ready to do all in its power to aid the Movement for Congo Reform.

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Issued by the *Congo Reform Association*, 723 Tremont Temple, Boston Massachusetts, October 10, 1906.





PAGE 40 MARK TWAIN'S KING LEOPOLD'S SOLILOQUY

### Mutilated Congo Natives

A Few Survivors

OVER

“ The work of civilization, as  
you call it, is an enormous  
and continual butchery.”

*M. Lorand, in Belgian Parliament,  
July, 1903*



# THE CHRISTIAN

ARBITRATOR AND MESSENGER OF PEACE

"Let the peace of Christ arbitrate in your hearts."—Col. 3: 15. R. V. Mar.

VOL. XXXXI.

TENTH MONTH, 1909.

No. 11

## LUMBWA INDUSTRIAL MISSION.

EVANGELICAL, EDUCATIONAL, MEDICAL, AND  
INDUSTRIAL DEPARTMENTS.

WILLIS R. HOTCHKISS, Director.

MONEY can be sent care Thomas C. Potts, 316 N. Third St., Philadelphia, Pa.

LUMBWA, BRITISH EAST AFRICA, August 23, 1909.

MY DEAR FRIENDS:

As we are about to close out first period of service amongst our poor, weak, sinful Lumbwa charges we are reminded of those fine stanzas of Arthur Hugh Clough:

"Say not the struggle naught availeth,  
The labour and the wounds are vain,  
The enemy faints not, nor faileth,  
And as things have been they remain.

For while the tired waves, vainly breaking,  
Seem here no painful inch to gain,  
Far back, through creeks and inlets making,  
Comes silent, flooding in, the main.

And not by eastern windows only,  
When daylight comes, comes in the light,  
In front, the sun climbs slow, how slowly,  
But westward, look, the land is bright."

The time seems opportune for us to leave now rather than later, for I believe we are on the threshold of an awakening among the people. The few who have made the good confession are but the first-fruits of a great harvest. The blessing we have seen is but the tiny rivulet which will be lost in the shoreless ocean of blessing ahead. Since I last wrote, four more of our young men have started on the Christian life. It was a great day for us when these four joined the seven who had previously taken their stand for the Lord Jesus. Only one of the four had expressed any definite desire previously to become a Christian. And two of them we would have said were very unlikely to do so, having been but recently released from a four years term in prison for murder. And yet when the way was opened, they were among the first to come to the platform and face the congregation with the clear-out declaration that henceforth they were done with the old life and meant to follow Jesus. It was so evidently of the Lord that we could but bow our heads before this rebuke to our weak faith, and bless the Hand that had given so much more richly than we expected or deserved.

But this is ever the Divine way;—whom we would stone and cast out as beyond the pale, He receives and lifts by His love into peace, and purity and power. These lads are weak with the inherited weaknesses of centuries of idleness and the shameful indulgence of

the flesh, but the blood of Jesus Christ avails for it all.

At the new station the work is progressing nicely. The brethren there now have board floors in their temporary house, which is a great improvement over the damp earth floors. These boards have been sawn by natives under the direction of Bro. Anderson. They have a nice lot of bricks ready to burn for a fireplace also. Work has been begun on the dam, which will be 24 feet high, 20 feet wide at the top, and 240 feet long. With all this industrial work the spiritual work is not relegated to the background, daily services being held, with the result that several of their boys have expressed a desire to become Christians, though they have not yet made a public confession of Christ.

By the time this letter reaches you we ourselves hope to be in the homeland. In order that we may get back to our work as quickly as possible I should be glad if those Friends who wish a visit to their meetings would communicate with me at once at No. 3504 Cedar Avenue, Cleveland, Ohio.

Very sincerely yours,

WILLIS R. HOTCHKISS.

KIMUGU RIVER, August 23, 1909.

Lumbwa Industrial Mission.

DEAR FRIENDS:

Sing unto Him, sing psalms unto Him.

Talk ye of all His wondrous work.

Declare His glory among the heathen;

His marvelous work among all nations.

O give thanks unto the Lord;

For He is good; for His mercy endureth forever.

As we begin to see what effect this Gospel has upon the lives of the people, we can say with David, the Lord has done great things for us whereof we are glad. A few days ago I went down to the Lumbwa Mission to see the class of inquirers. It was interesting to listen to them pray and sing. Five tribes were represented; out of twenty-three present nineteen prayed and eight of them were chiefs' sons. They asked Mr. Hotchkiss to bring out more school teachers to teach the Lumbwa. Let me ask you who are interested in this work to pray the Lord of the harvest to prepare a band of workers to come out with Mr. Hotchkiss when he returns. Another week and Mr. and Mrs. Hotchkiss will be off for America. We will miss them much out here; but am thankful to God for having opened up the way for them to go home as we believe it will hasten the day of bringing the Gospel to thousands who sit in darkness.

Here at Kimugu River we shall soon have been five months. We are still living in the store house and have decided to do so until we get the saw mill and can build a better house. We have put a board floor in one of the rooms and will soon have in another.

A couple of boys are sawing boards and are doing very well. We have made bricks for a fireplace and chimney, and are waiting with interest to see how they will stand burning. The work on the dam for the saw mill has been begun. The Lumbwa are puzzled as to where we will get all the water from to fill up such a big hole as we are speaking of. But one of the most encouraging signs is that boys out of four different tribes who work here, are accepting some of the truth and acting upon it; although as yet no one has taken a definite stand for God.

Your servant in our Master's vineyard,  
A. M. ANDERSON.

DEAR ARBITRATOR FRIENDS:

August 31st was an unusual day at Lumbwa for the Hotchkisses were leaving for America.

All the workers, the school children and nearby settlers gathered around the queer little railway carriage to say "good-bye" and bid them God's speed.

To us it meant a greater responsibility and we trust will prove a greater opportunity for the work; their visit in the homeland being the means of bringing needed helpers and of further support to this great work. To the children it meant much more than they could tell, to lose "Bwana" and "Longo" their friends in every emergency, but Arap Borogochut showed their realization of a Greater Friend in his request for prayer before the train pulled out. This friendly recognition by the settlers meant the very best and necessary thing, the congeniality of settlers and missionaries.

To you in the homeland it means the need of greater power in prayer that we who are left to carry on the work, may be all that He would have us be, filled with tactful wisdom and with the Spirit.

Yours, for His service,  
ANNA T. JONES.

#### THE VISION OF GOD

The vision of men must be shut out, if we would see and reach God. Abraham fell on his face before God talked with Him, gave Him those wonderful promises for us all. (Ge. xvii. 3.) Moses hid his face at the vision of God in the "burning bush," and God talked to him, gave him the message and mission. (Ex. iii. 6.) Joshua fell on his face before God and similar results followed the interview. (Josh. v. 14.) Truly if we would hear from God worth while, it must be on our faces before Him. The seraphim covered their faces before God. (Is. vi. 2.) Daniel received the marvelous visions of the "last days," our days, while on his face before Him. (Da. viii. 16-27; x. 7-21.) Surely our place is on our faces in these "last days." Saul of Tarsus came down off his high horse, on the desert before Damascus, at the vision of God. He fell to the ground, and was literally blinded to the vision of men three days, that he might the better spiritually discern God. His pride was humbled. (Ac. ix. 1-9.) John, the saintly Reve'ator saw the glorified Jesus in Heaven, and "fell at His feet as one dead." (Re. i. 17.)  
—F. Bartleman.

#### CUBA MISSIONS

JARUCO, Sept. 6, 1909.

MY DEAR MR. WOOD:

Many thanks for your prayers and the tracts sent by the Adult School. They are already given out. I am glad to say that we are being blessed in the desire of souls for the Gospel of our Lord, and souls are being saved, especially in Santa Cruz, Spanish, (Holy Cross) where some 35 or 40 and 3 and 4 families are wholly given to our Lord.

Now I have some especial news for you, a young Cuban who has been colporter for some time came to see me to tell me there are 3 towns in Pinar de Rio, the province you are so interested in, that he visited and for 4 nights the people came to hear the Gospel night after night.

His desire is that a minister of the Gospel would go to these towns where no missionary has gone—you are right, this province has had less of the Gospel than any other, there are only 4 stations in the whole province. Now if I can get the help to pay the expenses I am ready to go down there and if only to take out the souls there and start them on the way which is the way Paul did in his mission travel and then I could visit them. Do you not think there are some who would help this mission trip as George Fox and the early Quakers did; will you join us in prayer? When I heard you speak of Pinar del Rio I have always had the need on my mind and heart and have prayed over this, and as the burden has never left me and when this young Cuban told me the great need my heart burned to do as much as in me lay to reach these hungry ones. May God lay this on other hearts as it is on mine. You know I have not the means for this trip, we can only with much denial cover cost of living. Cuba is very expensive. I have some fine young men who would go with me, at least one other who would be a help, but maybe this is more than I ought to ask for the first trip. I could go alone, but if there is anything for young converts is to get them out on a mission trip. Write me soon. Kind regards to Mrs. Wood and all. You know how grateful I am for the Gospel which reached me by your united efforts.

Yours for Him,  
ARTHUR E. PAIN.

#### PASTOR GOFORTH'S TESTIMONY

(Concluded From Last Month)

A PEOPLE READY.

When we went there in 1901 we found the people ready to hear, and ready to accept the Gospel. We preached; the people listened and believed. Said our first convert one day, as he came into our house holding in his hand a copy of the New Testament: "Oh! how precious is this book. You sell it for a very small sum to the people (about a penny in our English coinage.) How cheap it is, and yet how precious. Why, ten thousand ounces of gold would not buy this book, for herein is contained the way of life." He loved his Bible. That man to-day is the first evangelist in an important work in that same province of Hunan. And he is only one of a number of preachers whom we have been able to send forth as heralds of the Gospel which they once opposed.



One of our early converts taught us a very important lesson at the commencement of our work. We were desirous of obtaining suitable premises for the work, but they were difficult to find. The Mission had fixed a price limit, and property was expensive. At one of our prayer meetings we were talking about this matter, and one of the Christians said: "Well, now, even though premises are hard to find, and even

[For Balance See "China's Millions"]

ABSOLUTE OBEDIENCE NECESSARY.

Once more. If we would be channels of this power, and if we would bring down blessings upon our own people, and all with whom we are connected, or for whom we are responsible, there must be *absolute obedience*. The Holy Spirit seems to be exceeding jealous along these lines. We had evidence of this in one place where I was holding meetings last December. Princetonian theology prevailed in the Mission there. We held our American prayer meetings—the missionaries there are all Americans—and there was such yielding and such melting down, and weeping too, that I felt, surely, there can be no hindrance here. But the meetings continued day after day and

The next day I was at Chinchowfu [?]. After the first night a letter was handed in to me. It ran thus: "There are two requests for prayer we would like you to mention. Two brothers, one of whom is a teacher in the church, and the other a deacon, fight like anything. They are always quarreling and, consequently, hindering the cause. Mention them out by name, and have them prayed for. Then there is another brother, and his wife is a Bible-woman. They quarrel so terribly that they cannot live together in the same house. Mention them and have them prayed for." I said: "I am not going to be a detective for the Holy Spirit. I am not going to interfere like that."

The next forenoon, after the address, the mighty power of God swept through the place. One man was broken down before God. How intense he was! He said: "My temper is so bad that no one can get on with me." That man was the elder of those two brothers. Another man wept on the floor, as if his heart would break. He said: "I treat my wife so badly, and am full of spite." He was the preacher who could not get along with his wife, could not live in the same house together with her. After that he went home and made up with his wife. And then the power of God came into the place, and there was a great revival.

Leave the Spirit of God alone. Do not be anxious. He knows how to manage His work. Therefore, I do no urging. The one thing I fear, when I get among the missionaries, is that they may put out their hands to steady the ark of God. But oh! let them keep their hands off. I have seen meetings spoiled by interference like that. I have seen the missionaries get fidgety. People break down under awful conviction of sin and the missionaries will go and try to stop them. Personally, I would rather see people go into the lunatic asylum than into perdition, as they certainly will if those awful sins remain upon them. But there is no danger. Let the work go on. The Spirit of God has such souls in safe keeping. Leave the Spirit of God alone and let Him have His way.

Another thing I specially note is this: *The mighty conviction of sin*. It was appalling. It is not to be understood by any ordinary rule. At Moukden there was an elder. He looked splendid. He was dressed in his very best, and wore a big gold ring and a big gold bracelet. He was a very prominent man.

(For Balance See *China's Millions*)

SUPPLEMENTARY NOTES BY MR. GOFORTH

Lest readers be shocked at these terrible revelations, which the Holy Spirit used in moving the audiences, this fact must be kept in view, viz:—That the environment of these Chinese Christians is altogether different from that which prevails in Christian lands. They have been but recently brought out of heathenism, and the heathen temptations are still around them, whereas we are fortified by centuries of Christian training and teaching.

Unto whom much is given, from the same much will be required, and it may be that God will regard a smaller sin, on our part, perhaps with even greater disapproval than some of their greater sins.

Anyone looking into the Epistles of Paul, and considering the surroundings of the early Christians, will get a clearer idea of what the church in China has to meet with.

Then as to confession. First, sins committed before conversion, fully confessed, and forsaken on conversion, are under the Blood, and are forgiven. God has forgotten them, and it is not for us to resurrect them: that is a thing settled. But even in cases where there is mighty pressure of the Spirit on this line, it may be that a person imagining himself converted, is not converted at all, and that the Spirit is pressing for a confession. But such confession should only be made under absolute pressure of the Spirit, and great care should be exercised.

As to sins which are only known to God and the person who commits them. It is quite sufficient to confess these privately to God.

With regard to sins against an individual. These never can be set right or pardoned without the offender going and making the matter right with the person concerned. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way: first be reconciled to thy brother, and then come and offer thy gift." (Matthew 5:23, 24.)

Sins that are known publicly, or, for all that you can tell, may be known publicly. These can only be got rid of by public confession.

In talking with Korean missionaries I found they would not go quite so far as this. After seeing what they did of God's mighty power in the glorious results of confession, they would not dictate. But I was strongly called along these lines.

In all the work, no confession has, as far as I have ever heard, wrought any evil results along these lines.

J. E. Sawders writes that he has moved, he believes, in the will of the Lord from Watertown, New York, to 65 Park Street, New Haven, Conn., and will be glad to hear from friends at that address.

# THE CHRISTIAN

Arbitrator And Messenger of Peace.

Single copies 25 cents per year      Eight copies, \$1.00 per year

Published monthly, on the 10th of each month, for all those interested in the spread of the Gospel, especially those of the Society of Friends in the vicinity of Philadelphia.

J. B. WOOD, Editor,

Published by the Publishing Association of Friends,  
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NOTE.—This being a channel of communication between members of our yearly meeting it is not fair to hold the editor responsible for all that is said therein, nor yet those who write to it for what he says. Each writer is only responsible for what he or she writes.

*Entered in the Camden, N. J. postoffice as second class matter.*

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## EDITORIAL.

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**Delight thyself in the Lord and He will bring it to pass.**

**It is good to show forth thy faithfulness every night.**

**And that Thou in faithfulness hast afflicted me.**

**All Thy commandments are faithfulness.**

**I will make known thy faithfulness to all generations.**

**Thou hast commanded thy testimonies in righteousness and very faithfulness.**

**Hear my prayer in thy faithfulness.**

**Thy counsels of old are faithfulness and truth.**

**Great is Thy faithfulness. I will even betroth thee unto me in faithfulness and thou shalt know Jehovah.**

---

Haverford, Pa., 9-16-1909.

I am not aware of any *Unitarian* tendencies at Haverford, except possibly in the case of a few students who usually get over it before they graduate.

I write this in view of a statement in the *Christian Arbitrator* which I have just read which may convey a false impression, though I am sure not by thy wish.

Thy friend,

ISAAC SHARPLESS.

We are very glad to publish the above letter, our reference was in reality to Haverford meeting rather than the college, but our wording was ambiguous.

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Another Friend thinks we are accountable for our paper having curious nick-names, and says he has also heard it called the comic Friend. We wish some of our friends would show us what they get these ideas from, our impression is that such people must be comic Christians, we mean all we say, we were fully forewarned before it was started in its present sphere of usefulness, that it would not be read and we all

should be thankful if things can be expressed with sufficient life, to make it readable. It is strictly a Christian paper and to many this is a very dry subject and we think we ought to praise God when we find people reading it.

One of the main reasons for publishing the paper is to get Friends to believing in their own calling of God and to go forward in the power of the Holy Spirit. We fully believe He will not use Friends or any one, without they move forward. The waters of the Red Sea would never have parted if Moses had not lifted up his rod and divided it. Moses divided it, not God, for the Bible says so. (Exodus, Chap. 14, 16), and so we believe no Friend can amount to much if he or she does not move forward in the line of their convictions and leave the dead and tradition go to the winds.

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J. Stuart Holden is a minister of the established Church of England, he has written a very good booklet, "The Price of Power." (Revell Co., New York), from it we copy Chapter 10, page 86, the following: (expressed probably much better than we could do it ourselves.)

It has already been noted (Chap. 6) that this identity of endowment with the Lord Jesus points to a corresponding identity of life and service to which His people are called, for "he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do because I go to My Father," (John 14-12). This service is but the effluence of the Holy Spirit, of Whose power we are not to be *reservoirs* but *channels*, for "he that believeth on Me, out of him shall flow rivers of living water." (John 7-38).

Hence the whole work of the Spirit in the believer may be summed up as directed towards making him *usable* and then *using him* though in such manner as that these two processes go on simultaneously. And always the pattern of both usability and usefulness, of both life and labor, is the Lord Jesus Himself. Therefore let not any one who has sought and received, by faith, the fullness of the Holy Spirit *imagine that the gift has been bestowed on him for his own enjoyment*. If you are filled at all you are filled to *flow*. Holiness of life is not an end, but a means to an end in the plan of God: the end is a life of *continual service for God and men*. "Ye shall be witnesses unto Me," (Acts 1-8) is the precept which is linked with the promise of power, and what God hath joined cannot be dis severed without frustrating God's grace. And, not only so, but the man who shirks the service will himself suffer, for "use it or lose it," is certainly true in regard to the endowment of the Spirit. In this matter "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty," (Prov. 11-24).

Pentecost was a type as well as an inauguration, and as in that day the upper room of waiting led out into the wide fields of witness, so the unrevoked command which is binding upon every believer in His "Go ye into all the world and preach the gospel to every creature," (Mark 16-15).



Now this is the theory, we extract the following from the life of John Y. Hoover to prove the practice. He seems to have been in his early youth "a scamp of a boy," in the estimation of some of his friends, but even then greatly loved the Lord, and one who stepped out on his promises, believed in what the Holy Spirit showed him and acted thereon.

We claim if he had not had nerve to act as in the dark, alone, lead by the unseen power, none of these occurrences would have happened. We quote from his life, written by himself, and hope soon to offer it for sale, though now apparently only published for private circulation, the following, what ought to be, with us, every-day incidents.

In one meeting God gave me a message for a young woman. I felt as if I could lay my hand upon her head but was restrained by the Holy Spirit and was sent by Him to her father's house two or three miles away where, under the power of the Lord, she yielded herself to God for His service in the ministry.

When we reached Fall River, the ticket agent told us we would have no train until late in the evening which would make us arrive at the Yearly Meeting at a late hour, so we went to a hotel a short distance from the depot, and while standing talking together James said, "I feel just like we had better go back to the depot," and we returned at once and in a few minutes an extra passenger train came in, an excursion train loaded with people going to Yearly Meeting. We had just time to get our baggage and were soon comfortably seated in a coach, with assurance that God cares for the least of His dependent children.

I returned my minute to the Monthly Meeting and was granted a minute with great expression of unity and sympathy for service in Kansas Yearly Meeting. When the meeting spoke of appointing a committee to see that I was provided with means and other needed things, I told them there was no need as my Master had shown me the means were already in waiting for me. After the meeting closed a friend came to me and handed me enough to pay all the expenses, saying a man had given it to him for me a few days before for my needs. He who goes before his rightly called and qualified servants also prepares the way before them.

There was a beloved physician lived near the church with whom I was acquainted. This man had been called to the ministry when a young man but being raised in a very conservative church, he had been waiting and expecting that God would come to him in some wonderful vision like He came to Saul. I often talked to him about the unreasonableness of such delay and urged him to open his mouth for God but all in vain. His answer was always the same: "In God's own good time I will preach the Gospel." I felt at this time while sitting alone with him in his room that God wanted me to bring him to a willingness to enter the ministry at once. So I told him that it was a large part of my mission at that time to compel him to yield to God. He was several years older than I; he looked at me with a countenance troubled and changed, and said, "I have always had the utmost confidence in thy

judgment; can this be so?" I answered as I fastened my eyes upon him, "Yes, my dear brother, this very day; for God will not add ten years longer to thy life than to other men, especially for thee to disclose His word." At this moment the dining room door opened and the family came in for family worship. The Doctor took the Bible, opened it and commenced reading in a mechanical way as usual. He was a good reader, a ten-talented man. He read a few verses and was broken into tears, laid the book on the stand and fell upon his knees and poured out his soul to God for forgiveness for his blindness and rebellion. Every soul in the room was broken to pieces before God and every mouth opened in prayer. His son told me it was the first time he ever heard his father pray.

At one of the meetings a dear old mother in the church took me home with her to dinner, and taking a chair by my side she said, "Well, John, if it had been thy brother that had turned out to be a preacher I wouldn't have been surprised, but to think such a little scamp as thee should be a preacher is an astonishment to me." I turned my hair to one side and had a rolling collar to my coat, and I was full of mischief and fun, while my brother wore his hair down straight and dressed very plain.

Holding one meeting not far from Greensboro. In this meeting a minister opposed my reading the Bible in meeting, and said he knew that God never required a Quaker to read the Scriptures in our meeting for worship, but that same night the Lord came to him and showed him that he must read the 14th of St. John. The impression was strong that if he was not willing to do this he would never get back to his home meeting, so on the following Fourth-day he did it and he told me this with his own mouth. He never opposed reading the written Word afterwards. The power of God wonderfully prevailed throughout the meeting, breaking through the power of tradition and dead formalities, opening the hearts of men to the truth of God and many found salvation through the precious blood of Jesus.

I had taken a deep cold on my throat and bronchial tubes by holding a meeting in a house in North Carolina in which there was no stove, the snow being three or four inches deep on the ground and a very cold wind from the north. They had never had any fire in the room. When Friends first began to have stoves in their meeting houses, some of the old Friends would sit in the corner of the house as far from the stoves as they could get to bear their testimony against the innovation, as they called it. This may seem hard for some to believe, yet it is strictly true.

About ten o'clock the next morning I felt a change come suddenly over me and my strength greatly revived, still I knew not all the Lord had done for me until about 11.30, when I found myself completely healed, my voice strong and clear. I spoke an hour with perfect ease and never was troubled in throat or lungs afterwards. My beloved wife at ten o'clock in her lonely room had besought God for my deliverance, that my throat and lungs might be healed, that I might preach His Word without suffering. The church at

home at the same hour had prayed for my restoration. Great and marvelous are all Thy works, Lord God Almighty.

In all this work I took none of the glory to myself as the messages were not mine but given, as the Lord opened them to me, often taking my seat in the meeting without a text or a thought as to the direction of the service, waiting for the opening of His Spirit, I was often moved to tears at the way He used me and blessed His word among the people. Do not understand me to say I made no preparation for the Lord's work; early in life I learned that the words of Jesus were true, "That servant that knoweth his Master's will and prepareth not himself, neither doeth His will shall be beaten with many stripes." I studied His word with tears and prayers, acquainting myself with the deep things of God, who enabled me to draw out from His storehouse things both new and old. My beloved wife being much in prayer—that the word of the Lord might have free course and be glorified and strength be given for the great work which was opened before me. In my work I adhered very closely to the doctrine of Friends and to their principles so as not to weaken my hands in the work. I never thought it right to depart from the plain and simple speech of the church, which the Scriptures gave us, except it might be, when talking with a soul seeking the pardon of his sins and who did not understand what "thee" and "thy" meant. I never had time to stop to explain, but always felt free to speak so as to be understood. My spirit has been grieved on hearing the reports from our subordinate meetings and the minutes on our records made in the language of the world and the announcements from our pulpits made in language of unchristian origin when our own language would be understood fully as well, if not better. Any unnecessary departure from these well-known and beautiful customs of our forefathers is uncalled for, and I fear will stand against us in years that are to come.

On our last day in the city, Bro. Bowles took us up to the rooms for a season of prayer before leaving them. We knelt by the side of the bed of his devoted and patient Christian wife, deeply impressed by the Holy Spirit to pray for her recovery, asking God to give her health and strength and to grant them an heir to care for and comfort them in their declining years. We arose from our knees with the assurance that God had answered our prayers concerning them and hurried to catch our train. A letter from them a few weeks later told of her restoration and about a year afterward a son was given them who now lives after caring for them as best he could during their lives. He is a noble Christian man with a lovely Christian wife. Nothing is too hard for our God. All glory to His name.

The aggressive work which the Lord called me to do brought upon me the severest criticism from many in the Church and my declarations of doctrine caused much uneasiness among the Elders. But under these trying circumstances I was careful to treat all with the respect and love due to my brethren whom I dearly loved and the Lord still kept opening new fields before me into which I went in His fear, and many souls were turned from darkness to light.

#### PYNE POYNT ADULT SCHOOL NOTES.

All the meetings have been held this fall either in the park, parlor or the tent. The juniors have worked faithfully putting out about 2500 tracts in Moorestown, after which they enjoyed lunch at the farm of Wood & Mechlin and were entertained by Mr. and Mrs. Mechlin and driven across (some 5 miles) to the Riverton trolley, coming home by another route than they went. Another afternoon they distributed 5000 tracts in Riverside, N. J., and were kindly entertained by Mrs. Geo. W. Nevel. It is easy to note these trips, but it is another thing to see them successfully accomplished and except for the Holy Spirit's aiding power we are very sure they would not come home with so much rejoicing.

If thou thinkest thou canst take 15 children between the ages of 6 to 14, try it. If thee does, if thee don't praise God at the commencement for helping you along thou wilt be praying Him to get you through and promise never to be caught again in such a medley.

On the 26th of this month we expect a two weeks' visit from the baby preacher, Lonnie Lawrence Dennis, when two years old he "had a definite impression that the Lord had a great work" for him to do. When under four year, he told his mother "If you don't take me out to preach the Lord will take me from you." So father and mother were willing to start and he and they have been, practically, traveling in the ministry ever since. We expect to have him at our Adult School meeting Third-day 11 Mo. 2nd. All will be welcome.

If any Friends want him to attend their meetings we think both he and his mother will be glad to do so and conform to our forms of worship. We expect before the end of this month every evening will be arranged for. He was born Christmas day, 1893, so is now 16 years old, and is of French, Indian and African ancestry, mainly the latter.

#### THE BIBLE.

Sir William Jones said regarding the Bible.

"I am of the opinion that the Bible contains

**More** true sublimity;

**More** exquisite beauty;

**More** pure morality;

**More** important history

And purer strains of poetry and eloquence, that can be collected from all the books, in whatsoever age or language."

And who was Sir William Jones?

James Freeman Clarke, in his book called "Ten Great Religions," says that Sir William Jones, who lived in the eighteenth century, was "One of the few first-class scholars whom the world has produced. In him was joined a marvelous gift of language with a love for truth and beauty, which detected, by an infallible instinct, what was worth knowing in the mighty maze of Oriental literature. He had also the rare good fortune of being the first to discover this domain of literature in Asia, unknown to the West till he came to reveal it. The vast realm of Hindoo, Chinese and Persian genius was as much a new continent to Europe, when discovered by Sir William Jones, as America was when made known by Columbus.

(Concluded next month)



A SUMMARY OF THE REPORT OF THE SUDAN UNITED MISSION FOR 1909

We remember at an Indian mission meeting in Washington, D. C., that Capt. Painter told how the U. S. Government, in answer to a Quakeress prayer, that she might do some work for God, "dumped" the whole Modoc Indian band at her front door and into her care, and how they, under her teachings, became preachers of the peaceable Gospel of Jesus instead of the pack of murderers they had been.

But we were not prepared, when the unseen ruling hand of the Camden Branch of the Soudan United Mission, "dumped" the annual report of some 50,000 words into our lap with request that we would make a 1500 word synopsis of this report, with about all the information it contained and with the special injunction "that it should be spicy and extremely interesting, so people will read it as we want the information spread."

First, it is well to know who this Camden Branch are. Twenty-five ladies who are banded together under the name of the Light Bearers' League and who agree to bring in each \$25 a year as their share of the work, it matters not how they collect it, whether in the new Lincoln pennies or in five and two dollar bills. They have for their president Dr. Rachel Williams, whom they seem to have borrowed from Moorestown, N. J. By the plan aforesaid they raise a steady income of \$625 a year.

As to the report. It is from England, gotten up in English style, embellished with about 75 pictures and sold at a six-pence (about 12 cents).

The mission was started in the year 1904 with consent of most or all the regular church mission boards of England, as said board felt they could not master the situation. It is now in its sixth year, has twenty missionaries, all from the British Isle except four from U. S., two from South Africa and one from Jamaica. They have ten stations. Dr. Kumm has just taken a trip across to the Nile to explore the country again, in the hopes some day of having a line of mission stations all the way across Africa, some 3000 miles.

This would be a step in making Northern Africa almost Christian.

Dr. Kumm says:

"The crisis is, if anything, more acute; and it is rapidly passing. Tribes, which were only conquered by the British last year, have been taken possession of already by Moslem missionaries.

"I stayed for three days in the capital of the Burrum Tribe, north of the Wasé, in a place called Kanna.

"This tribe was only conquered last year, and this year is witnessing the building of a large mosque at Kanna, and sees the king and his courtiers bow their knee to Allah Mohammed. The giant king of the Ankwe at Shendam was, with his people, a pagan only a short while ago.

"He is today followed everywhere by his Mohammedan Mallan (teacher). The Yergum, Montoil and Girkawa tribes had been conquered just before we arrived at Wasé. Next year, humanly speaking, will see Mohammedanism installed in their capitals. In the capital of the Jukun tribe there is already quite a Mohammedan colony. The Munchis will probably be subjected by British troops next year, when one of the finest and most warlike tribes of Northern Nigeria

will be forced to open its doors to the influences of Mohammedanism."

NOT ONE OF THESE TRIBES WOULD HAVE LET A MOHAMMEDAN TRADER OR MISSIONARY INTO THEIR COUNTRIES BEFORE BRITISH ARMS CONQUERED THEM.

The Christians of England are real Bible believers and it certainly is incumbent upon them, at least, to do everything possible to prevent their government from allowing the Moslems to capture these colonies under the cover of their flag. It is also their duty to personally aid in building up the people into a belief in the Lord Jesus Christ and the power of His blood. Listen to what W. L. Broadbent, one of the Missionaries, tells us in his part of the report. After stating that India has 2000 missionaries for her 300 million souls, yet in the Soudan there are only 75 Protestant missionaries for the 50 million Soudanese, he says, virtually the work is only begun. China has about 4000 missionaries for her 400 millions, in fact few places are so religiously barren as the Soudan. Probably no people are more open to its acceptance than these people. All who have heard Dr. Kumm lecture may remember how he spoke of the, at least, semi-civilization of many of these tribes.

"And a man's a man for a' that," whether rich or poor, cultivated or uncultivated, barbarian or what. English Christians should step in now the door is open and preach Jesus with Holy Spirit power. The Congo, not so far below the Soudan, has eight missionary societies with 41 stations and about 200 missionaries at work. If in England and the United States we have one minister for 600 people and one worker for every 50, cannot we arouse, shake ourselves and pray the Lord of the Harvest to send many to the Soudan so as to make the average more alike? In the Soudan there is now one worker for every 666,000. There is another phase to be considered; it is this. The Moslems have a college with 10,000 students in it in Cairo and they are determined if possible to capture this section of country for Mohammed. Should not England, should not South Africa, should not we all join shoulder to shoulder and say "thus far, but no further?" May not all watch, work, and pray to keep the Moslem influence out of the Soudan?

The receipts for the year have been (we give amounts in round figures as the accounts are kept in English money):

|                              |             |
|------------------------------|-------------|
| Balance, March 31, 1908..... | \$ 8,740.00 |
| Collections .....            | 18,610.00   |
| Sale Publications .....      | 855.00      |
| American Council .....       | 360.00      |
| South African Council.....   | 1,520.00    |
| Shippers' rebates, &c. ....  | 75.00       |
| Bank Interest .....          | 165.00      |

(About)..... \$30,000.00

EXPENSES.

|                                           |             |
|-------------------------------------------|-------------|
| Training Outfit, Passage Missionaries.... | \$ 5,150.00 |
| Maintenance and Buildings.....            | 12,485.00   |
| Traveling Expenses, Meetings .....        | 2,035.00    |
| Printing, Postage, &c. ....               | 3,100.00    |
| Office Expenses, &c.....                  | 3,635.00    |
| Balance on Hand.....                      | \$ 3,630.00 |

The treasurers are:

William C. Warren,  
432 West Stafford Street,  
Germantown, Pa.

and of the Camden Branch:

Dr. Jennie S. Sharp,  
504 Broadway,  
Camden, N. J.

At the latter place there is a prayer meeting held for the mission on the first Tuesday of each month.

Now as to our individual duties. A man never builds a mill and runs a farm and puts the farm laborers at the looms and the weavers to plow the fields. Both may be equally skilled, but for success he places each in their right place. There can be no question but that God has a right place for every creature born on the earth and each is responsible. If you are a Christian, He certainly will show you as no other one can show you.

A Governor of West Virginia once told me that a Washington young lady came to him in perplexity, wanting him to solve her question. His reply was, "You live in a three-story house. Take your Bible, ask your mother to allow no one to come to the third story that day, so there can be no interruption, then you spend the day with God and your Bible. Don't allow anyone to pass your door even, let perfect outward silence reign, and God will speak to you so there will never be any question in your mind." She followed his advice and found her place to her own and other's satisfaction.

Dear reader, if the condition of things here recorded stirs you or if you are entirely His child and are dissatisfied, we advise you to take this same plan. Your school teaching, your general interest in good works, is not your high calling without you are sure it is God's definite call. Get that, no one can do it for you. Isaiah (6th chapter) sat before God. To him was revealed His wonders, and the prophet saw where he was and in his wretchedness could only say, "Woe is me." But God heard that prayer, touched his lips and said Lo, &c., and Isaiah could but offer, not his money or his pen, *but himself*. God's reply came, "Go tell this people." In the belief that hundreds of our readers are in the position of the Washington young lady, we repeat the story. Can you seek a call from God? Can you go tell this people? and who are this people? the Chinese? the Japanese? the Portugese? (in South America) or the Soudanese in Africa? Pray for the "Go" and then count boldly upon the faithfulness of God and act.

Willis R. Hotchkiss has arrived and expects to be in the East at the time of the Friends' Yearly Meeting at Baltimore, Md.

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#### JOHN Y. HOOVER'S OPINION OF SYMPATHY NOWADAYS

She was a fine mare and the neighbors came for two miles around day and night to try and save her life, but all in vain. There was *more* sympathy shown in those days of pioneer life in the sickness of our dumb beasts than is manifested to our friends in these days of grasping after wealth and pleasure.

#### FURTHER EXTRACT FROM SUDAN EFFORT

I write it down, in the quiet of this mud hut, with the wailing of the Yergum women over their dead boy this afternoon still haunting me, but I cannot grasp it. Can you? 120,000 have died in the last 24 hours, and 80,000, that is two-thirds of them, have not heard of Jesus, their Saviour, through the careless indifference of those who have the talents, and the gold, and will not give them for the salvation of the perishing. Yes, and in the Soudan, besides the little boy, my neighbor, 4,000 have died since this time yesterday. I say I cannot realize it, it appalls me.

Could I grasp it aright, as the Man of Sorrows does, probably I could not sleep tonight. Can you sleep calmly while such multitudes die daily who have never heard of Jesus? Does it not distress you? God mercifully draws the curtain and gives us sleep, but sometimes it is best to draw that curtain aside, and see death's work.—*W. L. Broadbent in Look on the Fields.*

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#### IN YOUR WORK IN THE SLUMS, DEAR FRIENDS, DO YOU EVER GET LIKE THIS?

"The sensitive heart of the late Chas. Garrett, superintendent of the Wesleyan Liverpool Mission, was so overcome by the fearful sights of drunkenness in that dark spot on the Mersey, that, when he returned from his visits from the slums, that he had at times actually to read comic papers, for otherwise the dreadful spectacles he had seen would haunt him and banish sleep."

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#### THE HOLY SPIRIT.

R. E. Torrey.

"The Holy Spirit is a divine person. This thought permeates the entire Bible—especially the New Testament. One passage emphasizing it is Acts 5:3, 4. Peter, in rebuking Ananias, says, 'Why hath Satan filled thine heart to lie to the Holy Ghost'; and 'Thou hast not lied unto men, but unto God.' Oh, if we could only have that thought take possession of us today, that this Holy Spirit, whom we are to know in personal experience, is a person, infinitely mighty, infinitely loving! Paul brings out the thought of the love of the Spirit in the fifteenth chapter of Romans, thirtieth verse, when he says, 'I beseech you by the love of the Spirit.' We hear a great deal about the love of the Father and the love of the Son, but how much time have you given to thinking of the love of the Spirit? O friends, we oftentimes think and speak of the Holy Spirit as if there was certain coyness and shyness about Him—as if He was constantly trying to elude us—and we must put forth some stupendous effort to get hold of and retain Him. What a difference it would make, if we could only get the Bible conception of the Spirit, as being of infinite love, who, however much we are eager to be filled with Him, is infinitely more eager to fill our hearts and our lives and our service with His presence and with His power."



aries. It was Dr. Stillman and the other teachers in the Institute at Tuscaloosa who suggested the starting of an African mission in the Congo. "Behold what God has wrought!"

The committee put in charge of this work of educating negro preachers and establishing missions, is sadly in need of money. The treasury is empty.

People of missionary spirit will give to this cause if opportunity is given. This collection is often announced with an apology; whereas we ought to be glad to give the Gospel to these poor people.

Let every church determine to raise at least a sum equal to 25 cents per member and send it promptly to Tuscaloosa. Dr. John Little is treasurer. Those who remit direct to us may have their gifts credited to the local church, if they wish.

For the Presbyterian Standard.

#### AMERICAN CONSUL-GENERAL'S REPORT OF THE TRIAL OF OUR MISSIONARIES AT LEOPOLDVILLE.

American Consulate General,  
Leopoldville, Congo, Sept. 21, 1909.

To Honorable Assistant Secretary of State,  
Washington, D. C.

Sir: I have the honor to report that I left Boma, with Mr. Kirk, on September 9th, and arrived at Leopoldville three days later, to attend the trial of the Reverends W. M. Morrison and W. H. Sheppard, of the American Presbyterian Congo Mission, Luebo, which was set for September 24.

At the request of the attorneys for both the prosecution and defense the judge of the Court of the First Instance at Leopoldville, before whom the case was heard, advanced the day of the trial to September 20th, so that both the attorneys would be able to return to Europe by the steamer sailing September 28th.

The case was called at 8:30 a. m. and M. Vandermeeren, the attorney for the Compagnie du Kasai, who has been in the Kongo for several months past defending agents of the Compagnie before the courts, opened the case and spoke for three consecutive hours. M. Emile Vandervelde, the leader of the Socialistic Party in the Belgium Chamber of Deputies, who came out here especially to defend the missionaries, began his argument at 3 o'clock the same day, and finished at 5:15 p. m. Most of the necessary arrangements and preparations for the case having been made a short time prior to the trial.

No official stenographer being present at court, it was very difficult to catch all the points which were brought out by the attorneys, but in the following I have endeavored to give a fair summary of their line of argument.

The attorney for the plaintiff, in his opening address, declared that the Compagnie du Kasai several months ago had directed the Clerk of the Court of the First Instance to serve on the missionaries at Luebo two distinct summons. One on Mr. Morrison for the charges brought by him against the Compagnie du Kasai, as expressed in the correspondence with M. Dreypondt, the former director in Africa of the Compagnie du Kasai, and M. Chaltin, the present representative here (see enclosures in my despatch No. 10, dated December 4, 1908), for 50,000 francs damage; and the other against Mr. Sheppard for the article published under his name in the "Kasai Herald" of January 1, 1908, claiming 30,000 francs for defamation and injury to the company. The Greffier (clerk of the court), however, for unknown reasons, combined the two in one summons, charging Mr. Morrison, as responsible editor of the "Kasai Herald," and Mr. Sheppard as the author of the article, fixing the amount of damages as asked by the company at 80,000 francs, but no mention was made of the charges made by Mr. Morrison in his correspondence with the two directors of the company. Owing to this error in the drafting of the summons the action against Mr. Morrison was withdrawn. The counsel for the prosecution stated that it was a mistake of the clerk of the court, and the company would reserve the right to sue the person responsible for the error. He then agreed with Mr. Vandervelde's conclusions, and stated that since Mr. Sheppard was recognized and acknowledged to be the author of the article in question, the suit against Mr. Morrison would be withdrawn, but he reserved the right to sue him at a future time on the charges contained in the above-mentioned correspondence.

M. Vandermeeren then took up the several charges and spoke at great length along the following lines: He de-

clared that the term "Chartered Company," as used in the article meant the Company du Kasai, and that the article was defamatory and damaging. That it was written to create a wrong impression, and by unfairly attacking the Company it had caused considerable damage, and therefore the defendant must pay for the losses they had sustained. That it was a part of a political campaign against the Belgian Kongo and the Roman Catholic Missionaries in the Kongo.

Referring to the charge that there were armed sentries in the villages who forced the men and women to make rubber, he declared that the Company employed none. It was against the orders of the Company, but it was possible there were a few of their rubber buyers who possessed guns, which were probably purchased from the Portugese without the Company's knowledge. He was compelled to admit this as M. Vandervelde had previously informed him that he had now at Leopoldville twenty native Bakuba and Baluba witnesses from eleven different villages to prove the fact, and that some of them were, until very recently, armed sentries in the employ of the company.

M. Vandermeeren further declared that the natives were never forbidden to cultivate their fields, hunt or fish. There were no abuses in the Bakuba country, and the conditions there had not changed since the Compagnie du Kasai had commenced operations. That up to 1905 the Company and the missionaries were on friendly terms, which could be proven by letters, that it was strange this transformation had taken place within the last three or four years. That the Company's buyers are natives who live in the villages and exchange merchandise for rubber, paying 1 franc 40 centimes per kilo. He then read some of the Company's instructions to their agents. (Here M. Vandervelde interrupted him, saying that the instructions were of the same character as those issued by the notorious Abir and Anversoise Companies, but were never executed).

British Consul Thesiger's report on his trip through the Kasai was next criticised at considerable length. The attorney declared that he visited the Kasai at the invitation of the American Missionaries (which statement was afterwards proven incorrect); that he could not speak the language of the people, and that Mr. Sheppard acted as his interpreter and guide, and accompanied him on most of his journey through that particular country. That his sojourn in the district was too brief to ascertain the true conditions. That he only found abuses while Mr. Sheppard accompanied him. The Company admits there were some abuses, but when they are brought to their attention the perpetrators are always punished. (The fact was later established that none of the white agents of the Company can speak the Bakuba language, and that Mr. Sheppard is the only foreigner in that country who does). M. Vandermeeren ended his criticism of Consul Thesiger's report by stating that it was a part of the British campaign against the Kongo and questioned all the facts contained therein. He desired to know why the other missionaries in the Kongo, especially the Catholics, had not seen these abuses. (M. Vandervelde again interrupted him by stating that it was to the honor of the Protestants who had cried out to the world against these abuses, and to the injury of the Catholics who had remained silent).

Mr. Vandervelde, in opening his forcible and eloquent address in behalf of the defense, stated that he had been severely criticised for undertaking the defense of foreigners in the Kongo against a Belgian Company. He came here in the interest of the Belgians as well as the Protestant missionaries, to fight for Belgium against abuses that meant ruin to the Kongo. He confirmed in conclusive arguments, supported by many documents and witnesses, the statements made by Mr. Sheppard in that article, and the charges brought by Mr. Morrison. He regretted the clerk's mistake did not permit him to take up Mr. Morrison's side of the case, as it would have afforded an excellent opportunity to bring to light the abusive system of the Compagnie du Kasai. He knew what Mr. Morrison and Mr. Sheppard's opinion of Kongo justice was, and stated that if he was not a lawyer he would have feared receiving fair treatment, in view of the fact that 50 per cent of the stock of the Compagnie was held by the Belgian Government, its Director-General in Belgium and its Managing Director in Africa are appointed by the Belgian Government and also the Judge before whom the case is tried.

Regarding the remuneration of the natives for rubber, Mr. Vandervelde produced a copy of the Compagnie de Kasai's



instructions to its agents and read a few paragraphs which dealt with the question. Agents were informed that in the old established posts where competition had caused the price of rubber to rise as much as three francs per kilo, only 1 franc 25 centimes was to be paid in merchandise, but in other posts 1 franc, and in villages far from the main river 1-2 franc and even as low as 25 centimes per kilo, and the agents were reminded that the above prices were the maximum allowed. That the agents who purchased the rubber at the most advantageous prices would be given special consideration by the Company. M. Vandervelde then stated that when the Company was formed they created a monopoly and immediately reduced the price paid for rubber. That when they do not pay the natives they intimidate them. He then produced a circular letter drawn up by M. Lecourt, the Director-General of the Compagnie du Kasai in Brussels, pointing out to the agents of the Company the habitual laziness of the natives, and directing them that force must be used to induce them to work, and that the method would be of future benefit to the natives themselves.

Regarding the question of the use of armed sentries in the collection of rubber by force in the Kasai district, M. Vandervelde stood ready to prove this fact in several instances. He emphatically informed the Court that he had now at Leopoldville 20 Bakuba and Baluba native witnesses, who came from eleven different villages, some of whom were until very recently sentries in the employ of the Company, and that if he would be allowed to produce these witnesses it would be found that such was the case throughout the Kasai district. These men, armed by the Company, forced the natives to make rubber. He also reminded the judge that there were now over fifty legal actions pending against the agents of the Compagnie du Kasai, nearly all for ill-treatment of the natives. Regarding Consul Thesiger's report, which was published in the British White Book, Africa, No. 1, 1909 (a summary of which will be found in my No. 8, dated November 24, 1908), M. Vandervelde declared that it was not Mr. Sheppard's article that injured the Company, but Mr. Thesiger's thorough exposure of the Compagnie du Kasai. The American Missionaries were not aware of his coming until he arrived at Luebo. That Mr. Sheppard accompanied him as interpreter on his tour of the Bakuba country because Sheppard is the only foreigner in the country who speaks the Bakuba language. That even the Director of the Company and every Company Agent in the Bakuba country go about with native interpreters. The Company knew quite well that the abuses exposed in Mr. Thesiger's report were much greater than Mr. Sheppard reported. The article in the Kasai Herald was unknown until Mr. Morrison's letters were published in the White Book. Mr. Vandervelde finished this part of his argument by stating that the prosecution must accept Mr. Thesiger's report as true or judge him as a man who is imposing upon his country.

It appears that the two main points for the judge to decide is whether there was malicious intent in writing the article, and the right to prove the statements made. Mr. Vandervelde openly challenged the prosecution to permit him to prove the statements by witnesses and an inquiry, which he argued the Court should allow, but the prosecution would not consent. In that case, M. Vandervelde replied, you are morally condemned.

The decision will be rendered October 4, as I stated in my telegram dated September 20, and it is probable that an appeal will be made by the Missionaries if the decision is against them. It is M. Vandervelde's intention to make a second appeal if the decision is not satisfactory, so that the case will eventually be fought out in Brussels. A decision will, of course, first be handed down by the Appeal Court at Boma.

I have been promised a copy of M. Vandervelde's speech, but I fear it will not be ready in time to be sent by this mail. It will, however, be forwarded by the first opportunity, also a copy of the judgment, when issued.

We expect to return to Boma on the 27th instant.

I have the honor to be, Sir, Your obedient servant,  
(Signed) Wm. W. Handley,  
American Consul-General.

Unbelief sees every difficulty in the path, and is so engrossed in the effort to surmount them without getting hurt that it knows not what or where the end of the journey may be. Faith looks to the goal and sees no obstacles.

## GET RIGHT WITH GOD.

By the Rev. E. P. Marvin.

Get right with God, and do it now,  
To Him be reconciled;  
He waits in love for you to how,  
And he His loving child.

Get right with God, now make your choice,  
The Spirit may depart;  
To-day, if ye will hear His voice,  
Oh, harden not your heart.

Get right with God, the hour's at hand,  
When sin will end in gloom;  
And you before His throne must stand,  
And hear your awful doom.

Lockport, N. Y.

## THE TONIC OF GOOD CHEER.

By Margaret E. Sangster.

Not good cheer in the sense especially understood by notable Dutch Reformed housewives, whose tables are traditionally spread with the best the market affords, but good cheer in the mental and spiritual definition of the phrase, is the topic in my mind this week.

A friend was talking to me the other day about a venerable relative who, although his years approximate four-score and ten, still has excellent sight and is able to appreciate interesting books. She was seeking cheerful books for him. She said that the tendency of this dear kinsman was to be melancholy because of the increasing loneliness of his life. His contemporaries of youth were gone and gradually it seemed to him as if the shadows were closing in, and the journey as it neared the boundary line between this world and the next was growing desolate. "What would you recommend," she said, "for one in such a situation, what books would suit him best and what company?" I gave the best advice I could, and I have thought that others might help with suggestions.

I think the mistake made by younger people in their treatment of older ones is frequently that of an unfortunate point of view. Neither man or woman necessarily feels old because of lengthened years or whitened hair. Grandmothers are sometimes younger than grand-daughters in everything that applies to sentiment and romance. What old people need is the tonic of good cheer. They need fun. Although they are debarred from the activities of earlier times there is no reason to suppose that they do not wish to hear the story of what is going on in the great world.

Two ladies in the later seventies were paying a visit to a niece. Her home was on a farm and the neighborhood was one familiar to her aunts. They had lived there as girls and had spent some years of their early married life in that vicinity. The niece invited as many of their friends as she could find to spend a long afternoon with them, and she told me that a more genial, more really jolly party had never gathered beneath her roof. They jested and laughed and told anecdotes and were as mirthful and happy as they might have been if their assemblage had been when they were forty years younger.

Not for old people only is good cheer a tonic. We are far too ready to set our lives in the minor key. We drift into despondency, we fear the ghost of a tomorrow that may never dawn for us or we waste strength and time in fruitless lamentation over the past. Very few of us, turning back the page of yesterday, do not happen upon something that we regret. Perhaps through impulsiveness, perhaps through mistaken judgment, perhaps through some pressure of circumstances we said or did in one of our yesterdays that which we would not say or do in the light of our today. Never mind. The past with its records is no longer within our power to recall. We may safely leave to our heavenly Father everything that belongs to that part of life which is no longer ours to change. Today is our own. God does not want us to spend it in worry or to envelop it with gloom.



Jan 1914

of them quite willing to listen to him. When the sins of their lives have been brought before them, they have said, we are going to do better this coming year, but with no apparent thought of turning to the Savior for the forgiveness of past offenses; nor do they realize their need of His constant help to enable them to forsake their sins. In many cases people are desirous of making their own way to heaven, instead of taking God's completed and only way, John 14:6.

KANSAS CITY, Mo., Dec. 3, 1913.

"He hath anointed Me (Christ) to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

"God was in Christ reconciling the world unto Himself; and hath committed unto us the word of reconciliation."

How great is our responsibility! We may feel we are not competent to do the work for which we are called upon, and we may labor with much fear and trembling; but when we see so few who are willing to give themselves for God's service, we should say with Paul, "As much as in me is, I am ready to preach the Gospel." "Freely ye have received, freely give."

After spending about eight months in Colorado I am now back in Kansas City. My stay was divided between the city of Denver, and Gilpen county where I was born and lived the early part of my life.

Years ago I labored in Church and Sunday School work in those little mining towns on the mountain side. As I remember it, Gospel work was never very encouraging there, but no doubt it was a good preparation for my labors of these later years. Since I left Colorado the little church building where I used to attend, has been sold, and is used for a skating rink. When we used to invite people to the services, many made the excuse that our church was up so far on the mountain that they could not stand the climb. I notice now, though, that when the skating rink is open it is quite well attended. I met a mother one windy afternoon wheeling a baby buggy with two little ones in it. I asked her where she was going, and she replied, "To the rink to watch them skate."

There are three small towns in Gilpen county that have the same pastor, and I fear this man is not a faithful shepherd. He invites men and women to sing solos, who do not even profess to be Christians, and he himself often entertains his people by whistling a sacred solo. He also whistles at the Lodge entertainments. I spoke to him about a certain man who was going to sing, not being saved, and he said that

they had to do something to draw the people.

There is great indifference and even hatred toward spiritual things and those who preach the truth. I was glad to meet some few men who preach at these places when the pastor cannot, who, I believe, pray and desire to set forth the truth, although they have a very few who come to listen.

While in Denver I did some visitation work, and found it much as in other cities, for the hearts of the people are the same wherever they are. I met two women who seemed to receive the Word gladly. One I called on a number of times; the other I met just before I left. I have sent her some helpful reading matter and pray that the Lord will satisfy her hungry, seeking heart. She asked me many questions which showed that she was seeking the light.

MATILDA EUSTICE.

### THE WESTERN SOUDAN.

--NO. 1--

#### The People and their Religions.

GEO. C. REED.

The native population of the Western Soudan falls into three classes with respect to race. First, the aboriginals,—these comprise large nations of the Mende group of blacks, and also smaller peoples, possibly the *debris* of a different Negro race that, in ancient times, occupied the greater part of West Africa and was broken up and scattered by stronger races. Second, the invaders, being races of Lybian or Asiatic origin, which in more recent times swept across Africa, and remain to this day, more or less modified by their surroundings. Of these are the Peulhs and Sonhrais,—supposed to have come from Egypt,—and, Third, the Arabs, Maures, and Tuaregs, nomads of the great Sahara and its Soudan borderland.

In some cases the Negro nations fell back before the invaders to seek refuge in more remote districts, but in other cases the original inhabitants remained, a subject race, the victors often taking the women of the vanquished as their own spouses, so that there sprang up various mixtures of race and language. These invaders also affected the religious state of the Soudan in the profoundest manner, for theirs was an invasion of conquest for Islam, and their propaganda was often by fire and sword, so that today nearly two-fifths of the population of the Western Soudan are at least nominally Mohammedans; the remainder being fetish-worshippers. Then there is also a still later mixture, for the coming of the white man has been followed by the

appearance of mulatto children of every shade.

The official statistics for 1910 put the population of the French Soudan, in round numbers, at eleven millions of people, of which four millions are classed as Mohammedans, and the remaining seven millions as fetish-worshippers,—with the exception of a few thousand that are named as Catholics and Protestants. The Mohammedans are of all shades of fervor and fanaticism, from the fiery Arabs and Tuaregs of the Sahara, and the Foulahs of Fouta Djallon, to those peoples whose Mohammedanism is of the most superficial type.

Looking in detail at the population of the colonies of Senegal, Guinea and Upper Senegal and Niger, we have these principal nations:

The *Wolofs* are an intelligent people numbering about 460,000, whose home is in the Senegal district. They are great traders, and their language has become the commercial idiom of Senegambia. They have been more and longer in contact with the French than any other Soudanese race, and not a few of them have been educated in French schools. They are to be found in various positions,—clerks, telegraphers, mercantile agents, locomotive and steamboat engineers, and mechanics, but the most of them till the soil for a scanty living. As a rule they are Mohammedans, but not of a fanatical type.

In mingling with the *Wolofs* one is struck with the number, size and variety of charms and amulets they wear. These are simply pieces of paper upon which some *mirabout*, or learned man, has written Arabic words supposed to have magic power, or to insure the special protection of some Moslem saint. So prized are these charms that elaborate covers of leather or metal, sometimes ornamented with silver or gold, are made for them, and it is not uncommon to see a woman with a girdle supporting fifteen or twenty such charms of all kinds and sizes. When questioned as to why they follow Mohammed, many of the *Wolofs* have no reply save that their fathers taught them so, and while they observe Mohammedan rites and prayers, they are not fanatical. Others are more zealous and can read the Arabic characters in a purely mechanical way, and it is feared that they mumble over the words they do not understand with more diligence than many persons called Christians read their Bibles. But even a very thin veneering of Islam is a great barrier to the Gospel, for it makes them complacent and proud, and in their own estimation quite beyond the need of anything else in the way of religion. In

reality they are still fetishists, for even in Morocco the Mohammedans frequently employ Soudanese slaves or freedmen to go through their incantations and devil-dances to secure relief from the influence of evil spirits.

The *Sousous* live in Guinea, and number some 330,000. It is supposed that they formerly inhabited the mountainous Fouta Djallon region in the interior, but were driven down to the coast by the invading *Peulhs*, and they are said to be superior in intelligence to the natives of the coast. They are for the most part fetishists, but Mohammedanism is now making rapid strides among them.

The *Peulhs*, called by the natives *Poulous*, are found in all parts of the Soudan from Darfur to the Atlantic, and in French West Africa they number about 800,000. They are one of the invading races and are said to resemble some of the Egyptian peoples in point of appearance and language. They are yellowish in color, have fine, regular features, are inclined to be nomadic, and are fervent Mohammedans. The *Peulhs* swept westward across Africa several centuries ago, and some of them settled in the Fouta Djallon mountains of Guinea, where they became the ruling race. They mingled with the blacks, and there sprang up a mixed race called the *Foulahs*, lighter in color than the Negroes, and with finer features. They inherited the warlike disposition and the Mohammedan fervor of the *Peulhs* from whom they sprang, and, with the *Toucouleurs*, who are a still further mixture of the *Foulahs* with the blacks, became dominant in the Western Soudan, where there arose during the last century great Mohammedan kingdoms, which came to an end only by the capture of the *Almamy Samory* by the French in 1898. These *Almamys* were rulers with great political and religious power, and their wars and conquests filled the land with blood and reduced multitudes to miserable slavery, for the *Foulahs*, being a cattle-raising people, indolent and counting agricultural labor beneath the dignity of free men, delegated all such work to slaves. The number of *Foulahs* and *Toucouleurs* in the French Soudan may be about 800,000.

The *Arabs*, *Maures*, and *Tuaregs* live a more or less nomadic life in the barren wastes of the Sahara and its borderland, and are among the most fanatical Moslems on the face of the globe. But they too have been pretty thoroughly subdued by the French after some difficult campaigns. We were greeted by both *Arabs* and *Tuaregs* at Timbuctoo with the utmost deference, and preached the Gospel to them pub-



licly in the market-place without any opposition. Some of them are very striking figures with their lithe, slender bodies, well-formed features, keen black eyes, and long, bushy black hair. They are supposed to number about 245,000.

The great interior colony of the Upper Senegal and Niger, five times as large as Nebraska, is inhabited by about five millions of people, belonging principally to the Mende group. Among them are the *Mossis*, with 1,600,000 raw pagans, who live in the Onagadougou district, one-half the size of Nebraska,—about *forty to the square mile*. In times past they had a great kingdom of their own with peculiar customs and etiquette, and though still untouched by civilization, are peaceful and quiet under French rule. West of this nation are the *Bobos*, with some 600,000 people, and then the *Bambaras*, numbering probably over 800,000, and stretching out on both sides of the Niger for perhaps 500 or 600 miles; and the *Malinkes*, running southward into the Guinea and the Ivory Coast, with almost 1,000,000,—the Bambaras and the Malinkes being very closely related both in stock and language.

Several centuries ago the Bambaras revolted against Islam, which the Malinke chiefs had embraced, and leaving their native country, went northward and settled along the Niger. The Malinkes are Mohammedans still, while the Bambaras continued very refractory to Islam, though a small part of them have now accepted that religion. The Governor of this colony, however, and others informed us that they are such scarcely more than in name. They are a fine people,—large, well-formed, with regular features, and are counted the most steadfast and reliable of the native races, and the pick of the French black troops are Bambaras. Although in the past they resisted Islam, one cannot but fear that it may make more headway among them in these peaceful times than it did before.

Besides these principal nations there are many smaller ones, who probably differ but little from them. The average density of population in the Colony of the Upper Senegal and Niger is now about ten to the square mile, but no doubt it has been greatly decreased by the savagery of the native kings of the last century for whole districts were desolated by slaughter, slavery and the flight of the survivors. The people are generally poor, wages are very low, and there is not the profusion of food there is in some other tropical countries.

The Soudanese have considerable skill in their native industries. They weave coarse cloth, work well in iron—making small

axes, mattocks, shovels, spears, swords and knives—and they are particularly skilful in gold and silver work, their jewelry and filigree work being very beautiful. They make small rope and cordage, weave mats, baskets, and panniers out of the palm leaves, and work in leather. Their farming is chiefly by hand, and they raise maize, rice, millet, kaffir corn, and peanuts; and in some parts there are many cattle and sheep.

Three distinct types of native houses are noticed—a round hut from ten to twenty feet in diameter, with *adobe* walls five or six feet high, and peaked, thatched roof; a square flat-roofed house, low, built also of *adobe*, the roof covered with pounded earth; and a low dome-shaped hut, built by covering a framework of branches with mats of palm or braided straw,—this last is indeed a very poor habitation.

The people have no mills, not even small stone hand-mills, but all the grain is prepared by being beaten by the women in large wooden mortars,—a most laborious process. Polygamy is practiced, and it is common for each wife to have her own hut, the whole compound being surrounded by a mud wall or fence; but in some villages the huts or houses are crowded as closely together as possible.

The people most in contact with the whites, are generally very decently clad. The men wear a long, wide, sleeveless garment and wide Moorish trousers, a skull cap of various hues, and, when they can afford it, Moorish slippers. The women wrap a strip of cloth about the waist for a skirt, and wear a large piece of cloth with a hole in the middle, through which the head is put, falling down over their shoulders, or else, as is common in the interior, they wear nothing at all above the waist; children generally go naked although the girls often have some slight covering.

Of the fetish worship of these pagans we know very little in particular, but all fetish worship is of one piece,—a deep dread of evil spirits, worship of the devil, and debasing trust in sticks, stones and other charms. The moral state of the people seems to be very bad, and we were told by those in a position to know that chastity is unknown among them. Sad to say, many of the white men debase themselves by unrestrained licentiousness.

The Mohammedan part of the population may seem on the surface to be a little better than the pagans, but those who know Islam at first-hand know in what terrible darkness and moral depravity it shrouds the minds and hearts of all who embrace it. Livingstone once said that he desired pagan carriers for his caravan, not Moham-

medans, because he could trust the pagans but had always found the Mohammedans interminable liars.

We shall in a later article speak further about this country, but the fact that there lie thus eleven millions of people or more, perfectly accessible, as we shall later show, yet still without the Gospel, constitutes a call to prayer and serious effort to carry to them the Good News of Salvation.

### "REMEMBER LOT'S WIFE."

Rev. J. C. RYLE.

*Remember Lot's wife.* In a day of much light and knowledge and profession I desire to set up a beacon to preserve souls from shipwreck. I would fain moor a buoy in the channel of all spiritual voyagers, and paint upon it, "Remember Lot's wife."

Are you careless about the second advent of Christ? Alas, many are! They live like the men of Sodom and the men of Noah's day: they eat and drink, and plant and build, and marry and are given in marriage, and behave as if Christ were never going to return. If you are such an one, I say to you this day, Take care—"Remember Lot's wife!"

Are you lukewarm or cold in your Christianity? Alas, many are! They try to serve two masters: they labor to keep friends both with God and mammon. If you are such an one, I say to you this day, Take care—"Remember Lot's wife!"

Are you halting between two opinions, and disposed to go back to the world? Alas, many are! They are afraid of the cross; they secretly dislike the trouble and reproach of decided religion. They are weary of the wilderness and the manna, and would fain return to Egypt if they could. If you are such an one, I say to you this day, Take care—"Remember Lot's wife!"

Are you secretly cherishing some besetting sin? Alas, many are! They go far in a profession of religion; they do many things that are right, and are very like the people of God. But there is always some darling evil habit which they cannot tear from their heart. Hidden worldliness or covetousness or lust sticks to them like their skin. They are willing to see all their idols broken but this one. If you are such an one, I say to you this day, Take care—"Remember Lot's wife!"

Are you trifling with little sins? Alas, many are! They hold the great essential doctrines of the Gospel. They keep clear of all gross profligacy or open breach of God's law; but they are painfully careless about little inconsistencies, and painfully ready to make excuses for them. "It is

only a little temper or a little levity or a little thoughtlessness or a little forgetfulness." It you are such an one, I say to you this day, Take care—"Remember Lot's wife!"

### GRACIOUS WORDS TO CAPTIVES.

JAMES BOURNE.

"After seventy years be accomplished at Babylon, I will visit you, and perform My good word toward you in causing you to return to this place." Jer. 29:10.

These people are the people of God, and they are in captivity. Either the world entangles them or they are in some error of spirit; so that though they have some light and make some struggles, they cannot get out. And our captivity is to be for long, seventy years, all our lives. As one wave of trouble subsides, another shall come on; but no trouble shall continue always, there shall be continual shiftings of the scene. God will visit us in our trouble. "The rod of the wicked shall not rest upon the lot of the righteous," Ps. 125:3; for God knows, if it did, we should faint. Therefore when it has produced its effect in humbling our pride and conceit, it shall be removed, and another trouble shall come in its place. I have never yet been in any trouble where the Lord did not deliver me sooner or later. But He says that He sent them into captivity for their sin. It is for sin always that we are so entangled. We think after we have had deliverance, we shall never know trouble. Not so, because we are always sinners.

And God says, "Seek the peace of the city" wherein ye dwell; that is, in your employment and engagement with the world. Seek that God would bless you in it, and bless those you have to do with, for His name's sake. This is the way He has led me to act; and I have found His blessing and peace in it. And He says, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity," vss. 7, 13, 14. There is often a long hanging about, and being half-hearted; but God will sooner or later make His people to give themselves to seek Him with all their hearts. This is not your work, that you should say you will do so; but He will work this in you Himself, and then you shall find Him. For He calls His people "Good figs," though in captivity, Jer. 24:5, and will surely set His eyes on them for good. And that first work which they have known He will renew in all its beauty, and add many things besides to it. Every fresh trouble they fall into they shall be delivered out of, and see more of the



## "The Dark Continent"

Every eighth person in the world lives in Africa. The blacks double in number every forty years; the whites every eighty years.

Nearly a quarter of all the land in the world is comprised within the African continent. It is as far around the coast of Africa as it is around the world.

The area of Africa is big enough to include the United States, the British Isles, Germany, France, Norway, Sweden, Italy, Argentina, China, India, and have plenty of room left to throw in fifty Belguims and half a dozen Spains.

And this vast area is not merely barren expanse or tangled brush. The soil is rich. The best alfalfa land in the world is in British East Africa. It will produce twelve crops a year. The animals reach huge proportions, as if trying to be worthy of the gigantic continent on which they live. The elephant, the hippopotamus, the rhinoceros, the giraffe and the ostrich are big because the land is rich. Texas long-horns, brought to South Africa, greatly increase in size within a few generations.

Africa has the resources with which to pay her way in the world's commerce. Her copper fields equal those of North America and Europe combined. She has five times as much undeveloped iron ore as exists in North America. She supplies half the world's gold, two-thirds of its ivory and ninety-eight per cent. of its diamonds. She produces a large share of the world's rubber, and more cocoa than any other continent.

She has 40,000 miles of river and lake navigation, a distance great enough to take one across the United States from coast to coast fourteen times. She already has 25,000 miles of railway. But if she had the same proportionate mileage as the United States, she would have a million miles of track.

Africa's secret river, the Congo, was first opened to commerce by a missionary, George Grenfell. He had a steamboat made in England, shipped to Africa, carried two hundred miles through the jungle in eight hundred packages on the heads of carriers, and laid down in the pestilential brush on the shores of the Congo. The two engineers who were to have put together the ship had died of fever in the jungle. So the missionary whipped off his coat and got busy. In three months he had built the eight hundred pieces into a ship, and the first steamboat the heart of Africa had ever known chugged up the Congo with a missionary at the wheel.

In time, a dozen steamers, all of them mission-owned, were carrying American and English traders into the solar plexus of the Dark Continent. Then commercial steamers were put into service, and finally railways.

The annual trade of the Congo State now exceeds fifty million dollars.

The first missionaries to call upon the natives of Nyassaland bought a basketful of grain. The natives looked at the pretty beads that had been paid to them for the grain, they were consumed with a passion for more beads. They went out to their fields and planted and cultivated as if their lives depended upon it. Now a score of steamers are needed to carry the thousands of tons of grain to the coast, where it is reshipped to the far parts of the world.

A solitary coffee plant, obtained by a missionary from the Edinburgh Botanical Gardens and placed in the soil of Central Africa, was the progenitor of great plantations. The export of his one product amounts to thousands of tons annually, and "Scotch Coffee" has become a staple African product.

"I am teaching one of my boys to use the typewriter," wrote a missionary by name of Pilkington in Uganda. Some years later the officials of the Church Missionary Society were astonished to receive a typewritten letter from the African King Daudi of Toro.

Wherever the missionary goes there is presently a demand for shirts, collars, shoes, oil lamps, safety razors, towels and the other appurtenances of propriety. Not that the missionary insists upon collars and shoes as necessary to salvation! But the native, of his own accord, begins to desire these things. Is his desire normal? I think so. When a man becomes a Christian he wants to clean up and be decent. He buys soap. He wants to wear something besides a tatoo mark and a smile. He buys clothes. He wants to live like a man instead of a pig, in a house instead of a hut, and he works and buys and builds until he has so elevated his standards of living that all of America's first aids to civilization are demanded by him as well.

The missionary aim is to establish Christian homes, like nerve-centres radiating energy through lazy heathen lands. And a Christian home is a civilized home, fitted up with the brooms, bathtubs and Bibles, that make a clean, Christian civilization possible. Thus Christianity and Civilization create a desire for things modern and swing open the door to commerce.

American business men could afford to pay all the cost of foreign missions for the sake of the business that comes home to roost on American bank books. And yet this is only a by-product of the missionary's work. His main job is not clothes, houses and conveniences—but bodies, minds and souls.

There is perhaps no continent more sore in body and more in need of modern medicine than Africa. In Central Africa one rarely sees an old person. The



native is picked off by death long before he has had a chance to grow old.

Epidemics sweep away multitudes. In one district of Uganda, sleeping sickness reduced the population in a year from 22,000 to 8,000. Entire villages were wiped out by the influenza epidemic in the Belgian Congo, and the number of deaths was estimated as one-eighth of the total native population.

Native medical knowledge is crude indeed. When a man has the toothache he complains. "The lion in my mouth is roaring." Some impromptu native dentist will bring an axe, place a wedge of wood against the tooth, give it a blow and dislodge the tooth, probably sending it down the patient's throat.

The witch doctor draws heavily upon superstition for his stock in trade. With his needles he will perforate the patient with many holes, in order to give opportunity for departure to the evil spirits. Or through a magic ram's horn he will whisper into his patient's ear, urging the evil spirits to go their way. Or he will declare that the patient has been bewitched by some one else in the community and insist that that person must be put to death before the sick man can be cured.

The missionary doctor meets and answers a tremendous need. An odd letter of appreciation received by a missionary board from a native was as follows:

"This doctor we call him in our native convers, 'Maker-of-people-to-be-glad.' Oh, this marvelously doctor! Why? Look at the people; these did have great sick which we could not hope that these people will be healed. But now are getting well. Is he not marvelously doctor? He is doctor of hearts too. He makes happy the unjoy hearts and makes more tenderness the durable hearts. He is a friend of babies, children, men, women, white people, and he is a friend of all people of black. Therefore I make you know that let you not fatigue to help this make-glad doctor."

All too slowly the stethoscope is driving out the witch doctor who, in Africa, is estimated to be responsible for four million deaths a year. There is the most urgent need for missionary doctors.

Even more important than the healing of the body of Africa is the enlightening of the mind. Only about one per cent. of the men and one-fourth of one per cent. of the women of Central Africa are literate.

Assuming that one teacher is required for every fifty children of school age, Central Africa needs 280,000 teachers!

Not only are there whole villages in which no one can read, but there are whole tribes in which reading is as impossible as a trip to Mars, since their languages have not as yet even been reduced to writing.

Only one African tribe had a written language before the missionaries came. Now one hundred and thirty languages have been reduced to writing; but there are six hundred and seventy still to do!

Curious expedients have to be resorted to among a people with no written language. At a freight depot where the native shippers can not read, a different color is used to indicate each destination. After a shipper has learned, for example, that the color for Bo is green, he makes no bother over labels, but simply seizes everything that has been placed under the green sign and puts it aboard for Bo.

In this great unschooled continent it is no wonder that, as an official report states, "The graduates of mission schools are in great demand. In the technical schools (which are all too few) the problem is to keep the pupil long enough to finish his training, as he is constantly being tempted to leave and accept the high wages offered to him for what training he already has."

Throughout Africa there is only one missionary for every 133,000 souls—so that the missionary's chief

task, that of winning converts to Christianity, is a colossal one. But he does not become giddy in the face of numbers and attempt to sweep the natives into the church in multitudes. Simply calling a man a Christian does not make him one. Careful training is necessary, especially in working with such raw material as the African native. In Portuguese East Africa, for example, the native who wishes to enter the church is put on probation for a period of from three to eight years. He must abstain from toil on Sunday, put away all his wives but one, give up receiving "lobola" or the marriage dowry for his daughters, cease idolatry, heathen practices and beer-drinking, memorize the Lord's Prayer, the Ten Commandments, the Apostles' Creed, certain portions of Scripture and the answers to a catechism of a hundred questions. It would be hard for any man to be a lackadaisical Christian after surviving such a grilling preparation as this.

The result is a church organization such as that in the Rand which gave in one year \$2,250 for *foreign missions*. The result is, also, that the Church and its members have the general respect of the people.

Native chiefs are so eager for pastor-teachers that they will usually furnish necessary land for buildings, gardens, etc., erect a house for the pastor, buildings for the school and church, and lodging houses for the boys and girls. The government of Natal in 1918 gave a mission board grant of eight thousand dollars for its general work, including the building of a Domestic Science Department.

—Excerpts from an article in *The Christian Herald*, by Willard Price.

## What Missionaries Have Done

Missionaries have translated the Bible into about seven-tenths of the world's speech.

Missionaries have done more than any one class to bring peace among savage tribes.

All the museums of the world have been enriched by the examples of the plants, animals, and products of distant countries collected by missionaries.

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.

It is to missionary efforts that all South Sea literature is due; there is not a single case on record of the reduction to writing of a Polynesian language by another than a Christian worker.

The missionaries have expanded the world's commerce. The trade with the Fiji Islands in one year is more than the entire amount spent in fifty years in Christianizing them.

A great English statesman estimated that when a missionary had been twenty years on the field, he is worth in his indirect expansion of trade and commerce £10,000 per year to British commerce.—*Missionary Review of the World*.

"Our times are in some respects very similar to those of the early nineteenth century," says Dr. J. H. Jowett, of England. "There is widespread discontent with the churches, and many remedies are suggested for their imagined shortcomings. Some would permit smoking in the back pews, shorten the sermon, abolish the sermon, keep the whole service within an hour, or, better, half an hour, employ the cinematograph (movies), get chairs instead of pews, use more ritual, use less ritual—these are the voices of a crowd of counsellors. They are concerned with the fire grate when what we need is fire, with cake plates when what we want is bread, with electrical fittings when we need the power."



PRIVATE AND CONFIDENTIAL

113, Sharia Kasr-el-Aini,

Cairo, Egypt.

April 6th, 1927.

*To the Friends of the American University at Cairo.*

Within two days of my arrival in Cairo, some eight weeks ago, there took place a most interesting event. It was the laying of the corner-stone of the new auditorium. On that occasion, as on so many others, I longed for the presence of every one of our supporters and in particular of the unnamed donor of this wonderful memorial. How much you all are entitled to the refreshment and inspiration of these occasions which impart the sense of achievement and success. If I had my way I would again and again wield a magic wand and set you down here in Cairo in front of some piece of work *done* or transformation of life *accomplished*, and I would say, "See that. It is yours: your work, your glory, your reward!"

One such occasion was this laying of the corner-stone. The King of Egypt himself took a deep interest in it. He delegated Tewfik Pasha Nessim as his personal representative to perform the ceremony. Palace proprieties decree that such a personal representative must always be treated as the King himself: for the moment and for that occasion, he is the King. You can imagine what a schooling we had to give our democratic American selves to know how to seat our distinguished guest, how to address him and others, how to carry out our program properly. Nor was it a stilted, stiff, formal program. Though the rain fell in torrents, (tell it not in Gath, for the sake of Egypt's weather reputation) the audience was enthusiastic. More than once the old Assembly Hall rang with applause. The announcement that the new auditorium was the gift of an American who was solely interested in Egypt's welfare and who sought fame so little that permission had hitherto been refused to publish the donor's name, brought out prolonged applause.

Of course, the occasion afforded an opportunity for pointing out the need for such a forum, where problems of national welfare can be discussed and where lecture courses can be given to mould public opinion on such vital questions as social hygiene, public morality, disease, infant mortality, the elevation of women, education and the outstanding elements in national stability and growth. It was pointed out that of 58 boys and 55 girls born in Cairo, on an average each day, 27 will be dead before a year passes, as compared with 7 in New York City; that five years later, 51 will be gone, though New York

will have lost only 11 in comparison; and that of the 55 still living at thirty years of age, 80 per cent. will be suffering from hookworm, tuberculosis, venereal and eye diseases, so that only eleven out of the original 113 can be classified as "not unhealthy."

The entire ceremony was reported in all the leading papers of Cairo and evidently the Associated Press carried the news still farther, for front page reports have come to us even from the Paris Herald and one of the leading Boston Journals. If publicity serves our cause at all, much was gained from this event.

The new auditorium will seat 1205 persons and will be the second largest audience room of any kind in the city of Cairo. An unparalleled opportunity will be afforded for reaching important audiences at the capital of the country. Yet, I must confess to a sobering sense of responsibility as we look forward to the completion of the building next Winter. Doctor George Vincent of the Rockefeller Foundation once said to me as we were discussing the need for an auditorium, before this gift came to us from another source, "Dr. Watson, please remember that such an auditorium is not only an asset, it is also a liability." As I contemplate the imminent need of a new annual budget of at least \$ 15,000 for the operating expenses of an adequate lecture program, I recognize most cruelly the truth of his statement and wonder who will rise up to make this provision.

Nor is our Extension Division the only new development demanding undergirding. Ever since Egypt adopted her new constitution and launched out upon a career of independence, universal education has been a national rallying cry. Toward the realization of this ideal, the national budget for education has doubled within five years, advancing from \$ 4,650,000 to \$ 8,525,000. This constitutes a call for more teachers and better educational methods. America's opportunity is unique to give to Egypt the best that American educational experimentation has to offer in regard to popular education. Do you wonder that at the last Trustees' Meeting a Teacher Training Department was authorized, to be developed just as soon and as rapidly as funds can be secured?

The College Department which is the oldest and best developed unit of our University project suffered a slight set back this year in enrolment due to financial stringency created by the cotton crisis, but this led to a careful study of our sources of supply and of the educational market and already plans have been laid which we believe will lead to the doubling of our enrolment. On the other hand, this year records two very significant developments. One is the addition of Junior Year with seven students enrolled and with the prospect of carrying them forward to Senior Year next year. Please remember that in each country you must reckon with the educational market. Until two years ago in Egypt there was no Egyptian school or college carrying general education farther than through sophomore year or its equivalent. Immediately the student passed to his professional studies in the Schools of Medicine, Law, Engineering,



etc. We are therefore setting higher educational standards than have obtained heretofore, when we add two more years to what previously existed, and we are matching the newly organized Government University which is just now trying to introduce higher requirements for entrance to the professions. In the year 1927-28, our College will be covering the four standard years of an American College, even though not yet equipped with an adequate variety of electives for much specialization.

The other interesting development is in the sphere of character training. As I have often pointed out, our supreme problem here is to give meaning and reality to the most ordinary Christian terms. In a non-Christian land, truth does not mean truth, purity does not mean purity, unselfishness does not mean unselfishness. Since the thing you propose does not exist in life, how can you have an adequate name for it? Every name is a distortion; every oral description is a perversion. Your only salvation is in unceasing inventiveness in giving the Christian virtue some expression and some vivid application to life. So a fresh experiment was made with the Sophomore class in their character training course by the use of the project method. Available automobiles were commandeered. Visits to a village were organized. Health talks were mastered and given. Even microscopes were taken out for the purpose of enabling the villagers to see with their own eyes the paramecia active in the canal water which they drink. The reactions of the villagers were most interesting: "See the fish," said one. "No, it is a snake swimming in the water," said another.

The Moslem religious leader of the village was so impressed that he gave a discourse on Friday in the mosque cautioning the villagers to drink from the wells instead of from the canals. The reactions upon our students were varied: For some of them, this was their first experience in sacrificial unselfish service. The gulf between *student* and *fellah* (peasant) was partly bridged. The human value of a fellow creature began to appear. They gained a new appreciation of the hardness of the task of overcoming custom and superstition in elevating the masses.

We look forward eagerly to the time when our students shall occupy positions of responsibility in which the values of these character training influences will manifest themselves in the service of Egypt. Young as we are, — not yet seven years old, — our product is for the most part still in training. But many are already doing us honor. One has been admitted to Johns' Hopkins Medical School: quite a distinction! One is doing well in Penn. State; two others are in the University of Arizona; another is in King's College, London University; another is associate editor of a leading Cairo newspaper; two are doing very fine work in the Egyptian University; another has entered into the management of his father's two million dollar estate; another is achieving success as an agriculturalist in the Sudan. Nor should we overlook the rank and file with more limited gifts and opportunities, who will be different men because of their years with us.

Transformations of national life and character are costly and difficult processes, often very gradual. Doctor McClenahan and I recently had an audience with the King, which emphasized this truth. We went to thank His Majesty for sharing in the laying of our corner-stone. The conversation became general and His Majesty began to discourse about the educational processes in Egypt. "I do not expect to see during my life time the full results of our present educational work. I am working," said he, "for future generations, perhaps the second or even the third," Well may we also gird ourselves for a long pull in proportion as our ideals reach even higher than the diffusion of a merely secular education. But the end is sure. At least, faith claims it as sure. Our faith for that future is suggested by the incident reported by Dr. Zwemer.

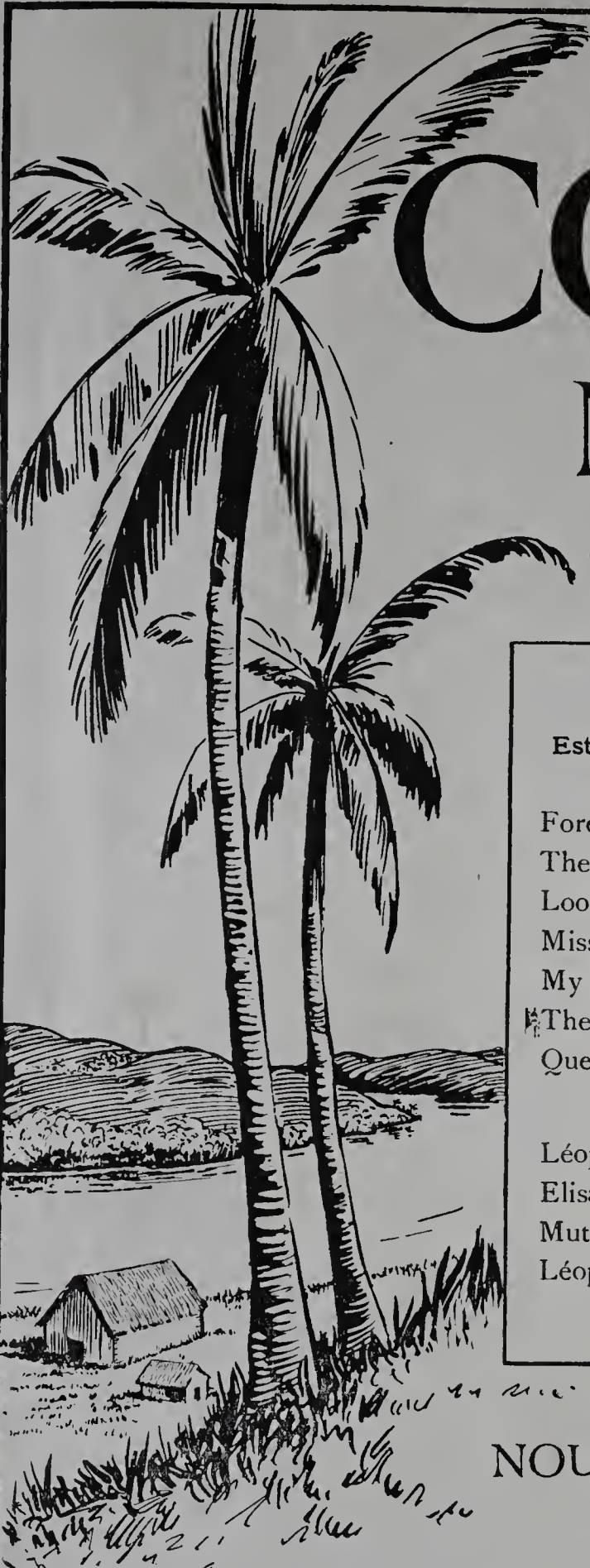
Dr. Zwemer was talking on a train with a Moslem sheikh. Discovering he had a son, he inquired where he was. "He is in the American college," was the reply. "And where is your daughter?" "In the American Girls' School," was the further reply. "You are friendly to Christianity?" inquired Dr. Zwemer. "See here, my brother," was the reply; "I am a Mohammedan; I will live a Mohammedan; I will die a Mohammedan; you will never get me. My son is a Mohammedan; he will live a Mohammedan; he too will die a Mohammedan; you will never get him. But the third generation, you will win them all." Such is our faith for all that is highest and noblest and truest in our presentation of Christ.

"*Sixty three thousand dollars yet to raise.*" Such is the cable that came to me from the Philadelphia office three days ago. I must confess I am stunned, for it is only two months since I got back to Egypt from one of the most strenuous and wearing campaigns I have ever had in America. I had thought this year's budget assured! Only two months now remain in which to get two thirds of our budget. The seriousness of the situation has been weighing upon me by day and by night. Our next staff prayermeeting is also to be devoted to this critical situation. To overtake this shortage seems a superhuman task. Yet one dare not despair. There is history to encourage us: never yet have we had a deficit. Then there is God: He has more than once found a way of deliverance when none seemed at hand. A study of this year's financial record shows that only one third of last year's contributors have as yet been heard from. May I not make this a personal appeal to you all to respond at once, with at least an amount equivalent to your last gifts? Perhaps, for the sake of our critical need you can, by sacrificial giving, increase by one half, or even double, the amount of your last gift. Checks should be made out to "The American University at Cairo" and mailed to Mr. H. A. Lum, 1000 Land Title Building, Philadelphia, Pa., before May 31, 1927. Remember we have no church appropriations or foundation behind us; only the free-will gifts of those who believe in this work. You do not want us to give up, do you?

Yours in real anxiety and yet with faith,

CHARLES R. WATSON.





# CONGO MISSION NEWS

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Established 1912

October 1934

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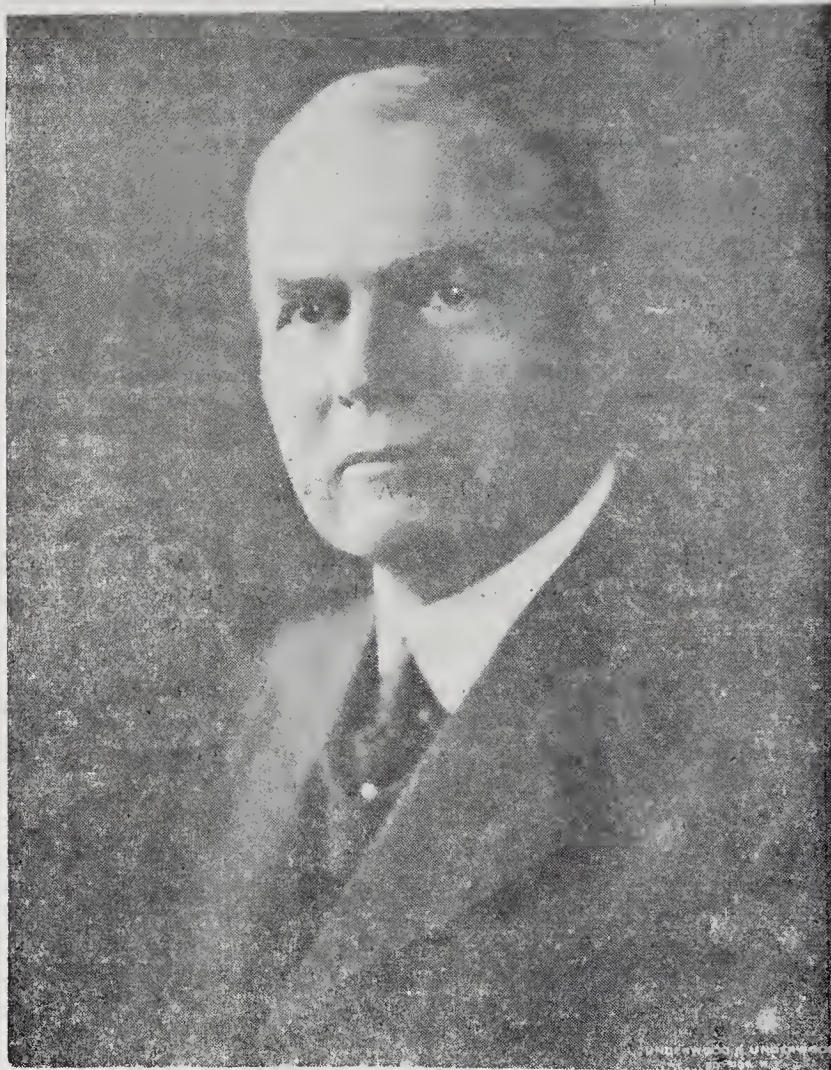
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NOUVELLES MISSIONNAIRES  
DU CONGO







DR. JOHN R. MOTT.

# CONGO MISSION NEWS

## NOUVELLES MISSIONNAIRES DU CONGO

Fondé en }  
Established } 1912

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Editor } H. Wakelin Coxill

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### Foreword.

WE are happy to be able to make this entire issue of the CONGO MISSION NEWS a CONFERENCE NUMBER.

For some years it had been the wish of many that Dr. John R. Mott, Chairman of the International Missionary Council, might visit Congo. Voicing this desire, the Congo Protestant Council on more than one occasion sent an invitation to Dr. Mott, but it was not until this year that the invitation could be accepted.

Dr. Mott spent the whole of June 1934 in the Belgian Congo, during which time he presided over conferences of missionaries at Elisabethville in the Katanga, Mutoto in the Kasai-Sankuru area and at Léopoldville on the main Congo River.

No visit could have been more timely. Dr. Mott came, we believe, in the hour of God's choosing, the time when he could render the maximum service to the missionary cause in Belgium's vast Colony.

For many, the Conferences under his gifted leadership have been "mountain top" experiences. God has been in the midst of His people. He has granted new vision and new encouragement, and called for fresh consecration.

In thanking Dr. Mott for the great service he has rendered to Congo by his visit, sincere thanks are also due to Mr. Emory Ross. He on returning to Europe and America after a long and strenuous term of service as Secretary of the Congo Protestant Council, so presented the claims of Congo to the Home Boards, Dr. Mott and others that the Conferences which have now been held became inevitable. Mr. Ross himself, returning to Congo

to help with conference arrangements, also contributed in other ways toward the success of the gatherings. Then too, Congo missions owe a big debt of gratitude to Dr. Robert M. Hopkins, Secretary of the World's Sunday School Association, for visiting them at the same time. He rendered a most valuable contribution to the Conferences and gave new stimulus to the work of religious education in Congo.

It will be noticed that there are four separate groups of Findings, prefaced by six short articles, these latter giving the impressions of some who were favoured to be at one or other of the conferences. These vivid pen pictures help more than the Recommendations themselves naturally can, to convey the inspirational power and atmosphere of the gatherings. We believe our readers will be able to catch from them something of the joy, the vision and the victorious faith they describe.

Coming to the Findings we have first those of the General Consultation held at Léopoldville. At this General Consultation the recommendations of the Regional Conferences held at Elisabethville Mutoto and Léopoldville were carefully considered. The findings of this Consultation are the more final and comprehensive since one particular area was not being considered, but rather the whole of Congo. Many of the Findings of the Regional Conferences were not adopted by the General Consultation, being primarily of local importance. The whole of these Regional Findings, however, are also included in this publication as they are, in themselves, of considerable value.



At the Elisabethville Conference most valuable assistance was given by members of the London Missionary Society who had come from Northern Rhodesia, and at Léopoldville there was a splendid delegation of missionaries from Angola and also from the French Congo. It is understood however, that in general, the Findings of the Conferences refer to Belgian Congo only, and not to neighbouring colonies. In these colonies the government regulations modify in some measure methods of action.

The complete Findings of the Conferences, in English and in French, are being published separately, in addition to appearing here, and can be obtained on application to the Editor.

On Saturday, June 23rd 1934 a General Conference of Protestant Missionaries met under the Chairmanship of its President, the Rev. Herbert Smith, when the following resolution proposed by Dr. J. M. Springer, the incoming President of the Conference, was passed:

"We, the General Conference of Protestant Missionaries in Congo, heartily and fully accept the Findings of the three Regional Conferences recently held at Elisabethville, Mutoto and Léopoldville, and the General Consultation

held at Léopoldville under the presidency of Dr. John R. Mott, Chairman of the International Missionary Council, as our own corporate findings, most heartily endorsing the same, particularly those of the General Consultation. We refer these findings with power to the Congo Protestant Council for appropriate observation and action."

The Conference at Elisabethville was immediately followed by a great outpouring of the Spirit when hundreds of Natives were led to seek Christ. We pray that all over Congo a similar blessing may be experienced.

In the words of Dr. Mott, "We are summoned to expose men and women more fully to the living Christ. He will make His own impression,—a transforming, enduring impression. Let us get people exposed to Christ."

The Congo Protestant Council trusts that these Findings, in being published, may be used of God so that the friends of Congo, in the Field, as well as the World over, may be more accurately informed of existing conditions in the missionary situation. May all who love Africa be inspired to more united and courageous acts of faith and devotion, that the people of this land of sunshine and shadow may be "exposed to the living Christ."

## The Elisabethville Conference.

May 28th—June 1st 1934.

BY THE REV. W. F. P. BURTON, CONGO EVANGELISTIC MISSION, MWANZA.

### The Need of Conference.

ONE of the easiest possible failures of the Congo missionary is the danger of becoming so engrossed with his own problems; so occupied in his own work, that he does not grasp the needs of the field as a whole.

This is not extraordinary when one considers the vastness of the colony, and the difficulties of travel. Many of the missionaries are so isolated among the natives that they do not see another white face for months at a time, but this makes all the more important the occasional conference, where missionaries meet to discuss the work and to benefit by mutual counsels and experiences.

### The Gathering.

In mission stations hundreds of miles apart there was quite a bustle toward the end of May as various delegates set out by canoe and motor-launch, cycle, train and auto, toward Elisabethville for the C.P.C. Conference, at which Dr. J. R. Mott, Dr. Robert Hopkins, Rev. Emory Ross and Rev. H. Wakelin Coxill had promised to be present.

From the Luapua River to the Angola border the missionaries gathered, each with the burden of problems and suggestions from the mission that sent him. Even from Rhodesia missionaries came, to give the benefit of their experience.

Away in the distant forest villages, and from the little

meeting-houses beside the lakes and marshes a volume of prayer was going up to the throne of grace from hundreds of native churches, that their representatives might be led by the Holy Spirit in their consultations together. It was no wonder, therefore, that from the very first God's hand was realised as directing the meetings, and there was a blessed sense of One Unseen in the midst.

### The Method.

One of the most striking features of the meetings was Dr. Mott's method of directing operations in such a way as to accomplish the maximum of practical results in the shortest time. Throughout the conference there was a calm, purposeful deliberation, without a hint of hurry.

Many were the contented comments on the methods and one felt it a privilege to watch the masterful dignity with which Dr. Mott steered the thoughts of the 40 odd missionaries present toward one unanimous decision after another.

This man has visited 67 countries, travelled six times round the earth, and has been holding missionary conferences for over 40 years. Thus he brought to bear upon our deliberations an experience without parallel in evangelistic activities.

After preliminary introductions the conference was divided into four stages.

**First.** Dr. Mott met the leading members of each missionary group, and from them he gathered what were the most important topics upon which they wished to confer. These topics were classified under five main headings, a committee being formed to deal with the recommendations under each heading. In this way every missionary of the conference was assigned to one or other of the committees.

**Second.** The whole conference sat in open forum, to discuss, adjust and add to, the matters already arranged under each of the five headings, a given time being allotted to each heading in turn.

The prevailing unity of the Spirit was most marked. There was a delightful spirit of humility throughout. Some of those present had been on the field between thirty and forty years, yet their weighty counsels were offered with as much unassuming diffidence as those of the youngest members of the conference.

It was not by the dominant force of any prominent personality, but by loving submission the one to the other that unanimity was reached. A three minute limit was decreed for all single speeches but this was not once needed, since every delegate was terse and to the point.

**Third.** The conference then separated into its various committees, each with its own chairman and secretary. It was at this point that one appreciated to the full the accommodation of the magnificent church of the Congo Mission Conference of the Methodist Episcopal Church. The Methodist Mission had done splendid work in equipping the conference throughout. Committee rooms were available under the one great roof, tables and stationery were at hand, and loving thought had been given to every little detail, so that the committee work moved forward without a hitch.

From time to time the members of one committee found it needful to call in individuals from another, for details of information or advice. Dr. Mott and Pastors Ross and Coxill divided their attention between all the groups at intervals.

After a remarkably short interval the committees had completed their task, and left their decisions in the hands

of the secretaries and chairmen, to put into terse, straightforward findings and recommendations.

These were duplicated so that by next morning copies were in the hands of the missionaries.

**Fourth.** The fourth and last stage consisted in hearing, in open forum, the report of each committee in turn, either for adjustment or for ratification by the conference as a whole.

The five headings under which Dr. Mott grouped the various subjects which occupied the conference were Evangelization, Christian Education, Race Contacts between Native and European, the Problem of the Industrial and Mining Areas, and Inter-mission Cooperation.

#### The Fellowship.

Each day Dr. Mott brought to the conference some message or reading and these were appreciated most warmly, as well as his account of the progress of the gospel in distant lands.

Among the missionaries gathered, new friendships were formed, and old ones were renewed, after a lapse of many years in some cases.

Numbers of the missionaries were billeted together at the same hotels where they were able to enjoy profitable talks together between the conference sessions.

In this connection special mention should be made of the presence of the veteran Methodist, Bishop Johnson. He seemed to be everybody's friend, and despite the many thousands of miles he travels per year, in the supervision of his vast African charges, his memory for names and faces is prodigious, while his counsels were as valued as his friendship.

On one afternoon of the conference many of the most prominent of Elisabethville's inhabitants were invited to meet Dr. Mott, and the assembled missionaries. All showed a charmingly cordial spirit, and intensely interesting conversations were held around the tea-table; officials, consuls, mining magnates and editors familiarly exchanging views with the missionaries upon subjects of mutual interest.

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## Looking at the Katanga with Christ.

BY THE REV. NEWELL SNOW BOOTH, CONGO MISSION CONFERENCE OF THE METHODIST  
EPISCOPAL CHURCH, KANENE.

"WE shall look only to the ever-living, ever-creative Christ." These words of Dr. John R. Mott at the opening of the Elisabethville regional conference reveal the aim and method of the meetings. The conference was conceived in the belief that Christ has a plan for the Congo and that He could best reveal that plan through the strenuous group thinking of His workers in the field.

One of the greatest values of the Conference was the unity of fellowship that developed as the members to-

gether faced the demands of the living Christ upon them. The most lasting result of this common search to know the mind of Christ does not find expression in the letter of the findings, but it does in their spirit. It was a growing appreciation of the Christian statesmanship of the workers in each mission. It is easy to have such an appreciation of the missionaries in one's own society. But it is sometimes quite difficult to believe that members of other groups are doing quite as good work as we are



ourselves. At Elisabethville we came to realize that each missionary was doing well his part of the common task under the guidance of one common Director. The consciousness of this unity and recognition of the great value of the work done by others will abide and bear fruit in the expression of the will of the creative Christ in Congo even though the particular objects outlined in the findings should not be realized in full.

Thus when we looked to Christ we saw our brother workers in a new light and listened to them with a new attentiveness. But we also found that for which we really sought. We saw the Christ at Elisabethville. He came to us in the opening meditations which were led by Dr. Mott. He appeared in times of prayer. He stood by us in the morning watch. He made Himself manifest in Dr. Mott's masterly leadership. Dr. Mott guided the conference without controlling it; he shaped its ends without choosing them. He allowed the "creative Christ to break out in new channels." The living Christ was present in the thinking of the delegates. Truly he made known His will for the work of the Kingdom here in the Katanga.

You cannot look long at a person without turning your glance toward that at which he is looking. One in a group can soon have the whole group looking at the same object. So it is with Christ. If we look to Him we will almost immediately be led to follow the direction of His regard. As we looked to Christ at Elisabethville we were soon looking at the Katanga with Him. New values appear when we look at a painting with the painter and new meanings when we discuss an article with its author. So it was when we looked at the Congo with the eyes of the creative Christ. We saw the compelling greatness of its needs. We were challenged anew by its possibilities. We saw with greater clearness the direction in which we were called. We felt a new unity among ourselves as a part of a world-wide undertaking.

What were the results of this united looking to Christ and in turn looking with Him at our task? We received a strengthened conviction of the evangelistic passion of the indigenous church and a corporate will to use more effectively our present forces in this primary task of evangelism, at the same time seeking to increase that force. We faced and sought to make operative the mind of Christ in the relationships between races, deploring disintegrating and divisive forces and seeking to realize full Christian brotherhood and co-operation between Black and White.

We looked at the Government of the Congo with the Christ. We found very much that was working toward the real advance of the Congolese and joined in earnest prayer that we might see a full realization of the aims revealed in the splendid code of laws of the Colony. One of the fine things of the Conference was the cordial attitude of the Government officials in the audiences which they granted and in social contacts.

The Conference desired unity in the work of Christ and avoidance of troubles which have arisen from overlapping and rivalry in some fields of the world. One of its most fruitful recommendations was that which recognized the advisability of having but one society working in each major mineral field with the full approval and co-operation of other societies. But this recommendation did not blind the conference to the value of supplementary agencies working with the mission having charge of the work. In this spirit the conference earnestly urged the Young Men's Christian Association and the Young Women's Christian Association to establish work in the mineral district. If this invitation is accepted it will mean much for the men and women of the mineral fields. We have long been dissatisfied under the inability adequately to minister to the social life of the workers in the industrial areas. Christ-centered recreational provision is essential to a complete Christian program.

One cannot look with Christ long without seeing the children. The Elisabethville conference initiated steps which will make much more effective the work of religious education through the church in the missions represented and throughout the colony. The Sunday School was seen as not only a splendid instrument for helping the children, and adults too, to find the abundant life in Christ, but also as a training ground for the leaders and citizens of the Kingdom. The Conference recommended measures leading to increased emphasis upon this work, colony-wide unity in its promotion, and provision for co-operation in the World's Sunday School Association.

With Christ the Great Teacher we looked at our schools. What good they have done! But what a small part of their task have they accomplished! The words: relevant curriculum, development of the total personality throughout life, adequate literature, contagious Christian character of teachers, vital worship programs, distinctively Christian spirit, Union Normal School, developmental program for the life of women and girls—these reveal some of the Christ-opened leads followed by the Conference.

Dr. Mott and Dr. Hopkins brought the freshness of a breeze from the farthest corners of the world to the conference and an intimate knowledge of the solutions found in other countries to problems very similar to those which the conference was facing. Mr. Ross and Mr. Coxill made it possible for the conference to link closely the Katanga with the rest of the Congo.

As we looked to Christ, Our Elder Brother, we were fused into one family. His prayer that we all might be one had a new answer. And the possibility of a more complete answer to that great prayer is to be found in the conviction of the delegates at Elisabethville that if we are to look through the needs of Congo to the living, creative Christ, we must stand close together.



## Missionary Conference at Mutoto, Belgian Congo, Conducted by Dr. John R. Mott.

June 4—7, 1934.

BY REV. V. A. ANDERSON, AMERICAN PRESBYTERIAN CONGO MISSION, BIBANGA.

WHEN suggestions and plans were being made for a Regional Conference to be held at some central point in the Kasai area of the Belgian Congo, none among those interested and concerned had any idea that God had such great things in store for His servants. With the plans, earnest prayer was made for the success and fruitfulness of the undertaking, and He who hears and answers prayer granted unto us abundantly above all that we had asked or thought. Indeed, with the coming of Dr. Mott, whose itinerary had been arranged months before it was made known to us, we discovered that once again the Lord had fulfilled for us in a strikingly definite way that gracious promise, "Before they call, I will answer: and while they are yet speaking, I will hear."

This was the first Regional Conference to be held in this area and therefore it would not have lacked significance had no one attended except the missionaries who represented six of the Protestant missions now laboring in the Kasai and adjacent territories. Needless to say, the timely visit of the Chairman of the International Missionary Council lifted the conference so far out of the ordinary that this chapter of the history of our missions will be written in large and indelible letters. The societies who participated in these helpful and memorable meetings at Mutoto were the Westcott Brothers' Mission, the Methodist Congo Mission (South), the Congo Mission Conference of the Methodist Episcopal Church, the Congo Inland Mission, the Four Square Gospel Mission and the American Presbyterian Congo Mission.

It was the high privilege of the last named society to entertain at Mutoto Station these missionary representatives, Dr. J. R. Mott, the international leader of Protestant Foreign Missions, who has so aptly been called 'The World Citizen,' Dr. R. M. Hopkins, General Secretary of the World's Sunday School Association, who delivered during the course of the conference an inspiring address on the work and aspirations of the Association, Mr. Emory Ross, the capable, well known and well beloved former Secretary of the Congo Protestant Council, and Mr. H. Wakelin Coxill, the present Secretary of the Congo Protestant Council, who upon this first visit to the Katanga-Sankuru-Kasai has won our admiration and our warm friendship. There were about sixty-five people, missionaries and visiting speakers, who attended the meetings and all made valuable contributions to the discussions which took place.

### THE PRE—CONFERENCE.

It was felt by the local Programme Committee that, either previous to Dr. Mott's conference or at its conclusion, an opportunity should be afforded the representatives of the several missions for an exchange of ideas and experiences in an informal way. Accordingly it was arranged to have a short pre-conference to consider some common problems, and for fellowship and for prayer. The wisdom of

this plan was amply justified and the high spiritual note which was struck in this smaller and earlier gathering sounded clear and strong throughout the week, rising to an impressive and moving climax in the main conference.

Several very interesting features were presented in the form of displays in the assembly hall. One was an attractive array of literature which is produced and employed by the missions in this part of the Congo; another was an exhibition of samples of an amazingly great number of native agricultural products; and a third display consisted of a wealth of posters and other materials which have been effectively used in interesting the home churches in their Congo mission work.

The 'special music contributed very largely to the joyousness of the occasion and especially are we indebted to Dr. C. P. M. Sheffey for the delightful violin numbers rendered by him.

On the Sabbath day stirring and helpful messages were brought to us by Messrs. H. P. Anker, J. K. Hobson, H. Wilson and W. M. Moyes. Truly our hearts burned within us and our missionary zeal was kindled anew as Christ and the Cross were lifted up before our eyes.

The ensuing Monday's programme consisted of the discussion of varied and interesting subjects touching on many phases of missionary endeavour. Perhaps no topic elicited a more enthusiastic response or was more inspiring than the discussion on "Spiritual Revival in the Native Church." The reports from every side, testifying of the working of the transforming power of the Holy Spirit in the lives of our African brothers and sisters, filled our hearts with gratitude to God and brought words of praise to our lips. It was abundantly evident that the Spirit is not restricted to any one method or agency or department of a mission station through which He must perform His regenerating work.

The whole of the Monday evening service was devoted to prayer and as we approached the opening of the main conference, it was with a sense of expectancy and of oneness in Christ. Dr. Mott, in his introductory message on the next day, remarked that he had sensed immediately that we were surrounded with an atmosphere, mysterious but real; an atmosphere which is not the result of magic or drift or chance, but a creative atmosphere of belief in our living Lord.

### THE CONFERENCE WITH DR. MOTT.

Though this was Dr. Mott's first visit to the Congo, he is not a stranger to many Congo missionaries. We will long remember how by the genius of this master of assemblies, without the loss of a moment of time, yet without the slightest sign of haste, we were led to conclusions and decisions to which we could all conscientiously and heartily subscribe and that too with a delightful sense of Christian fellowship.



## THE METHOD—THE OPEN FORUM.

After a brief and appropriate word of welcome by Dr. Motte Martin to our distinguished leader, Dr. Mott took charge. He responded graciously to the speech of welcome and then with a few deft and sweeping strokes gave us a word picture showing how these Congo Regional Conferences at Elisabethville and Mutoto and the General Congo Conference at Léopoldville were important links in that chain of conferences which have very vitally and potently affected the life and trend of Missions. He spoke of the great Edinburgh Conference of 1910 and of others leading up to the enlarged meeting of the International Missionary Council at Jerusalem in 1928 which was the high water mark of missionary gatherings. Who better than he, with his background of forty-five years of indefatigable traveling and his long and intimate contact with Missions abroad and at the home base, could enable us to orient ourselves, as it were, in the greatest and noblest undertaking in which man has ever engaged? More clearly than ever before we saw our need and our opportunity to co-operate with each other in the Congo and with fellow-workers in other fields in our common task which is world wide.

Before the opening session of the conference, with a businesslike efficiency, all the missionary representatives had been divided into groups and to each group or committee was assigned one of the subjects which would be discussed. The method of discussion was the open forum and each committee recorded the facts and opinions touching on its particular subject which were stated on the floor. At the close of the consideration of each question, when all others had presented their views, and shared their experiences, Dr. Mott made a brief address summing up in his inimitable way what had been said, stressing the significance of some points, indicating implications, possible values or dangers of others, and always holding before us the purpose of our meeting and the great objective of our labors, to make Jesus Christ, our Savior, Lord and Master known, trusted, loved and obeyed by all.

Later these committees met to condense their data into clear concise reports which in the form of findings and recommendations were returned to the floor and there revised by the body as a whole and were then accepted as final findings.

Dr. Mott pointed out that the authority of these findings is:

1. No more than the truth which they contain.
2. No more than the influence of the group.

## QUESTIONS DISCUSSED.

The findings in full will be published elsewhere. Therefore we wish to present here only a brief resumé of the discussions.

The first questions considered was THE CHRISTIAN MESSAGE and EVANGELIZATION. All were of one mind and voice in agreeing that JESUS CHRIST is our message and that the urgency of this message

demands that every possible agency and means be utilized in its propagation.

It was encouraging to review the many characteristics of the African which are assets in teaching Christianity; his natural interest in religion, his love of music, his responsiveness and his friendliness.

Some stations reported ingatherings of such dimensions that they amount almost to mass movements. It was generally admitted that our greatest weakness in evangelization lies in our inability or failure to shepherd properly the converts that we have won.

Real and commendable progress has been made toward the establishing of a self-propagating, self-supporting and self-governing INDIGENOUS CHURCH. Many Congo Christians have manifested a laudable zeal in spreading the Good News. Self-support is fostered on every mission and in some quarters tremendous strides have been made toward the attaining of this goal. In several of the missions native leaders have been ordained and in the church courts, which direct the affairs of the indigenous church, have a vote which is on a par with that of the missionaries.

Great prominence was given to the subject of CHRISTIAN EDUCATION. Genuine effort is being put forth to follow the courses laid down by the State for primary and second degree schools, necessary adjustments being made to include instruction in religion from the Protestant point of view.

In a land where the vast majority of the population is illiterate, the school is an indispensable adjunct to the church, and the keenness of the African to learn creates a priceless opportunity to attract people to the Gospel. Indeed, the class room has been one of the most fruitful means of winning the youth of the land, and not a few of their elders, to Christ, and of leading them into a cleaner and a larger life.

It was observed that a weakness in our educational work is discernible in the failure of the pupil to apply to village life what he has learned in school. We need to redouble our efforts to reach and uplift the women and girls who are far outnumbered by the men and boys in the class rooms. In Africa, as elsewhere during this stagnating depression, there is a lack of opportunities for the graduates to use their talents and their learning.

An examination of the question of CHRISTIAN LITERATURE revealed the encouraging fact that a considerable amount and variety of literature in the vernaculars is already available. In some languages the whole Bible and in others, portions of the Scriptures are now in use. A list of further literature needed was drawn up and all are urged to produce and make this available as soon as time and means permit.

Perhaps on no mission field in the world has MEDICAL WORK played a more important part in presenting Christ to a people than in Africa. Where fear and superstition reign supreme, the doctors and nurses have almost miraculously broken down barriers and gained an entrance into villages and hearts that were once



closed to us. The Belgian government has recognized the value of the service rendered to the Colony by the medical staffs of the missions and has shown its appreciation on many occasions and in numerous ways.

The committee on CO-OPERATION brought in a report which was gratifying. Dr. Mott spoke warm words in praise of the splendid, statesman-like manner in which the Protestant missions, with practically no overlapping, have assigned nearly all of the Congo to the various societies. There is no closed communion in this section and a real spiritual unity is developing among the Christians of the several missions in spite of the difference in languages.

Merited words of appreciation were spoken of the ever increasingly useful Congo Protestant Council and of the signal service which it is rendering the cause as a unifying agency.

In the way of further co-operation, plans were inaugurated for a Union Normal School and a Union Hospital for this area. It is hoped that time, means and men will be available in the not too distant future so that these projects may be realized. A claimant need is here.

### IMPRESSIONS.

When at the close of the conference we asked one of the much esteemed pioneer missionaries of the Kasai what had impressed him most during those days of waiting together on the Lord, unhesitatingly he replied, "The stress placed upon the fundamentals", meaning by fundamentals, salvation through the blood of Christ our Lord, absolute surrender to Him, and power in the Christian life through the indwelling of the Holy Spirit. This is the substance of our glorious message. This was the note which sounded and resounded through the conference like the theme in a fugue. It was echoed by Dr. Mott when he quoted, "Christ must be Lord of all or He is not Lord at all."

Another missionary who shared with us his impressions of the conference said that, to him, its outstanding feature was its fine spirit of fellowship and co-operation. This was, indeed, delightfully evident at all times. The friendly intercourse and communion that we had with each other, with our native friends at the Lord's table, and with the Father in our devotions, made this truly a mountain top experience. A Scripture verse which was often quoted, 'the climax apologetic', Dr. Mott called it, was, 'That all may be one that the world may believe.'

Still others declared that the great blessing that had come to them during their visit to Mutoto was a fresh and enlarged vision of our task. "I go away," said one, "with a clearer sense of direction. I feel now that I am really going some where." It is to Dr. Mott that we are deeply indebted for hopeful and clearer glimpses of the vistas that lie ahead. "Our message is Christ," he said, "the same yesterday, to-day and forever; but He is larger to-day in the sense that there are more living Christians who have proven Him; more communities which have been transformed by Him; there are larger tasks at hand; there is a larger unity and a larger dynamic."

They who were privileged to attend this conference will not soon forget Dr. Mott's inspiring address on 'The Rising Tide of Religion' and especially the ringing challenge with which he closed.

The tide operates all over the world. It is well to take advantage of the rising tide. There is a great need for wise pilots and every teacher, every preacher, every editor is a pilot. A pilot must know the port; he must know the course, its sands, its rocks; he must know the time.

Now is the time. The tide is rising. Let us even now follow the beckoning hand of Christ, the pierced hand, the unerring hand.

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## My Impressions of the Inter-Missions Conference at Mutoto, A.P.C.M.

June 2—7, 1934.

BY MRS. ETHEL SHULER SMITH, METHODIST EPISCOPAL CONGO MISSION.

Psalm 133: 1.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

**A**N unusual privilege to members of the Katanga—Kasai missions in Congo Belge was that of attending a joint conference at the Mutoto station of the American Presbyterian Congo Mission led by Dr. John R. Mott, "world traveler" and "world Christian." On June 2nd, delegates from three missions, the Westcott Brothers Mission, the American Presbyterian Congo Mission and the Methodist Episcopal Congo Mission met together in a pre-conference. Delegates from the Four Square Gospel Mission, the Congo Mission Conference of the Methodist Episcopal Church and the Congo Inland Mission were to have been in attendance at the

pre-conference but were delayed and did not arrive until the beginning of the conference proper on the evening of June 4. June 2-4 was a time of meeting together and creating an atmosphere of Christian fellowship. No effort seemed necessary for this, however, because the atmosphere came simultaneously with the gathering together of these representatives. Sixty-five adult Christian Workers made up the personnel of the conference. This number included Dr. Mott, Dr. Hopkins of the World Sunday School Association, Rev. Emory Ross and Rev. H. Wakelin Coxill. The program was in charge of Mr. Coxill of the Congo Protestant Council. Dr. Hopkins and Mr. Ross were exceedingly helpful in their timely remarks and suggestions upon various subjects. Denominationalism had no place and was altogether negligible.



All that mattered was the seeking of God's will for His work in Congo. Such a unity, such an atmosphere, and such brotherly love were beautiful, indeed, and the heart of each person in turn cried out upon leaving Mutoto, "It was good to have been here!"

Laborers in all phases of Christian work in this land were in full accord that the pre-eminent concern of each is the consistent living of the Christian message before the Congolese and the untiring imparting of it to them. Six committees were formed to discuss in detail and to report upon the following subjects: (1) The Christian Message, (2) The Indigenous Church, (3) Christian Education, (4) Medical Work, (5) Christian Literature and (6) Co-operation. Many vital needs were brought to light and it is hoped that many of them may be filled in the near future by virtue of the fact that such a conference was held. A central normal school and a central medical school were discussed and heartily approved by all in

attendance. These matters are to be taken up with the Mission Boards in the respective countries that contribute to the support of the missions in the Katanga-Kasai area.

Those six days of mingling together, sometimes in committee meetings, oft' in joyous singing and in prayer, sometimes in open forum, and then for a breathing spell, chatting happily over tea cups, all proved a wonderful oasis in "the daily round, the common task" of the years here. Our hearts are burning within us as we begin with renewed zeal the work in this land. We have a larger vision than ever of the field and its laborers and as we look across the hills and plains of our beautiful Africa we seem to see a great group of our co-workers, each one doing his or her part, striving, as we are, in the task worthwhile, that Christ's Kingdom may come and His will may be done upon earth as it is in heaven.

## The Mott Conferences and after.

BY THE REV. A. G. W. MACBEATH, BAPTIST MISSIONARY SOCIETY, BOLOBO.

THERE are times when all of us manifest impatience when conferences are proposed, times when the supreme claim on us seems to be simply that we get on with our job. Displacement, expensive travel, and loss of time produce strong arguments against our attending, and our native inertia, our exaggerated sense of the importance of what we are doing, and our (slightly superior) contempt for "mere talk" come in and decide the issue. But I am sure that no one who had the good fortune to attend any of the "Mott Conferences" has any lingering misgiving about having wasted his time. The ten days spent at Léopoldville, first in the Regional Conference and then in what was called the General Consultation, were packed full of enriching fellowship, creative thinking and spiritual vision.

The fellowship was rich and deep. There was no united Communion service in which we all participated, and this seems strange in the retrospect, yet truly our fellowship was with the Father and with His Son Jesus Christ. Eighty missionaries, representing fourteen Societies in Europe and America, had gathered in the interest of the Kingdom of their one Saviour and King, and their unity and fellowship were such as originated in the Upper Room and in the Church after Pentecost. "United Protestantism," our Chairman reminded us, "has never lost a battle," and the observation made us conscious with fresh gratitude to God, that our own assembly represented united Protestantism. There was not the slightest awareness of national prejudice or of denominational separateness. We were truly "all one in Christ Jesus." English was the language of communication, and our Swedish comrades were perfect listeners. It was only when some of them used their own language as a vehicle of expression (relying on Mr. Erickson's facility for

rendering their thoughts in English) that we fully realised their extreme graciousness in contributing so wholeheartedly to our deep sense of oneness.

In such a fellowship, so wide, so deep, variety of experience and diversity of heritage produce no estrangement but rather contribute to the general enrichment. The manifoldness of the talents with which we were endowed and the many-sided activities in which we were engaged provided a vast gold reserve on which individuals could freely draw. The gifts and graces of all seemed to be at the disposal of each. The well of corporate experience and wisdom was deep, and those athirst for knowledge could draw and come again. The result was that missionaries who had been keenly aware of shrinkage in their own souls through excessive pre-occupation with their own piece of work and their own point of view, seemed to be transferred to spacious horizons and a land of far distances. There came into one's thinking an invigorating objectiveness. Hearing how others had tackled their problems, planned their work, distributed their forces, we felt the spur to fresh initiative and more adventurous strategy. It seemed that a thousand things were possible which we, sitting alone and under a juniper tree, had never imagined.

Nor was this sense of new and wonderful possibilities merely the fleeting emotional glow produced by the presence of a crowd. The impetus was not emotional but mental. It resulted from creative thinking. Almost more than anything, the memory retains an impression from this Conference of energised thought. We were lifted above ourselves to a higher plane of thinking than individually we ever occupy. Instead of listening, as at other conferences we have listened, to papers by competent people commissioned to do our thinking for us and

expounding what we ought to think, we met in what Dr. Mott called "open forum" to do our own thinking together.

Arranged in a double ring after the fashion of a round conference, looking towards our Chairman, who with the President and the Secretary of the Congo Protestant Council and the secretaries of this conference occupied the raised platform before us, we considered in turn seven important subjects. These were: Evangelism, The Indigenous Church, Education, Literature, Medical Work, The Training and Efficiency of Missionaries, and Co-operation. From the carefully prepared questionnaire dealing successively with each of these subjects, Dr. Mott read aloud the questions which in a preliminary session had been selected as most relevant and rewarding. Then on the floor of the house opinions were expressed, experiences related, experiments reported on, clearly and tersely (for our Chairman in his wisdom imposed a three minutes' limit to speeches). There was no room for woolly thinking or meandering talk. That does not, however, imply that there was no time for a laugh. What John R. Mott cannot abide is stagnation. As a chairman of much experience, he has the habit of moving on. Knowing the direction in which opinion was tending, and sensing the tendency of thought more quickly than those who expressed it, he could sum up matters in a few words, and then without loss of time engage our thoughts on another major theme. The sense of movement, of ground covered, was predominant, but none the less were we conscious that nothing was rushed. We moved as one body.

After the expression of opinion and experience in this first general meeting, we went apart and met for one whole day in sub-committees or groups which worked each at one of the seven subjects that had been selected for discussion. The findings and recommendations of these sub-committees had to be on paper before next morning. They were to be "timely" and "forward-looking" (here again Dr. Mott showed his genius for saving time and cutting out the irrelevant). The third stage of the conference opened next day when all members met again in open forum, and each one was supplied with a mimeographed copy of the report of each of the seven sub-committees which had met on the previous day. These reports were in turn read out, commented on, amplified, emended by the general opinion of the whole body of missionaries, and thus came to represent the

group-thinking of four score delegated from fourteen missionary societies as they had been guided, inspired and energised by a master mind. The results were sometimes amazing to ourselves, and we realised the point of a saying of Bishop Gore which Dr. Mott was fond of quoting, to the effect that many of our unsolved problems remain unsolved chiefly for two reasons: "because we do not think, and because we do not pray." One came away from the Mott Conference with the strong impression that God had heightened the quality of our thinking and enlarged our capacity for thought.

Enriching fellowship and creative thinking: if a third characteristic of the Conferences need be added, it is spiritual vision. "Lift up your eyes and look on the fields" was what our Lord said. At the "General Consultation" we spent two days in assimilating the reports from the Elisabethville and Mutoto Conferences, and in co-ordinating their findings along with the findings of the Léopoldville Regional Conference in which we had lately been engaged. There resulted a report which we take to be applicable to the whole field of Congo. But our Lord said "Look on the fields," not Congo alone, but Angola and French Equatorial Africa. How glad we were that large delegations came from both these fields and gave so generously of their best, so that we saw their fields with their eyes. "Lift up your eyes and look on the fields" said our Lord. And then He hands to us the report of His survey. "They are white *already* to harvest." The test of everything will come as we go our ways back to our several stations. Are we prepared to accept our Lord's own report and act on it? Or again, what shall we do with the vision of an indigenous Church that was granted to us? We may go home and put on our slippers, saying to our compromising selves, "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." On the other hand, we may launch out in a great act of trust and let God do a mighty thing during the next decade through the Church of Christ in Congo.

"We are summoned" said our Chairman, "to great acts of trust." Perhaps the supreme act of trust that will be asked of missions and missionaries will be the yielding of themselves, and their prestige, to fall into the ground and die. Only thus, by our readiness to let our denominational and sectional labels fall into the background, shall we worthily serve Christ and the rising Church that will be called by no other name than His throughout Congo.

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#### Sayings of Dr J. R. Mott

1. Our faith need not falter.
2. Prayer is dialogue not monologue.
3. People give better to a gushing fountain than to a stagnant pool.
4. Christ wills our unity.
5. We will not stand for anything contrary to the principles of Christ.
6. The money is not burned up.
7. We are summoned to great acts of trust.
8. United Protestantism has never lost a battle.
9. Our difficulties are our salvation.
10. We have guiding principles as reliable as the North Star.
11. We go with a mandate from the living Lord.
12. We are looking through the eyes of Christ over the world in greater numbers than before.



## Quelques impressions de la Conférence Générale à Léopoldville.

PAR M. LE RÉV. J. ÖHRNEMAN, SVENSKA MISSIONS FORBUNDET MATADI.

**E**PARPILLÉS dans le champ de mission si vaste qu'est le Congo, dans un pays où l'isolement met souvent l'enthousiasme à de dures épreuves, il est bien nécessaire que les serviteurs du Seigneur se réunissent de temps à temps pour échanger leurs expériences et pour se réjouir devant Celui qui les a appelés à annoncer la Bonne Nouvelle aux gentils.

C'est ainsi que l'on a organisé, à intervalles déterminés, des conférences générales auxquelles de nombreux missionnaires protestants, venus de tous les coins du Congo, ont assisté. La dernière qui vient d'avoir lieu à Léopoldville, a eu un caractère tout particulier à cause de la présence du docteur J. R. Mott, le grand leader missionnaire. Son expérience, qui embrasse l'œuvre missionnaire mondiale, la puissance créatrice de sa personnalité et sa foi ardente, ont eu l'influence la plus heureuse sur le résultat de la conférence.

"Réjouissez-vous quand vous vous trouvez dans une multitude de troubles! Les difficultés ne sont pas des pierres d'achoppement mais des marchepieds. On ne doit pas parler de dépression mais d'élévation. Il faut élever nos yeux à Jésus-Christ et marcher vers le haut." Voilà quelques phrases inspirantes, prononcées par le Dr. Mott au début de la conférence.

La première partie des délibérations fut consacrée aux questions relatives à l'Eglise indigène. Un optimisme conquérant rayonna de nombreux témoignages. On parlait de la force propagatrice de la jeune Eglise, et on cita des exemples fort réjouissants. Un homme guéri miraculeusement d'une grave maladie retourna à son village le cœur transformé. Quelque temps après on y trouve un temple, construit par lui, et une Eglise florissante. Tel missionnaire enseignait journalièrement à ses travailleurs la voie du Salut. Retournant chez eux les jeunes hommes allumèrent le feu sacré parmi les leurs.

"Quelle différence n'y a-t-il pas entre les bébuts souvent pénibles de nos missions et la situation actuelle!" Voilà un témoignage d'un vétéran du Bas-Congo. "Autrefois le missionnaire devait intervenir dans tous les détails.

Maintenant il se trouve entouré d'évangélistes bien formés et de diacres dévoués qui partagent avec lui la charge de l'Eglise." Les chrétiens sont souvent à même de pourvoir aux besoins de leurs évangélistes, ils construisent de beaux temples en matériaux durables ils envoient même, sous la direction des missionnaires, des messagers dans des régions païennes.

L'éducation chrétienne! quels beaux résultats n'avait-elle pas donnés? Mais l'œuvre était loin d'être achevée. On avait constaté que, pendant les années écoulées, la jeunesse avait reçu une instruction souvent trop européenne, qui la détachait de la vie du village. Il faudrait se dévouer davantage à un enseignement plus rural et plus compatible avec le milieu ancestral. L'enseignement agricole y occuperait une place importante.

Grâce à une organisation soigneusement étudiée, la documentation, recueillie pendant la conférence, était considérable. Comme un aperçu de l'activité Protestante dans la Colonie elle était probablement la plus complète qui ait jamais été fournie.

Le discours final de notre éminent Président ne sera pas vite oublié. "Nous vivons," a-t-il dit, "dans une période de marée montante. Notre temps est plein d'inquiétude sociale, d'instabilité économique. Les systèmes politiques sont sujet à révision. Les relations internationales sont troublées. Il y a dans le monde une concentration énorme de problèmes non résolus."

"Il y a aussi une marée montante spirituelle. C'est une évidence actuelle sur tout le globe. C'est une évidence en Afrique également. L'intérêt pour la religion chrétienne grandit partout. Elle est de plus en plus l'objet de discussions, soit en public, soit en groupes restreints. La vente dans les librairies bibliques bat tous les records."

"Au Congo aussi cette marée montante spirituelle se fait ressentir. Questionnez les indigènes et vous en aurez la preuve. La situation offre des occasions précieuses mais aussi des dangers. Il faut des pilotes sages. Et ces pilotes, ce sont les missionnaires."

13. Count the cost with reference to paying the cost.

14. We must commit ourselves to constant sacrificial expansion.

15. We must choose whether we will regulate actions by what is behind or by what lies before.

16. We are summoned to live more in the mountains.

17. We stand at a fork hourly.

18. This is a marvellous day of God's visitation. Conditions are plastic. Plastic conditions do not last long. They soon set in rigid forms.

19. I see no limit to the possibilities of this continent.

20. We are summoned to a larger exposure of men and women to the living Christ. He will make His own impression—a transforming enduring impression.

Let's get people exposed to the living Christ.

21. Avoid westernizing Christianity. Let us never take it as abnormal when a church cuts off and takes its own initiative.

22. Let our faith not fall in the setting of this conference.

23. If we are going to present Christianity in purity and power we must make it increasingly evangelistic.

24. The great German general Molke used to say, "First ponder, then dare."

25. Difficulties are meant to be stepping stones.

26. Do more than you did last year.

27. Dig in, there is a Leader who is eager to have other sheep gathered into the fold.



DELEGATES TO THE LÉOPOLDVILLE CONFERENCE,

Photo by M. Zagourski

# FINDINGS

of Conferences Held under the Leadership of  
Dr. John R. Mott.

CHAIRMAN OF THE INTERNATIONAL MISSIONARY COUNCIL,

AT

LÉOPOLDVILLE, MUTOTO AND ELISABETHVILLE,  
CONGO BELGE.

CONSEIL PROTESTANT DU CONGO.  
LÉOPOLDVILLE-OUEST  
CONGO BELGE.

1934.



## Findings of the Leopoldville General Consultation.

### Evangelism.

OUR Christian message is eternal, unchangeable and all-powerful. It is summed up in John 3, 16. The emphasis placed in these conferences on the need of the larger dynamic, the Holy Spirit, receives our hearty endorsement. We rejoice that we have been led into closer unity and increased consciousness of divine love and power.

#### I. Factors in the Spread of the Gospel.

1. We find that the evil influence of many heathen customs still remains and that other old practices are being revived. Additional hindrances are being encountered, such as desecration of the Lord's Day and new forms of immorality.

We recommend that the missionaries, together with the indigenous church, strive by public and private teaching to create a corporate Christian conscience so that these hindrances may be more effectively overcome.

2. On the other hand we find among the native people many characteristics and beliefs which are good, and which can be used in the building of Christian character, such as belief in God and life after death, knowledge of right and wrong, social solidarity, love of their children, filial obedience and hospitality.

We recommend that each missionary be urged to study these factors and to make free use of them in his presentation of the Gospel. However, these alone are not sufficient. Let Jesus Christ and Him crucified always be upheld as the only hope of salvation.

#### II. Effective Means to the Presentation of the Gospel.

1. Insistence on Christian character in all workers. Ambassadors to be fit to proclaim Christ as Saviour must be filled by His Spirit ("God inhabited"). This involves personal preparation by contemplation of Christ, by meditation on His word, and by living in a condition of prayerfulness. We must live Christ.

2. Preaching Christ in season and out of season.

3. The exercise of great care to see that the message reaches the heart. This can be more easily accomplished by:

- a. Knowledge of the idiomatic language.
  - b. Simplicity and directness of message.
  - c. Use of stories, pictures, object lessons and pageantry.
  - d. Apt local illustrations.
  - e. Cautious use of proverbs and folklore.
  - f. Group discussion.
4. Evangelistic meetings, camp meetings and campaigns.
  5. Special effort toward Christianizing and purifying the social order.
  6. Increased use of joytul hymns and choruses.
  7. Urging decision for Christ. Let all workers realize the importance of reaping as well as sowing.

8. Use of Bible study classes.
9. Use of lantern slides.
10. Above all, earnest, unceasing, intercessory prayer, private, public and in prayer groups. This is the most effective key to the sinful heart.

#### III. Efficient Utilization of Present Forces.

We have sources of strength which have not been fully utilized. Let us not under-estimate our resources.

1. We emphasize the desirability of periodic surveys with reference to possible re-distribution or re-alignment of the Christian forces in the light of experience and of changing conditions. Thus it is suggested that the B.M.S. and the A.B.F.M.S. investigate possible field adjustments in the area which they now occupy.

2. We recommend:

a. That more emphasis be placed on the obligation of every Christian to share in evangelism. "Every Christian an Evangelist."

b. That all Christians be urged to pledge definite periods of time for evangelistic efforts. "Stewardship of time."

c. That greater efforts be used in reclaiming by loving and sympathetic guidance those who have fallen.

d. That evangelism and education be correlated to a greater extent, by making every school a centre of evangelism, and by giving special attention to training evangelist-teachers.

e. That Christians be inspired to live a joyous, victorious life.

f. That evangelists be encouraged to cover as large a field as possible.

g. That Christian women be increasingly used and be given greater responsibility in:

- i. Conducting services and prayer groups.
- ii. Shepherding younger women and girls, especially in urban centres.
- iii. Serving as deaconesses.
- iv. Personal evangelism.

h. That emphasis be laid on the importance of the Christian home in the training of children and as a centre of evangelism. Literature appropriate to this end should be created and the establishment of the family altar encouraged.

i. That greater use be made of native colporteurs.

#### IV. Discovery and Utilization of Evangelistic Gifts.

The development of the evangelistic gift should begin in youth. Early in life there should be created a sense of responsibility to God, and a habit of prayer and Bible study. From this will result, naturally and normally, the dedication of lives to Jesus Christ and the practice of bearing witness to Him in youth.

We recommend methods such as these:

- a. The visitation of neighbouring villages by gospel teams of young people.
- b. Religious work by students during vacation periods.

c. Encouragement of older people to engage in active Christian service.

d. The use of carriers during journeys to assist in services.

e. Prayer. "Pray ye therefore the Lord of the harvest that He send forth labourers into His harvest."

#### V. Other Suggestions for the Extension of Evangelism.

1. That permission of the Government be sought through the Congo Protestant Council to establish hostels or boarding places in proximity to the Colonial Schools, and to conduct religious training for the benefit of Protestant students.

2. That each society be urged to make, as soon as possible, a survey of the increase in missionary personnel needed to evangelize adequately their respective areas and to notify the Secretary of the Congo Protestant Council. This will enable the Council to provide needed information to National Councils of the mission bodies working in Congo.

### The Indigenous Church.

WITH gratitude to God we report the following findings:

1. That there are ever-increasing evidences of the transforming power of the Gospel.

2. That there is among us a notable unity of belief in the great cardinal doctrines of the Christian faith, a unity which we hope may ever continue.

3. That there is a growing disposition on the part of missionaries to transfer responsibility to the indigenous church, and an increasing ability and readiness on the part of native leaders to accept and expect such transfer.

4. That there exists between native Christians of the various communions, and between native Christians and their missionaries, such a fellowship as greatly encourages us, a fellowship which we hope may be still more deepened and extended.

5. That marked progress has been made in the application of the principle of self-support.

6. That the indigenous church through its leaders and members is increasingly propagating itself.

7. That increasing demands are being made upon native leaders, which progressively involve the need for more advanced training.

8. That in the still indispensable function of comrade, counsellor, inspirer and guide, the missionary is able to serve the indigenous church as mediator and conserver of its rich heritage in doctrine, experience and polity.

We make the following recommendations:

#### I. The Spiritual Character of the Church.

1. That missionaries make it their supreme aim so to exemplify and communicate the fullness and richness of our Christian heritage that the indigenous church which is arising may be of such a quality as worthily to represent Christ and show forth His salvation.

2. That much stress be laid on the importance of securing a truly regenerate membership, such as will joyously spread the knowledge of the Redeemer till He be acknowledged as King.

3. That the divine origin and high prerogative of the Church as founded on Jesus Christ and indwelt by His Spirit be so set forth as to beget among native Christians a sense of its glory and dignity, and an expectation that God intends to manifest Himself to them and in them, after a fashion of which they may not yet dream.

#### II. Self-expression.

That the missionaries be on their guard against cramping the indigenous church in its self-expression, and encourage the conservation of features in native life which are of value.

The following specific suggestions are offered:

1. Avoid such an emphasis as produces a disintegrating individualism.

2. Safeguard the unity of family life and seek to hallow its relationships.

3. Aim at securing in the Christian native a religious attitude as all-pervasive as was his former animistic attitude.

4. Exercise wise discrimination and courageous faith in welcoming manifestations of God's grace originating in unlikely quarters and operating in unexpected ways.

5. Avoid the assumption that Western forms of praise, prayer, worship, oratory or organization are inevitable, or that Western architecture and furnishings are best.

6. Avoid an exclusive denominational emphasis that would obscure other features of the Christian heritage possibly more suited to the indigenous church.

#### III. Self-support.

1. That missionaries make more widely known among their brethren the benefits resulting from the practice of self-support, and urge the progressive elimination of the use of foreign money.

2. That by intensive education missionaries inculcate in church members a sense of stewardship, keeping spiritual motives in the foreground.

3. That the wisest promotional methods be sought out and adopted, our goal being the free-will or self-assessing offering of at least a tithe.

4. That we nevertheless encourage the giving of voluntary pastoral and other service by church members.

#### IV. Self-government.

1. That, while there is need to exercise caution through all stages of advance, native Christian leaders must be encouraged to assume responsibility in the degree to which they qualify to bear it, and must progressively be expected to make decisions and to direct policy.

2. That in the development of all work and policy, indigenous church leaders should be taken into consultation by station councils and mission conferences.

3. That missionaries be on the alert to discover, enlist



and link up with an adequate training institution, such young men and women as give promise of becoming leaders of the Christian forces. They should give evidence of the following qualifications: a. Regeneration. b. A sense of Divine call. c. Personal character and ability. d. A sense that every relationship and activity of life is a field in which their Christian faith and love must operate.

4. That action be taken to give further effect to the proposal for union training institutions for the advanced education of these leaders, the advantage to the students from the interchange of experience and increased consciousness of unity being great.

5. That the question of the ordination of such trusted leaders be seriously considered, having due regard to uniformity.

#### V. Race Relations and Subversive movements.

That we approve of the principles with reference to the question of race relations which were recently enunciated by our brethren in the Conference at Elisabethville, and that we deprecate and oppose all subversive movements such as they describe.

#### VI. The Unity of the Indigenous Church.

That missions and missionaries agree to let their distinctive missionary society names recede into the background, in order to emphasize the corporate unity of the Church of Christ, and deepen the consciousness of that unity in the hearts of all converts. "That Christ may be all, and in all."

### Christian Education.

#### I. Aim.

THE aim which has inspired our programme of Christian education and for which we continue to strive may well be stated in the words of the Jerusalem Report:—"To bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that Communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relationships; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine."—"Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

#### II. Policy.

It is necessary as never before to improve the standard of all Protestant Schools to the point where they may pass State inspection if and when such inspection be granted. To this end we recommend that all missions adopt and use the educational programme provided by

the Government, and that the "Education Conference Reports" prepared at Kimpese in 1931 and 1933 be accepted for the time being as an adequate interpretation of the programme and supplement to it.

Since there exists no similar report for guidance in the education of *women and girls*, we suggest that a conference be arranged in the near future to interpret the State programme for girls and to make available a printed report of their findings.

We note with gratitude the work being done for *wives of native workers*, and urge that an ever-increasing place be given to this in our programme.

The further training of village teachers and evangelists now in service is an essential duty of every mission station and one which cannot be delegated to a central training school. We urge station councils to take this work in hand immediately if they have not already done so, and to establish courses of training of about six months, duration, aiming to raise the educational standards of all teachers and evangelists.

Yearly Refresher Courses of four to six weeks' duration, should also be arranged, either on the central station or in the district, with a view to giving teachers new inspiration and vision, and increasing their efficiency. It is further recommended that greater attention be given to adult education and that all teachers be encouraged to consider this an important part of their work. It is probable that local committees are the groups best qualified to work out programmes of instruction wisely adapted to local needs.

#### III. Adviser on Education—Area Committees—General Committee.

Realising the need for closer co-operation in the organization of schools, the preparation of curricula and syllabi and the rapid diffusion of new information useful in the development of missionary educational work, we recommend:

1. That an experienced missionary of proved educational ability be appointed under the auspices of the Congo Protestant Council to act as *Adviser* on missionary education for the whole field. Such an Adviser should be conversant with the best educational practices, experiments and developments in other parts of the world, should collect and disseminate useful information on text books, educational methods, etc, and should further the production of text books wherever needed. It is considered essential that the Adviser be given every opportunity to visit the various missions, thus making himself conversant with local problems and assisting in their solution.

2. That steps be taken to form inter-mission standing committees on education in each Normal School area, to work in harmony with the Adviser on education, to report on local problems and needs, and to integrate local educational institutions with the whole missionary and official educational endeavour of the Colony, and to make suggestions and recommendations.

3. That the secretaries of these area committees, together with the Adviser on education, meet at certain fixed intervals to consult together and devise means to maintain education in the whole field at a high level of efficiency, in line with the best modern educational thought and practice.

#### IV. Theological Education.

Looking to the eventual establishment of a fully trained ordained native ministry of the Congo Church, we view with concern the slow progress which is being made to this end. We advise that as a first step toward more adequate training, there be established on a union basis, at one or two of our main pastoral training institutions, post-graduate courses of about three years, duration for the further training of selected candidates, graduates of existing pastoral schools.

#### V. Sunday School Work.

We consider the Sunday School vitally important in linking the Church to the school, in furthering the development of Christian personality throughout life, and in furnishing an agency for spreading Christian information to those not attending the day school. It should also play a large part in developing indigenous leadership, and in affording an opportunity for voluntary Christian service and stewardship. We therefore recommend:

1. That the Sunday School be given a large place in the work of the Church and that we endeavour to make it increasingly more effective.

2. That teacher training be promoted by short intensive courses, and by the formation of model Sunday Schools at all training centres.

3. That a Sunday School Committee of the Congo Protestant Council be formed to represent the Belgian Congo in the World's Sunday School Association. Pending the appointment of an Adviser on Education we recommend that an honorary Executive Secretary be designated to initiate the work and to correspond with the World's Sunday School Association.

#### VI. Normal Schools.

We believe that the provision of an increasing number of teachers trained in accordance with the Government programme is an urgent necessity. We feel that in view of the need to obtain State recognition, and for reasons of economy and staffing, such Normal Schools as may be needed ought to be established on a union and inter-denominational basis. We strongly recommend that steps be taken immediately to establish three such schools, one for the Lusambo and Elisabethville provinces, one for the Lower Congo area and one for the Upper Congo area. Attention is directed to the Mutoto Report on Christian Education, section III, for suggestions as to procedure in the establishment of a Union Normal School.

We recommend that every Normal School meet the requirements of the State programme. Special provision should be made in the curriculum for adequate instruction in agriculture and in such handicrafts as will enable the

teacher to improve the economic and social life of the village. Further, that for teachers most successful in this type of work, a special additional training should be provided at an early date, in order that they may be given the preparation necessary to warrant their appointment as teachers of the Jeanes type.

#### VII. Visitation.

Realizing the value in mission activities of expert guidance and exchange of experience, we recommend:

That provision be made for visits to the field by those especially qualified to render assistance in this way.

#### VIII. Co-operation with the Government.

We pledge our loyalty to the Belgian Government. We recognize the highly civilizing and beneficent influence of the State throughout the Colony. We express our appreciation of the splendid way in which the Belgian Government is making every effort to understand the Native and to establish sympathetic and helpful relations with him. We would reiterate our opinion that it would be more in conformity with treaty obligations and the principle of equity with respect to religious freedom for all natives that the Government open a door for co-operation with those educational institutions which conform to its standards.

#### IX. Belgian Missionary Workers.

In order to foster a closer unity and a deeper understanding between the Protestant community in Belgium and the Protestant forces in the Colony, and to develop more fully the programme of education along lines acceptable to the Government, we look with favour upon the securing of well qualified evangelical Protestant Belgians for service in the various missions in the Colony.

### Literature.

#### I. Books recommended.

1. The following books are recommended for preparation for use in Ecoles Primaires:

Bible Story Books, such as: An adaptation of Clow's **The Old, Old Story**; an adaptation of **The Story of Stories**, etc.

Outline lessons and syllabi in religion for village and regional school teachers, such as that prepared by Mr. Millman.

Biographies, stories of Christian heroes, by Mr. MacBeath **The Overcomers**.

Readers: including special subject readers on folk-lore, geography, science, health, agriculture, social and rural life, etc.

Primers based on modern reading methods, and teachers' guides for these methods.

Language books, covering the rudiments of grammar, composition and style.

Arithmetic books, including decimals and the metric system:



Book I: I - 10, I - 0.1  
 Book II: I - 100, I - 0.01  
 Book III: I - 1000, I - 0.001  
 Book IV: Large numbers and advanced

applications.

A series on observation lessons, nature study, simple science covering the syllabus for the different years, e.g. the three books by Canon Rowling.

An elementary book on health, hygiene and sanitation.

Teacher's handbook for hygiene lessons in village schools.

French translation of Fell's, *The Soil and Plant Life*, for teachers in agriculture.

Geography: Book I, Local geography, on the plan of Sibley's Liberian Geography. Book II, Congo Belge, Africa and Belgium. Book III, World geography.

A simple history of civilization.

A history of Africa and Congo.

Writing slips (instead of copy-books)

School songs and secular native music.

A teacher's book on gymnastics and games.

French grammars, readers and lesson materials.

2. It is recommended that text books for Normal and Biblical Schools be prepared.

3. Apart from the foregoing the following publications are urgently needed:

Orders of service for Sunday School and Church use and for special occasions.

Lessons and explanations for catechumens' classes.

Devotional literature.

Books on personal evangelism.

Church History.

Materials and directions for pageants and dramas.

Adaptations of Native folk-lore to the teaching of religious truth.

Further translations of the Bible in whole or in part in the vernaculars, for evangelistic purposes. Scripture Helps, Topical Index of the Bible, Bible Dictionaries and Commentaries.

Maps.

Sunday School materials of three types: a. Teacher Training Courses. b. Teachers' helps. c. Lesson materials, particularly pictures, for the scholars. In this connection we urge that full use be made of the pictures without text, to be supplied by the World's Sunday School Association.

## II. L'Évangile en Afrique.

We heartily approve the endorsement by the Kimpese Conference of Miss Wrong's suggestion that **L'Évangile en Afrique** be enlarged by the inclusion of four pages of matters of interest and use to the children in the schools.

## III. Production of Literature.

There is an extraordinary demand for Christian literature, both in the vernacular and in the official European languages.

Capable writers must be found, charged with the work and given opportunity to do it.

To this end we recommend:

1. That missionaries of exceptional capability be impressed with the importance of literary work, and be so far freed from other work that they may have time for it.

2. That native writers be developed by encouraging them to contribute to vernacular periodicals, by urging them to do translating from one vernacular to another, and by stimulating them to do original work; as is already being done by the Institute of African Languages and Cultures in offering awards for vernacular books.

## IV. Congo Protestant Council Clearing House and Book Shop.

1. We recommend that the Congo Protestant Council continue to serve as a clearing house for literature, and that it be provided with resources adequate for this work, which would include: a. Collection, display and listing of literature available in various languages. b. Exchange of experiences as to usefulness of books. c. Preparation and exchange of manuscripts for re-translation.

2. We heartily endorse the plans for establishing a Bible depot and book shop at Léopoldville for the promotion and distribution of Christian literature and materials for religious education and school work throughout the Congo. It is important that the Congo Protestant Council and other Agencies choose a capable manager for this vital task.

## V. Lingua Franca and Normative Languages.

We consider that lingua-franca and normative languages (Lingala, Kingwana and Kikongo) are essential for educational work and station use, in areas where a number of languages exist concurrently. These should not, however, exclude the use of vernaculars where needed for interpretation or for evangelization.

## VI. Union Language Committees.

We note the existence of an inter-mission Kikongo committee, and recommend the formation of representative Lingala and Kingwana committees, of at least five members, to include one from each station or area using the language. The function of such committees should be to initiate, correlate and apportion literary work, to consult on language matters, and to ensure the general acceptability of literature produced, all in an advisory capacity. It is hoped that the Religious Tract Society, the Scripture Gift Mission, and the British and Foreign Bible Society may help to provide financial aid for the production of Lingala and Kingwana literature.

## VII. Unification of Language and Orthography.

We recommend that the aid of the International Institute of African Languages and Cultures be sought, to arrange conferences of all interested parties with a view to the unification of Kikongo and of Kingwana and to deal with other major language problems such as orthography.

## VIII. Revolving Literature Fund.

We recommend the enlargement of the Revolving Literature Fund of the Congo Protestant Council, and the formation of a Congo Protestant Council Literature Committee, including one representative of each Union

Language Committee, for the control of the Literature Fund and the correlation of activities in this field.

### IX. Promotion of Literature Sales.

We recommend that efforts be made to increase the sale and circulation of literature, by organised colportage in all areas, and by advertising.

## Medical Work.

### I. The Medical Contribution to the Missionary Enterprise.

WE are convinced that for the safeguarding of the health of the white staff, of the Christian community and of the native populations, medical mission work must not only be maintained, but should be increased in nearly every part of the field. We state our conviction that the ministry of healing is an integral part of the Gospel message. Its special contributions to the missionary programme are the following:—

1. The pioneer function—among individuals and communities.
2. The response to a very great physical need that is both consciously felt and universally recognised.
3. A most powerful apologetic for Christian missions.
4. The sublimation of beliefs in superstition and witchcraft by the revelation of scientific truth regarding disease and death.
5. The vindication of the Almighty as a God of love.
6. The opening up of a fruitful field of service for Christians.

### II. Programme.

We recognize that the need still exists in many areas for organized medical work at centres where a staff of one doctor, one nurse or a qualified lay worker may be sufficient. Our programme should include provision for the uninterrupted staffing of such centres.

We are of opinion that a full medical post should have a European staff of two doctors and two nurses. With such a staff the following should figure in our programme:—

1. A well equipped Station Hospital with as complete a surgical, diagnostic and laboratory equipment as possible.
2. Village dispensaries with simple lodgings for patients.
3. Infant welfare and pre-natal consultations at station hospital and dispensaries.
4. Regular supervision of dispensaries by a European or a competent native assistant, with frequent village visitation.
5. Assistance in health education of teachers and pupils in station and village schools.
6. Correlation and co-ordination of our work, methods and statistics; and co-operative institutions wherever called for.
7. The fullest possible collaboration with the Govern-

ment medical service, which merits our deepest appreciation.

### III. Medical Education.

We are convinced that the Protestant Missions should make the fullest possible contribution to the medical education programme of the Colony.

We call upon the Congo Protestant Council, and the various Home Councils concerned, to share our sense of this need and to assist us in realizing the highest standards in this work, and in securing needed support.

1. For the time being we urge:
  - a. For boys: A training programme in French at selected station hospitals, conforming to the Government syllabus for native infirmiers.
  - b. For girls: Courses in general nursing, midwifery, infant welfare and pre-natal work.

2. We recommend co-operation between medical and educational departments with regard to the pre-medical education of students.

3. For the Katanga-Kasai area we recommend a strongly staffed Union Medical Training School for native assistants.

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### IV. Direct Evangelistic Opportunities and Methods.

The intense belief of animistic peoples in a spiritual life makes them very receptive towards the presentation of Christianity, and therefore no resentment is felt to a direct approach.

We therefore recommend:

1. The inculcation of the greatest sense of responsibility, among all members of the staff, for the spiritual welfare of patients. The use of all opportunities for personal work, both in the hospital and in village visitation.
2. The use of Scripture portions and Christian literature.
3. Evangelistic services in the hospital precincts, at which attendance by patients is voluntary.
4. The use of follow-up methods after patients return to their villages.

### Industrial Areas.

1. We fully recognise the value of the development of Western industries in Africa, in awakening the African from centuries of sloth and tribal wars. It has tremendous potentiality for good but also for evil.

2. There is certainly the gravest danger that when men and women leave their tribal homes and villages, and are suddenly thrust without guidance into a great sea of new experiences, they may become a prey to the moral and social temptations which beset them in the industrial centres.

3. The programme of the Evangelical Churches enables them to meet the needs of this group, contributing as it does to the spiritual, educational, social and recreational life, but cannot be fully carried out without greatly increased personnel to organize and direct.

4. In the Katanga, the largest mineral area yet exploited, there is a manifest willingness on the part of



the various missions operating in the area, that the Methodist Episcopal Church continue to carry on, as at present, as the main Evangelical agency in the major part of the mineral fields. Where other mining centres now exist or may be developed in the future, we strongly recommend that the missions concerned either agree as to the one mission to work at such a centre, or unite in a common programme.

5. In cases where the one mission responsible for the area in which lies a mineral field or industrial centre, is not able, by itself, to provide a sufficiently large staff to meet the needs of the population there centred, we strongly recommend, as a guiding principle, that there be a readiness to accept workers, or funds to support workers, from other missions or agencies.

6. Since the Y.M.C.A. and the Y.W.C.A. are children and servants of the churches, are interdenominational in character, and specialize in serving industrial populations, we most strongly urge that mineral fields present to these organizations unique opportunities for service in fullest co-operation with the mission operating in each. The men and women chosen by these agencies to direct this work should possess such spiritual qualifications as are expected or demanded of our missionaries.

We strongly endorse the invitation formulated by the Elisabethville Regional Conference to the Y.M.C.A. and Y.W.C.A. to establish work at Elisabethville. Other industrial centres may well be studied with a view to inviting these same agencies to occupy them, in co-operation with the missions concerned.

7. We note with concern that some mining and agricultural companies still prohibit native Protestant evangelists and other workers from carrying on their work in the compounds of the companies, thus leaving shepherdless the Protestant groups. We call upon our representatives in Congo, Belgium and elsewhere, to continue their efforts to obtain more just treatment of Protestant natives in this regard.

8. It is of the utmost importance that there should be a development of the spiritual life of all groups of peoples and that there should be freedom of religious activity and fellowship in home, community and city.

### Training and Efficiency of Missionaries.

THE demand today is for the highest spiritual qualifications and the most complete training for every form of missionary activity. The missionary will find himself heavily handicapped without special knowledge and experience, beyond the essential college or university training. The preparation of the missionary should be specifically adapted to his bent of mind, abilities and needs, and also to the field in which he is to serve. Whilst such specialization is necessary, the training must be such as to enable the new worker readily to adapt himself to new conditions and to meet new demands.

### I. Languages and Cultures.

To do effective work, a missionary must feel at home in his environment both as to language and as to culture. Therefore we recommend:

1. That candidates utilize every opportunity while in the homeland to study Bantu life, anthropology and the psychology of primitive peoples. The Boards might well co-operate in the preparation of lists of recommended books. Opportunity should be given to attend courses such as those provided by the Kennedy School of Missions, Selly Oak Colleges, and the London School of Oriental Studies.

2. That prospective missionaries be urged to study phonetics and general principles of Bantu grammar and construction, before coming to the field.

3. That the Boards enable all candidates to avail themselves of the organized opportunities for language study in Europe, that they may speak fluently, write correctly and read with facility an official language of the colony. Not less than six months should be given to this study. During this period candidates should become acquainted with the history, culture, official etiquette and social customs, and educational and governmental policies of the mother country and colony. We note in this connection the opportunities provided by the Alliance Belge and urge the Boards to co-operate in strengthening the beginning there made. We would also point out to those seeking advanced study in French, the advantages of the courses at the Alliance Française, the Sorbonne, and the Université de Grenoble. Candidates from the United States can find excellent courses in French at the Middlebury College, Vermont, where the short summer courses, especially, are very good.

4. That the arguments for and against union language schools on the field be thoroughly explored in the light of the experience of other fields. It is suggested that a course of from three to six months, at modest expense, at a gateway city, might afford a good beginning. Such a course should include language study, lectures on Bantu customs and culture, and explanations by Government Officials of colonial policies, laws and requirements. Should a language school be established, it should be based on studies leading to the unification of dialects. The staff should consist of both native teachers and missionaries. Opportunities for practical use of the language should be given. The curriculum should give a large place to the study of Bantu religion, culture and life.

### II. Rural life.

Every missionary who serves in Africa should be rural minded and should have some knowledge of the means of rural reconstruction. Therefore we recommend:

1. That candidates be directed to such helps and studies as those provided by the Agricultural Missions Foundation, the Annual Cornell Training School for Missionaries, the rural courses at Nashville, Tennessee, rural courses in theological and training schools, and

similar facilities that may be found in Europe, as for example, the Swedish and Danish folk schools. Visits might well be made to Negro schools, as Penn, Tuskegee, Hampton, and the Jeanes Schools. Successful experiments in rural reconstruction on the field, as in Nigeria and Brazil, should be made known.

2. That candidates become familiar with the activities of the Government of the Colony in agricultural work.

### III. Medical Training.

We recommend that all candidates for medical missionary service take post-graduate work in midwifery and tropical medicine. Doctors should also have practical experience in surgery. The courses in tropical medicine should be taken in the mother country of the colony in which the candidate is to serve.

### IV. Educational Studies.

We recommend that educational missionaries have a thorough training in rural educational methods. The work in one room schools should be studied. Educational experiments in other mission fields should be considered. The candidates should know the educational programme and policies of the mother country and of the colony in which they are to work. Workers in the Belgian Congo should avail themselves of the opportunity afforded by the Government to study in the Normal Schools in Belgium.

### V. Other Lines of Study.

The training of certain missionaries might profitably include:

1. Studies in religious education, and experience in Sunday School work.
2. Business training, especially book-keeping, without which efficient missionary administration is difficult.
3. Experience in the use and repair of mechanical equipment, which is being increasingly employed on the mission field.
4. Study and practice of construction and engineering.

### VI. Practical Experience.

We recommend that:

1. Candidates have opportunities for practical Christian, social work such as might be found
  - a. In service among Appalachian Mountain people.
  - b. In the Negro Missions of Richmond, Louisville and other cities.
  - c. In studies of plantation life in the Mississippi Delta.
  - d. In rural pastorates or similar services.
2. They avail themselves of the opportunities afforded for special training during their undergraduate days through such voluntary agencies as the Student Christian Movement in the various countries.
3. They participate in work carried on in the slums of our great cities thereby gaining a wider and more sympathetic understanding of the world's less fortunate peoples.

### VII. Character Preparation.

We recommend that the contacts be multiplied between candidates and missionaries who know the special temptations which assail the new worker. This can be done by correspondence with missionaries on the field, by intimate fellowship of missionaries on furlough with candidates in training centres, and by conferences.

### VIII. Formation of Habits.

We would emphasize again the necessity for the formation during student days of habits such as:

- a. Budgeting of time.
- b. Treating the body as the Temple of the Holy Ghost.
- c. Intellectual growth and integrity.
- d. Purity of heart.
- e. Conquering temptations and reacting aright to difficulties.
- f. Sympathetic co-operation with others.
- g. Above all, the practice of the presence of God.

### IX. Guidance and Supervision.

The preparation of candidates should be continued and strengthened by sympathetic guidance and supervision during the first years of service. Sufficient time, free from a heavy load of duties, should be given for language study. We heartily recommend the policy of appointing from the station staff a wise counsellor for each new missionary, to guide his studies, aid him to become adjusted to his new life and advise him in problems that arise.

### X. First Furlough.

The importance of the first furlough from the re-creative viewpoint must be emphasized, but its best use depends largely on the missionary's aptitudes and needs. If the special courses and visits already referred to have not found a place in his preparation, the missionary should follow those he finds most needful. Finally, the missionary's inner life is of the utmost importance, and the first furlough affords him an opportunity for a thorough re-examination of his spiritual condition.

### Co-operation.

THE series of three Regional Conferences and also the General Consultation conducted by Dr. J. R. Mott have revealed a real spirit of unity among the missions in Congo, and an earnest desire and purpose to attain to yet closer co-operation.

In view of the present conditions throughout the world, and especially in Belgian Congo, we recognize the vital importance of united effort on the part of all who are true to our Lord Jesus, to further His Kingdom. Such co-operation becomes imperative by reason of the magnitude, complexity, and urgency of the task. Above all it fulfils the expressed wish of our Lord Who prayed that His followers might be one, that the world might believe.

To this end we present the following recommendations:

- I. **The Congo Protestant Council.** We appeal to all



missions in the Colony to support the Congo Protestant Council as an effective vehicle for co-operation, and urge a hearty participation in its various activities by, among others, the following means:

1. Regular interchange of information, statistics and reports, dealing with all phases of mission work.
2. The establishment of a Union Bible Depot and Book Shop.
3. Submission to the Council of all questions relating to the occupation of the field.
4. Enlarging the circulation of the CONGO MISSION NEWS and L'Evangile en Afrique, and supplying material publication in these periodicals.
5. Making possible more frequent visits throughout the field by the Secretary of the Council and others.
6. Adequate financial support.

**II. Literature.** In view of the paucity of native literature, we recommend that publications, translations and other material should be shared as widely as possible. Texts of such publications in either English or French should be sent to the Congo Protestant Council that they may become available to other missions.

**III. New Projects.** We record here our conviction that many of the new projects that are rendered necessary by the changing condition of today can best be undertaken co-operatively. We recommend that projects such as the following be developed on a union basis ;

- Normal Schools (Teacher training schools.)
- Training Schools for Evangelists and Pastors
- Training Schools for Infirmiers
- Vocational Schools.

**IV. Co-operation and Fellowship within the Native Church.**

A sense of fellowship and unity is already wide-spread among the members of the Church of Christ in Congo. With a view to fostering this spirit of brotherhood we recommend :

1. The use, by all Christian Churches in connection with the Protestant Missions in Congo, of a common name, to be selected by the Congo Protestant Council [The Council recommends the name Eglise du Christ au Congo]. The accepted name should figure on all church membership cards, transfer cards, enquirers' cards, and teachers' certificates. The name of the Mission may be added as a sub-title in order that the connection with the parent mission may be retained. We recommend that these cards should be uniform throughout all missions.

2. That members of any Congo Evangelical Church be accepted by any other Congo Evangelical Church on presentation of a valid card of membership or letter of transfer, this principle being already widely accepted.

3. That Regional Conferences of the Native Churches be held at suitable centres. Such conferences, a natural development of the local gatherings now held at many mission stations, would do much to foster a sense of unity. It would be advantageous to have the findings of all such conferences sent to the Congo Protestant Council for the guidance of others.

4. That the Congo Protestant Council seriously consider changing the Constitution so as to permit the inclusion of native delegates, in order that the native churches may progressively accept increased responsibilities.

**V. Furtherance of Co-operation.**

1. In order to give effect to the foregoing, we recommend to the various constituencies the importance of making possible the enlargement and strengthening of the forces of the Congo Protestant Council.

2. Let us preserve and strengthen the fine spirit of co-operation and fellowship manifest in these gatherings by inter-communication upon the matters here discussed by similar gatherings in the future, and by setting apart a definite time for united prayer on behalf of our common task and for each other as missionaries. [Friday mid-day is being widely adopted as the time for this fellowship in prayer]. (Note. Details of the above projects may be found under the headings of their special subjects).

**List of Delegates-Léopoldville Confer- ences.**

June 17th to June 25th 1934.

**Chairman,—Dr. John R. Mott, International Mission- ary Council.**

|                         |                                     |                       |                                 |
|-------------------------|-------------------------------------|-----------------------|---------------------------------|
| Alden, Rev. Karl E.     | Kingoyi                             | MacDiarmid, Rev. P.A. | Léopoldville                    |
| Alin, Rev. B.           | Ntimo                               | Mackenzie, Miss E.    | Dondi Angola                    |
| Andersson, Mrs. O.      | Boshwe                              | Marker, Rev. J.H.     | Upoto                           |
| Atkins, Rev. Ernest     | Léopoldville-II                     | Marker, Mrs. J.H.     | "                               |
| Atkins, Mrs. E.         | "                                   | Mattson, Dr. E.       | Kibunzi                         |
| Austin, Rev. P.H.       | Léopoldville-I                      | McKinnon, Rev. A.C.   | Lubondai                        |
| Austin, Mrs. P.H.       | "                                   | Miller, Miss A.       | Quessua, Angola                 |
| Bain, Mrs. Hilda J.     | Vanga                               | Moody, Rev. Thomas    | Sona-Bata                       |
| Barden, Rev. J.G.       | Wembo-Nyama                         | Moon, Rev. S.E.       | Léopoldville-II                 |
| Bonar, Miss Mary        | Banza Manteke                       | Moon, Mrs. S.E.       | "                               |
| Booth, Rev. N.S.        | Kanene                              | Morrish, Rev. E.H.    | Kimpese                         |
| Carpenter, Rev. Geo. W. | Kimpese                             | Morrish, Mrs. E.H.    | "                               |
| Chesterman, Dr. C.C.    | Yakusu                              | Moser, Rev. H.H.      | Mukedi                          |
| Coxill, Rev. H.W.       | Léopoldville-II                     | Nelson, Miss M.       | Quessua, Angola                 |
| Coxill, Mrs. H.W.       | "                                   | Nilsson, Rev. P.A.    | Pointe Noire                    |
| Dibble, Miss L.A.       | Dondi Angola                        | Nilsson, Mrs. P.A.    | "                               |
| Ehnbom, Miss Esther     | Banza Manteke                       | Ohrneman, Mr. J.      | Matadi                          |
| Erickson, Rev. Henry    | Sona-Bata                           | Osterholm, Dr. A.C.   | Vanga                           |
| Geil, Rev. John E.      | Banza Manteke                       | Pugh, Rev. C.E.       | Léopoldville-I                  |
| Geil, Mrs. John E.      | "                                   | Pugh, Mrs. C.E.       | "                               |
| Guthrie, Rev. Malcolm   | Léopoldville-I                      | Reinholdson, Mr. G.   | Matadi                          |
| Guthrie, Mrs. Malcolm   | "                                   | Ross, Rev. Emory      | Eureka, U.S.A                   |
| Guyton, Rev. E.F.       | "                                   | Russell, Rev. H.G.    | Bolenge                         |
| Hall, Rev. Elmer G.     | Vanga                               | Schaffer, Miss Etelka | Léopoldville-II                 |
| Hall, Mrs. Elmer G.     | "                                   | Smith, Rev. Chas. E.  | Kikongo                         |
| Hancock, Rev. M         | San Salvador                        | Smith, Mrs. Chas. E.  | Kikongo                         |
| Hess, Rev. E.R.         | Kinkonzi                            | Smith, Rev. H.        | Bolenge                         |
| Höök, Rev. B.           | Brazzaville                         | Sodergren Rev. Henry  | Moanza                          |
| Hopkins, Dr. Robert M.  | World's Sunday School Associa- tion | Springer, Dr. J.M.    | Jadotville                      |
| Jennings, Rev. R.L.     | Thysville                           | Starte, Rev. J.H.     | Wathen                          |
| Jennings, Mrs. R.L.     | "                                   | Starte, Mrs. J.H.     | "                               |
| Johnson, Miss I.        | Quessua, Angola                     | Stenström, Rev. O.S.  | Kingoyi                         |
| Karlman, Rev. K.E.      | Kingoyi                             | Thompson, Rev. R.V.   | Kibentele                       |
| Kemp, Dr. A.            | Quessua, Angola                     | Thompson, Mrs. R.V.   | Kibentele                       |
| King, Dr. Judson C.     | Sona-Bata                           | Tice, Miss Mildred    | Sona-Bata                       |
| Knudson, Rev. M.        | Boma                                | Tucker, Mr. F.S.      | Elende, Angola                  |
| Lanoue, Rev. Ulric A.   | Kimpese                             | Tucker, Dr. J.T.      | Dondi                           |
| Lundgren, Rev. M.E.     | Ngwedi                              | Waltander, Mr. Erik   | Brazzaville                     |
| Mabie, Dr. C.L.         | Kimpese                             | Washburn, Rev. H.M.   | Bulape                          |
| MacBeath, Rev. A.G.W.   | Bolobo                              | Watkins, Mr. Harry    | Léopoldville-II                 |
|                         |                                     | Watkins, Mrs. Harry   | "                               |
|                         |                                     | Withey, Mr. H.C.      | Quessua, Angola                 |
|                         |                                     | Wort, Mr. R.S.        | England, Secretary to Dr. Mott. |





LÉOPOLDVILLE CONFERENCE IN SESSION.

Photo by M. Zagourski.

## Findings of the Elisabethville Regional Conference.

### Evangelization.

IN our Upper Room experiences in this conference we have several times been reminded that our task is to make Jesus Christ known, loved, trusted and obeyed in the whole range of individual life and relationships. Christian missionaries, God-sent messengers, find their commission in the words first uttered to the disciples on a hill-side in Galilee. "Full authority has been given to me in heaven and in earth; go and make disciples of all nations, baptizing them in the name of the Father, and the Son and the Holy Spirit, and teach them to obey all the commands I have laid on you. And I will be with you all time to the very end of the world." That command was repeated by the Risen Lord on the evening of the day of His resurrection when the doors were shut where the disciples were gathered, and the commission was accompanied by the promise of a Divine empowerment.

Fused into a conscious unity in this Conference we are confirmed in our belief that the central task of the Christian missionary is evangelism. To this task we desire to consecrate ourselves and to this task we pledge our united effort. This is the King's business and it requireth haste. It will brook no delay. The fields are now white to the harvest and it is imperative that we plan together to meet God's requirements in this hour.

It is evident that our numbers are all too few for the speedy evangelization of our whole territory. We are thankful, however, for the successful work already accomplished here, for the many thousands of Natives who have learned the Way of Life. We can confidently depend upon these Christians to carry on the work of evangelism. Otherwise our labour would be in vain. Our people who have known the transforming power of Christ in their lives will feel the urge to share with others. This has been very evident in the experiences told in this Conference. Many groups of Native Christians have grown from the witnessing of one or two.

1. Our people should be encouraged in their endeavours to win others. This has been from the beginning a fruitful source in the growth of the Church.

2. A Native ministry is growing in many of our societies but there is continued need for sympathetic collaboration and counsel on the part of missionaries. One of the urgent needs is the thorough training of Christian ministers. The present institutions for that purpose should have increased staff and scope.

3. We urge that all possible means should be employed to train pastor-teachers.

4. A number of successful camp meetings have been



reported and it is evident that such meetings have great promise for the future.

5. The teachers should be genuine evangelists and should not be content merely to help the people of their own villages if there are unevangelized villages near them. Much has been done by sending out properly prepared pupils to the surrounding villages.

6. The character of the worker must be above reproach for successful evangelism. Those who exhibit the power of Christ in their lives may win many in their daily walk. As of old, men still take knowledge of those who have been with Jesus and learned of Him.

7. The emphasis placed in this Conference on the need of the larger dynamic, the Holy Spirit, receives our hearty endorsement. We rejoice that we have been led into closer unity and into increased consciousness of super-human love and power.

### Christian Education.

I. WE recommend that the Missions unite in a common curriculum in harmony with the Government programme and relevant to life both in interior villages and in industrial centres. It should be based upon the realization that Christian education is the development of the total personality during the whole life span of the individual, in order that he may see God in all things, and act in all relationships according to the mind of Christ. In this connection we would note the programme developed at Kimpese as a splendid preparation for this unified curriculum.

II. We urge that every effort be made to insure a distinctively Christian spirit, through vital worship services, through teachers possessing contagious Christian character, and through the atmosphere of the schools.

III. We recommend that the Congo Protestant Council study thoroughly the present teacher training work in the area, and advise as to the development of a Union Normal School which would give particular attention to the training of inspectors of education and teachers of teachers in existing training schools. We would counsel, however, that the pyramidal base of elementary education be enlarged in order that the vertex of higher education may not be too distant.

VI. In view of the vital importance of the Sunday School in developing indigenous leadership, and in affording an opportunity for voluntary Christian service and stewardship, as well as in linking the church and schools, in furthering the development of Christian personality throughout life, and in spreading Christian information to those not attending the day schools, we recommend:

1. That the Sunday School work of the area be unified through the Congo Protestant Council.

2. That attention be given to the religious educational task of the church so that the work of the day-schools be supplemented in the Sunday School, in week-day classes, in vacation Bible schools, in young people's work, and in community recreation and social betterment.

3. That teacher training be promoted by intensive training courses, and by model church schools at training centres.

V. More comprehensive plans should be formed for work among women and girls in urban centres and in rural areas.

VI. In view of the great lack of literature we recommend:

1. That the Congo Protestant Council be requested to seek qualified authors to prepare texts in simple French, carefully checking the vocabulary and preparing a beginners' course in French following the Direct Method and using this vocabulary.

2. That we heartily approve the endorsement by the Kimpese Conference of Miss Wrong's suggestion that *L'Evangile en Afrique* be enlarged by the inclusion of four pages of matters of interest and use to the children in the schools. We request Miss Wrong to continue her search for suitable French books and to make available the results of her search.

3. That the Congo Protestant Council unify and develop the preparation of Sunday School helps and pictures, for both pupils and teachers, in French and in the major vernaculars of the Congo.

VII. We pledge our loyalty to the Belgian Government. We recognise the highly civilizing and beneficent influence of the State throughout the Colony. We express our appreciation of the splendid way in which the Belgian Government is making every effort to understand the Native and to establish sympathetic and helpful relations with him. To facilitate contact with the Government, and to further our common task in the uplift of the people, we urge every missionary to make himself proficient in the use of an official language. We recommend that every effort be made to make our schools worthy of State recognition and inspection. We express our appreciation of the interest taken by officials in visiting our schools and recommend that our mission stations make use of every opportunity to welcome such visitation.

### Race Relations.

IN order to moderate racial antipathies and antagonisms, we make the following suggestions:

1. We urge both Europeans and Natives continually to seek a genuine understanding of the life and problems of the other race. This involves the ability to appreciate sympathetically the point of view of individuals of the other race.

2. To missionaries we would say that every feeling of superiority must be purged out of the heart in order that all their relationships with others may be controlled by love.

3. Furthermore, we call upon all Christians to seek by all means to make quality and achievement, not race, the basis of human estimation.

4. We heartily commend the projected publication by Monsieur Verbeken, formerly Commissaire de District, of a weekly journal called "Ngonga" which seeks the furtherance of sympathy and mutual understanding between European and Congolese.

5. We recommend the support of all agencies which promote right race relationships. We favour the use of all means possible to remove misunderstandings and to encourage sympathetic appreciation of the best in both European and African cultures.

6. After perusal of carefully prepared material on the part of people in whom we have every confidence, we are ready to go on record as utterly repudiating any connection with an entirely extraneous and dangerous movement among the Natives, called the Watch Tower Movement. We find it subversive of the best principles upon which a stable church, a stable government, and a stable civilization are founded. Because of its fruits and because of its rejection of the New Testament we declare that in our judgment the movement should be regarded as dissociated from the Protestant Christian Churches which have grown out of and are builded upon the life, work and word of our Lord Jesus Christ.

We believe that this movement constitutes a very real danger, and indeed, a menace to law and order, as maintained by the established governments of Africa, and, therefore, we would declare ourselves ready to co-operate with others in any effort to counteract the movement. We recommend that a copy of this article of the findings be sent to the Commissaire de Province, as the official pronouncement of this conference on the WATCH TOWER MOVEMENT.

### Work in Industrial areas.

I. WE fully recognise the value of the development of Western industries within Africa in awakening the African from centuries of sloth and tribal wars. It has a tremendous potentiality for good but also for evil.

II. There is certainly the gravest danger that when men and women leave their tribal homes and villages, and are suddenly thrust out into a great sea of new experiences, often without chart or pilot, they may become a prey to the moral and social temptations which beset them in the industrial centres.

III. The programme of the Evangelical Churches enables them to meet the needs of this group, contributing as it does to the spiritual, educational, social and recreational life, but it cannot be carried out without greatly increased personnel to organize and direct.

IV. There is a manifest willingness on the part of the various missions operating in all the surrounding country from which the Natives come, that the Methodist Episcopal Church continue to carry on, as at present, as the main Evangelical agency on the major part of the mineral fields of the Katanga. Where other mining centres now exist or may be developed in the future, we strongly recommend that the missions concerned agree as to the one mission to work at such a centre, or work out a united programme.

V. We strongly urge that the personnel for the church work at Elisabethville be augmented to include at least three couples and two young women; and at Jadotville at

least one couple and one or two young women, and to this end the fullest co-operation of other missions or agencies in the supply of workers or funds is welcomed.

VI. Since the Y.M.C.A. and the Y.W.C.A. are children and servants of the churches, are interdenominational in character, and have specialized in serving industrial populations, we most strongly urge that this field presents a unique opportunity for these agencies to establish work here in close proximity to and in fullest co-operation with the Methodist Episcopal Church, it being understood that the men chosen to direct the work possess such spiritual qualifications as are expected or demanded of our missionaries.

VII. It is of the utmost importance that there should be development of the spiritual life of these peoples, and that there should be freedom of religious activity and fellowship in home, community and city.

VIII. We, therefore, trust that the legislative letter of a former Governor of this Province, setting aside the basal laws of Belgium and of Congo Belge (which grant personal religious liberty) by forbidding the assembly for religious purposes of two or more persons in private yards and homes within the Native city of Elisabethville, may be annulled and the fundamental laws of religious liberty be restored.

### Co-operation.

WE express our humble gratitude to God that the spirit of co-operation in this mission area is excellent. We have no difficulties as to occupation of the territory, overlapping, discipline, or scales of salary. It would, however, be advisable for missions working in proximity to one another to meet from time to time to readjust spheres of influence, if and when necessary.

I. We welcome the proposal of the Congo Protestant Council to unify church membership cards, transfer cards, enquirer's cards, and teacher's certificates.

II. We recommend the formation of a Union School for the training of higher grade teachers, provided all missions concerned be assured as to the integrity of the faculty as to character and faith.

III. We ask the Mutoto and Leopoldville Conferences, to explore the possibilities of united action in Union Hospitals and Medical Training Schools, and in combatting sleeping sickness.

IV. We wish to express our appreciation of the work of the Belgian Government in providing training in Tropical Medicine for missionaries, in establishing centres of Native medical assistance at Mission stations, and in their gifts of medical supplies and funds to these centres. We recommend that the missions put forth every effort to co-operate with the Government medical service.

V. We suggest that the Congo Protestant Council act as a clearing house for information and supply for Sunday School materials and other literature.

VI. We suggest the possibility of sending Native pastors from rural districts to help in mining and urban



areas, under the supervision of the missionaries already working in those mining and urban centres.

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## List of Delegates-Elisabethville Confer- ences

May 29th to June 2nd 1934.

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### Chairman,—Dr. John R. Mott. International Mission Council.

|                        |                         |                        |                                      |
|------------------------|-------------------------|------------------------|--------------------------------------|
| Anton, Rev. James      | Chibambo                | Hartzler, Mr. J. A.    | Kanene                               |
| Anton, Mrs. J.         | „                       | Hartzler, Mr. O.L.     | „                                    |
| Booth, Rev. N.S.       | Kanene                  | Hodgson, Rev. E        | Kikondja                             |
| Booth, Mrs. N.S.       | „                       | Hopkins, Dr. Robert M. | World's Sunday<br>School Association |
| Berton, Rev. W. F. P.  | Mwanza                  | Jensen, Miss M.        | Kapanga                              |
| Burton, Mrs. W. F. P.  | „                       | Lerbak, Miss Anna      | Sandoa                               |
| Brastrup, Rev. J.      | Kapanga                 | Morton, Dr.            | Mbereshi                             |
| Brinton, Mr. H. B.     | Sandoa                  | Piper, Dr. A.L.        | Kapanga                              |
| Brinton, Rev. T. B.    | „                       | Piper, Mrs. A.L.       | „                                    |
| Brinton, Mrs. T. B.    | „                       | Quick, Rev. G.         | Mbereshi                             |
| Coxill, Rev. H. W.     | Léopold-<br>ville-Ouest | Rew, Rev. William R.   | Kanduki                              |
| Ellis, Rev. A. J.      | Bunkeya                 | Rew, Mrs. William R.   | „                                    |
| Ellis, Mrs. A. J.      | „                       | Robertson, Miss        | „                                    |
| Everett, Rev. E. I.    | Elisabe-<br>thville     | Ross, Rev. Emory       | Eureka, U.S.A.                       |
| Everett, Mrs. E. I.    | „                       | Sabin, Rev. R. H.      | Mbereshi                             |
| Giddings, Rev. Orlo U. | „                       | Salisbury Rev. E. J.   | Luanza                               |
| Giddings, Mrs. Orlo U. | „                       | Springer, Dr. J. M.    | Jadotville                           |
| Hartzler, Rev. C. C.   | Kanene                  | Springer, Mrs. J. M.   | Jadotville                           |
| Hartzler, Mrs. C. C.   | „                       | Wort, Mr. R. S.        | England<br>Secretary to<br>Dr. Mott. |

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- 28 We are summoned to choose between heights or valleys.
- 29 Choose between certainty and uncertainty.
- 30 Christ can meet that unfathomable need.
- 31 With God we are ready to go everywhere.
- 32 A rising spiritual tide may be very dangerous.
- 33 If ever we had need of pilots it is now.
- 34 What we want is not so much mechanical work, we want leadership.
- 35 We thank God that we are able to live in a time like this—in the unfolding of divine plans.



DR. MOTT ARRIVING AT LULUAGARE.  
Photo and engraving by J. H. Longenecker.

## Findings of the Mutoto Regional Conference.

### The Christian Message.

OUR Christian message is eternal, unchangeable and all-powerful and is summed up in John 3, 16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

The words, "so loved" emphasize God's desire for reconciliation, "gave" implies the vicarious sufferings and death of Christ, "shall have eternal life" implies resurrection and justification.

By conversion, the indwelling of Holy Spirit and the world-wide spread and establishment of the Church we have conclusive proof of the reality of the message.

#### I. Personal Preparation.

In proclaiming the Christian message personal preparation is of paramount importance. This will necessitate:

1. Such a command of the native language that the message may be presented effectively.
2. Contemplation of Christ, meditation on His Word, and a life of prayerfulness infilled by the Holy Spirit.
3. A forward vision. "Forgetting those things which are behind, let us press on toward the mark for the prize of the high calling of God in Christ Jesus."

#### II. Factors in the presentation of the Message.

A knowledge of certain characteristics of the natives can be used to advantage in presenting the message. Among these are:

1. Their love of children.
2. Their faithfulness.
3. Their existing knowledge of a Creator.
4. Their receptiveness and ready comprehension.
5. Their love of stories, gift of story-telling and aptitude in dramatics.
6. Their powers of observation and keen initiative faculty.

#### III. Effective Means to the Presentation of the Message.

1. Work among the children, aiming to create early in them a sense of responsibility to God, a habit of prayer and a desire to spread the message, especially in their own homes. "Train up a child in the way he should go and when he is old he will not depart from it."
2. Securing the interest and co-operation of the women, helping them to be personal workers and training them as leaders.
3. Wise use of joyful hymns, choruses, pictures and object and action lessons.



4. Special Gospel training of Evangelists and day and Sunday school teachers, teaching them the best method of approach to the individual, and leading them to expect reaping as a result of their sowing.

5. Special meetings such as:

- a. Mass and Camp Meetings.
- b. Smaller group meetings.
- c. Bible classes.

6. Use of musical instruments, lantern slides, etc.

The true evangelist always has a word in season and out of season.

7. Colportage.

8. The right use of native proverbs and folklore.

9. Increasing the number of prayer circles.

### The Indigenous Church.

**R**EITERATING the definition of the Indigenous Church\* adopted by the Jubilee Conference held at Leopoldville in 1928, we report the following findings:

1. That there is a pronounced unity of belief in the great cardinal doctrines of the church, this we sincerely trust will ever continue.

2. That an increasing responsibility is being placed on the indigenous church since that Conference; but we believe that much remains to be attempted in the encouragement of native initiative.

3. That we are greatly encouraged by the existing fellowship between the native Christians of the various communions as well as between native Christians and missionaries, and hope that this may be ever widened and deepened.

4. That considerable progress has been made in the matter of self-support even in the faces of the present economic conditions.

5. That the indigenous church is increasingly propagating itself through its leaders.

We would also submit the following resolutions:

#### I. Self-Government.

a. We recommend the greater encouragement of native initiative in order to develop the indigenous church to the fullest.

b. We recommend that the native leaders should give evidence of having been born again and called of God. They should also have ability and force of personality, and the best possible training.

c. We favour the avoidance of denominational names in designating different indigenous churches until such time as we can adopt a name acceptable to all Protestants in the Congo such as "The Church of Christ in Congo Belge."

#### II. Self-Support.

a. Intensive education on Stewardship with primary emphasis on spiritual motives and forces.

b. Stimulation by example.

c. Wise use of promotional methods adapted to African conditions.

### III. Self-Propagation.

We recommend:

a. Intensive education as to the purpose of the Church, as expressed in the Great Commission.

b. The deepening of the spiritual life through prayer and Bible study.

c. That every convert be a propagating Christian.

d. That every church be a missionary church.

e. The use of the wisest methods of evangelism, under the guidance of the Holy Spirit.

\* "Adopting the definition of the Jerusalem Conference, this Conference believes that the indigenous church is a living church, deeply rooted in God through Jesus Christ, an integral part of the universal church, and capable under the guidance of the Holy Spirit of bearing its own fruits in its day and generation."

"The fact that the Church is a divine institution, unique in its spiritual prerogative through Jesus Christ, should be continually held up before all groups of Christian people, that they not only possess this consciousness of its divine nature, but proceed to function, even in the simplest manner through their own appointed leaders. This is not even mainly a matter of any particular method or machinery or organisation, but a governing point of view."

Message of the Leopoldville Conference, P. 31

### Christian Education.

**I**N the words of the Jerusalem Report, "Religious education in the Christian sense includes all effort and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."

I. To attain to this goal and to meet the requirements of the State Programme of Education, we recommend the adoption of the State Course of Study for first and second degree schools, adapting it to our work with particular attention to definite religious instruction, village crafts and industries, and agricultural instruction.

The Kimpese Education Report of 1933 is a suggestive example of this adaptation. We recommend, that on the basis of this and similar adaptations a Course of Study be formulated for the Protestant Missions in Belgian Congo, that suitable texts be made available, and that the Missions be urged to adopt common texts.

II. We urge that as speedily as possible the Protestant Missions of this area bring their station and village

schools up to the standard that they will pass State inspection if and when such inspection is granted.

III. We recommend the early establishment in this area of a Union Mission Normal School that will meet State requirements. (Instruction to be given in French.)

In regard to the establishment of this school we recommend:

1. That the school be directed by a Board of Trustees composed of two representatives from each participating Mission.

2. That the faculty be composed of three or more full time missionaries of different missions, assisted by qualified native teachers.

The members of the faculty should be appointed by the Board of Trustees with the approval of the Missions. They should be chosen preferably from those in service on the field.

3. That the student body be limited at first to about 60.

4. That the Literature Committee of the Congo Protestant Council be requested to give particular attention to the discovery and production of texts for Normal Schools in the Congo.

5. That Lubondai be considered as the site for this school in view of its central geographic position, its nearness to railroads and highways, its healthful location, and the union mission interest in the Central School for Missionaries' Children.

6. That we earnestly urge the home organizations to secure funds for buildings, equipment, maintenance, and endowment.

7. That a Continuation Committee of one member from each Mission (with alternate) be appointed to take up this matter with the Missions, and to further the work.

The following were appointed members of the Continuation Committee on the field:

American Presbyterian Congo Mission

Miss Allen (Principal) Mrs Watt (Alternate)

Methodist Episcopal Congo Mission

Mr. Barden (Principal) Miss White (Alternate)

Congo Inland Mission

Mr. Enns (Principal) Mr. Sprunger (Alternate)

Congo Mission Conference of the Methodist Episcopal Church

Mr. Booth (Principal) Mr. Everett (Alternate)

Four Square Gospel Mission

Mrs. Kramer (Principal) Miss Davis (Alternate)

Westcott Mission

Mr. Moyes (Principal) Mr. Wilson (Alternate)

8. That we ask each Mission to appoint immediately a Committee of missionaries on furlough, to take up at once this matter with the home boards; and that the following names be included:

American Presbyterian Congo Mission

Mr. Joseph Savels, Mr. John Morrison, Mr. A.H. Miller

Congo Inland Mission

Mr. Becker, Mr. Sutton

Methodist Episcopal Congo Mission

Miss Dorothy Rees

Congo Mission Conference of the Methodist Episcopal Church

Mr. Brinton, Miss Lerbak

9. That this union project be started if and when at least three missions agree to enter upon it.

IV. We recommend that the Congo Protestant Council investigate the possibilities of providing an Adviser for Missionary Education for the Colony for a period of five years.

V. The Sunday School is becoming increasingly useful in the work of the churches throughout the area. Therefore, we urge all the Missions to lay a larger emphasis on this work in the interests of Christian education for our constituency. In order to secure the widest co-ordination of such work, we recommend:

1. That the Congo Protestant Council make proper provision for Sunday School work throughout the Belgian Congo by securing adequate curriculum material and furthering the training of indigenous leadership.

2. That the Adviser of Missionary Education in the Belgian Congo be also Adviser of Sunday School Work.

VI. We recommend that the Missions give larger attention to the possibilities of adult education, particularly in developing work among women. We note with gratitude the work being done for wives of native workers and urge that an ever-increasing place be given to this in our Programme.

VII. In order to further a closer unity and deeper understanding between the Protestant Community in Belgium and the Protestant forces in the Colony and for the further expansion of the programme of education, we look with favour upon the securing of well-qualified evangelical Protestant Belgians for service in the Missions of this area.

VIII. That we ask permission through the Congo Protestant Council to establish hostels or boarding places in proximity to the Colonial Schools, and to conduct religious education for the benefit of Protestant Students in attendance.

IX. We recommend the further development of theological training through existing theological and Bible Training Schools.

X. We recommend that the Congo Protestant Council at its coming meeting explore the advisability and possibility of a visit to Congo of some particularly qualified person to study with Belgian Government officials and Protestant Missions the question of vocational training.

## CHRISTIAN LITERATURE

I. We find that in this area the following literature is greatly needed by the Missions:

1. In the vernacular:

a. Biographies

b. Topical index of the Bible

c. Devotional literature

d. Children's illustrated literature



- e. Sunday School literature, including training courses for teachers
- f. Bible dictionary
- g. Folklore and parables
- h. Material and directions for pageants and dramas
- i. Books on agriculture
- j. Books on social and rural life
- k. Books on personal work
- l. Text books and maps

2. In French :

Suitable books now in print to be investigated and made available.

We therefore recommend that the Missions co-operate with the Congo Protestant Council in producing and making available this much needed literature, and that missionaries and natives capable of producing this be encouraged in every way.

II. In order that a wider use of literature may be secured, we recommend that, on request, a translation of books published in native languages by the various missions, be made into French that they may be available for translation into other vernaculars.

III. We recommend that sales of literature be increased by the use of attractive book displays, and of colporteurs and libraries. We would suggest that a study be made of effective methods of sales and distribution.

IV. We recommend that the Congo Protestant Council Office be made a clearing house for literature and be furnished with a list and copies of books now in use or preparation. We heartily endorse the plans for establishing a book shop at the headquarters of the Congo Protestant Council and we urge its speedy realization.

V. We note the need for the further translations of the Bible in whole or in part in the following vernaculars :

- Otetela
- Kisongo
- Tshisula Mpasu
- Kipende
- Tshiluba (revision of the whole Bible)

VI. We recommend that the Congo Protestant Council take what steps it considers advisable to promote a unification of orthography for the various language areas of the Congo Belge.

### MEDICAL WORK.

WE re-assert our conviction as to the continued and tremendous need for medical missions in Congo, and declare it to be our purpose to carry on this work in accordance with the principles laid down by the Great Physician.

I. We strongly recommend the establishment at Bibanga of a union training school for developing medical assistants in the Katanga-Kasai area. We believe that the teaching should be in French and the subjects taught should conform to the State regulations. Such a school should be financed by all participating societies and conducted strictly on an evangelical basis. In this connection we

ask for two new doctors and two new nurses to supplement the doctor and nurse on the post selected, thereby creating a total staff of three doctors and three nurses.

II. We wish to express our appreciation of the aid heretofore rendered to our medical departments by the Belgian Government. We recommend close co-operation with the Government, the submission of necessary reports, the learning of French by doctors and nurses, and the establishment of rural dispensaries controlled by Mission staff.

III. We recommend the closest possible co-operation between the medical and evangelistic departments, especially in regard to following up evangelistic opportunities presented by medical work; and urge that the plans for such follow-up work be shared by the respective missions.

IV. We recommend co-operation between the medical and educational departments in the matter of preliminary training of medical assistants, and that the medical departments aid in the training of outstation teachers in hygiene and sanitation.

V. We stress the great importance of a medical staff large enough to ensure uninterrupted efficient medical service at each medical centre.

### CO-OPERATION.

IN view of the present conditions throughout the world, and especially in Belgian Congo, we recognize the vital importance of a united effort on the part of all who are true to our Lord Jesus to further His Kingdom. Such co-operation becomes imperative by reason of the magnitude, complexity, and urgency of the task, and above all for the furtherance of the expressed wish of our Lord who prayed that His followers might be one, that the world might believe. Therefore, it is the sense of this Conference that the time has come for the fullest co-operation between all the evangelical missions of this area.

I. To this end we recommend fuller co-operation with the Congo Protestant Council in :

1. Regular interchange of information, statistics and reports.
2. Arranging for special training in French for missionaries. A better understanding of the laws of the Colony and of Belgian culture is eminently desirable.
3. Establishing a Union book Shop,
4. Submission to the Council of all questions relating to the occupation of the field.
5. Business matters, with the view of obtaining information and possible assistance in co-operative buying, and the securing of advantageous rates and prices.
6. Supporting the CONGO MISSION NEWS with subscriptions and material for publication.
7. Keeping the Congo Protestant Council informed of important developments and situations in the local fields.
8. Provision for more frequent visits by the Congo Protestant Council Secretary and others.

9. Fellowship in prayer every Friday mid-day.

II. In our relationships with each other as Missions working in the same area, we urge:

1. That there be consultation on matters affecting the Indigenous Church. We suggest that there be used a common name comprehensive enough to include all the Christians in Congo, such as "The Church of Christ in Congo Belge."

2. That, by reason of the paucity of native literature, we share with each other publications, translations and other materials which have been found helpful in different localities.

3. That a common orthography be decided upon

through the offices of the Congo Protestant Council.

4. That we adopt common statistical forms, certificates and diplomas, and endeavour to use these in ever increasing measure.

5. That there be established a Central Medical school for the training of native workers.

6. That there be established a Central Normal School for the Katanga and Kasai sections.

7. That we preserve and strengthen the fine spirit of co-operation and fellowship manifest in the present Conference, by intercommunication upon matters here discussed and by similar gatherings in the future.

## List of Delegates-Mutoto Conferences

June 5th to June 8th 1934.

### Chairman, Dr. John R. Mott, International Missionary Council.

|                          |                                   |                       |                                      |
|--------------------------|-----------------------------------|-----------------------|--------------------------------------|
| Allen, Rev. J.W.         | Mutoto                            | McCutchen, Rev. L.M.  | Bulape                               |
| Allen, Mrs. J.W.         | "                                 | McKee, Rev. G.T.      | Bibanga                              |
| Allen, Miss V.           | Bibanga                           | McKee, Mrs. G.T.      | "                                    |
| Anderson, Rev. V.A.      | "                                 | McKinnon, Rev. A.C.   | Lubondai                             |
| Anker, Rev. H.P.         | Wembo Nyama                       | McMurray, Miss C.     | "                                    |
| Armstrong, Miss D.J.     | "                                 | Miller, Miss C.       | Luebo                                |
| Barden, Rev. J.G.        | "                                 | Minter, Miss C.       | Mutoto                               |
| Barden, Mrs J.G.         | "                                 | Miller, Rev. A Hoyt   | "                                    |
| Becker, Rev. A.G.        | Mukenge                           | Miller, Mrs. A. Hoyt  | "                                    |
| Booth, Rev. N.S.         | Kanene                            | Moyes, Rev. H.        | Lusambo                              |
| Coxill, Rev. H.W.        | Leopoldville-II                   | Moyes, Mrs. H.        | "                                    |
| Crane, Rev. C.L.         | Mutoto                            | Moser, Rev. H.H.      | Mukedi                               |
| Crane, Mrs. C.L.         | "                                 | Parham, Miss C.       | Tunda                                |
| Davis, Rev. J.J.         | Minga                             | Parker, Miss A.       | Minga                                |
| Davis, Miss D.           | Mumoma Luisa                      | Reynolds, Miss L.     | Bulape                               |
| Edmiston, Rev. A.L.      | Mutoto                            | Ross, Rev. Emory      | Eureka, U.S.A.                       |
| Edmiston, Mrs. A.L.      | "                                 | Sheffey, Dr. C.P.M.   | Wembo Nyama                          |
| Enns, Rev. F.J.          | Nyanga                            | Smith, Dr. J. Tinsley | Mutoto                               |
| Foreman, Miss M.         | Minga                             | Smith, Mrs. E. Shuler | Minga                                |
| Graber, Rev. A.G.        | Charlesville                      | Smith, Rev. Plumer    | Mutoto                               |
| Hobson, Rev. J.K.        | Luebo                             | Smith, Mrs. Plumer    | "                                    |
| Holladay, Miss V.        | Lubondai                          | Stegall, Rev. C.R.    | Lubondai                             |
| Hopkins, Dr. Robert M.   | World's Sunday School Association | Stegall, Mrs. C.R.    | "                                    |
| Kellersberger, Dr. E.R.  | Bibanga                           | Watt, Mr. Franklin    | Mutoto                               |
| Kellersberger, Mrs. E.R. | "                                 | Watt, Mrs. J.F.       | "                                    |
| Kramer, Rev. H.C.        | Mumoma Luisa                      | White, Miss A.M.      | Tunda                                |
| Kramer, Mrs. H.C.        | "                                 | Wilson, Rev. T. H.    | Inkongo                              |
| Liston, Miss M.          | Lubondai                          | Wilson, Mrs. T. H.    | "                                    |
| Martin, Dr. Motte        | Luebo                             | Worth, Rev. W.C.      | Mutoto                               |
| Martin, Miss E.          | Wembo Nyama                       | Worth, Mrs. W.C.      | "                                    |
|                          |                                   | Wort, Mr. R.S.        | England<br>Secretary to<br>Dr. Mott. |



## Findings of the Leopoldville Regional Conference.

### Evangelism.

#### I. Unoccupied Areas and Groups.

1. We find that there are large areas in this region which have not as yet been occupied. These include certain sections in the Upper Congo, and in the lower Kasai basin, the major part of French Equatorial Africa and about one half the area of Angola, including approximately one fourth of the population of that colony. At present there seems to be no plans for immediate occupation of these districts by evangelical forces.

We recommend that these areas be registered with the Congo Protestant Council and the Angola Evangelical Alliance, in order to promote their occupation with due regard to comity.

2. We find that there are groups of people who are either unreached or very inadequately evangelized. These include soldiers, prisoners, patients in Government hospitals, Mohamedans and Whites, as well as those massed in various centres.

We recommend:

- a. That every missionary recognize his responsibility to these wherever he may find them.
- b. That the Mission Boards be urged to supply adequate forces to minister to these groups.

#### II. Hindrances and Helps.

1. We find that the evil influence of many heathen customs still remains and that other old practices are being revived. Additional hindrances are being encountered such as desecration of the Lord's Day and new forms of immorality.

We recommend that the missionaries together with the indigenous church strive by public and private teaching to create a corporate Christian conscience so that these hindrances may be the more effectively overcome.

2. On the other hand we find among the native peoples many characteristics and beliefs which are good and which can be used in the building of Christian character, such as belief in God and life after death, knowledge of right and wrong, social solidarity, filial obedience and hospitality.

We recommend that each missionary be urged to study these factors and to make free use of them in his presentation of the Gospel. However, these alone are not sufficient. Let Jesus Christ and Him crucified always be upheld before them as the only hope of salvation.

#### III. Suggestions for the Effective Presentation of the Gospel.

1. We urge the importance of Christian character. We must live Christ.
2. Preach Christ in season and out of season.
3. Great care should be exercised to see that the message reaches the heart. This can be more easily accomplished by:

- a. Knowledge of the idiomatic native language.
- b. Simplicity and directness of the message.
- c. Apt local illustrations.
- d. Cautious use of proverbs and folk-lore.
- e. Group discussions.

4. Series of evangelistic meetings and campaigns are effective.

5. Whilst we welcome expressions of faith in Christ it is essential that the candidates for membership sufficiently understand and manifest Christianity having given themselves to Christ as Redeemer and King.

6. We recommend that in the presentation of the Gospel message special effort be directed towards purifying and Christianizing the social order.

7. Above all, earnest unceasing prayer, both private, public, and in prayer groups, is the most effective key to the sinful heart.

#### IV. Utilizing our Resources.

Our present resources should not be under-estimated. We have sources of strength which have not been fully utilized.

We recommend:

1. That more emphasis be placed on the obligation of every Christian to share in evangelism. "Every Christian an Evangelist."

2. That all Christians should be urged to pledge definite periods of time for evangelistic efforts. "Stewardship of time."

3. That with loving and sympathetic guidance greater efforts be used in reclaiming the fallen.

4. That evangelism and education be correlated to a greater extent. "Every school a centre of evangelism."

5. That Christians be inspired to live a joyous, victorious life.

6. That Christian women be increasingly used and greater responsibility be placed upon them in such work as:

- a. Conducting services.
- b. Serving as deaconesses.
- c. Shepherding of younger women and girls, especially in urban centres.
- d. Personal evangelism.

#### V. Discovery, Development and Utilization of Evangelistic Gifts.

We find that the first principle in the multiplying of capable evangelists is to win them early and train them from youth.

We recommend methods such as these:

1. The visitation of neighbouring villages by Gospel teams of young people.
2. Religious work by students during vacation.
3. The encouragement of older people to engage in active Christian Service.
4. The use of carriers during journeys to assist in services.

5. Above all, "Pray ye therefore the Lord of the Harvest that He send forth labourers into His harvest."

## Indigenous Church.

**W**E thank God for the increasing evidences of the transforming power of His Gospel.

We regard as prophetic the growing disposition on the part of both missionaries and native Christians to expect that God will use Africans for the upbuilding of the Church of Christ.

### I. The Sources of Power.

The missionary must display such Christlikeness and evangelistic ardour as will ensure that the native Church shall be founded on a deep and genuine spiritual experience.

It is only as he inspires the Church to a victorious fellowship in Christ that he can look for growth in the missionary spirit of the converts. As the sense of indebtedness to Christ increases, the members of the indigenous Church will increasingly seek the propagation of Christ's gospel among their own kinsfolk in surrounding tribes and even to the uttermost parts of the earth.

### II. Transfer of Responsibility.

Whilst recognising the need of exercising caution and wisdom through all stages of advance the whole history of the Church indicates the need of transferring the power of initiative and direction to the hands of native Christians, increasingly, as they qualify to bear responsibility.

To this end we recommend that by an attitude of generous expectancy, missionaries should encourage Congo Christians to believe in their own future under God, and should be on the alert to enlist young men and women to be trained for leadership.

We realise, however, that for a considerable time to come the function of the missionary as adviser, counsellor and conserver in matters of doctrine, polity and relationships will be indispensable.

### III. Self-Support.

Believing that self-support promotes a healthier growth in the indigenous Church, we urge that missionaries aim at the elimination of foreign money in all that affects the direct work and witness of the Church. We gratefully note the happy results of extended application of this principle in recent years. Along with self-support let self-expression go hand in hand, conserving in the indigenous Church the values which are found in native life.

### IV. Training of Leaders

We have urged the importance of discovering, enlisting and training young men and women of ability and Christian character. Since, however, the increasing demands made on native leaders will progressively involve the need for still more training, we recommend that our existing institutions of learning seriously consider the

possibility of giving more advanced instruction and training than their present courses provide. We believe that united effort to provide such instruction is to be preferred, not only because the material difficulties would be less and competent staffs more easily secured, but also because attendance at a union institution, where contacts can be made with the best men and women from various parts of the country, will tend to develop in the candidates a consciousness of unity that cannot otherwise be achieved.

### V. Christian Unity.

It would be a matter of regret if the distinctive names of the various missionary societies were perpetuated in the indigenous Church. We urge concerted planning with a view to securing a consciousness of corporate unity among all Protestant believers as members of the Church of Christ throughout Central Africa.

## Christian Education.

### I. The Aims of Christian Education.

**T**HE special aims of educational missionary work should be;

1. The development of Christian character to the highest possible degree, in the individual life and in social relationships.

2. The bringing out of inherent abilities and the development of personality so that the pupils may adequately serve their brethren, and themselves live the fullest and best life of which they are capable.

"Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man unto the measure of the stature of the fulness of Christ that we may be no longer children."

### II. Weaknesses in Missionary Educational Work.

We find that the greatest weaknesses in our educational work are:

1. Curricula almost exclusively academic and too far removed from native life and experience.

2. Retention of young children in the artificial atmosphere of mission stations for too long a period, which often results in a distaste for village life and a desire to get away to the urban centres. This may be overcome by improving the standard of villages and central school education and adopting a curriculum more adapted to the community life and needs of the people.

3. Neglect or partial neglect of educational work amongst women and girls.

4. Frequent lack of definite training in worship.

### III. Educational Policy.

We recommend that the educational programme provided by the Government be adapted and used and that the Educational Conference Reports prepared at Kimpese in 1931 and 1933 be accepted for the time being as an adequate interpretation of the programme and supplement to it.



Since there exists no similar interpretation of the State programme for the education of women and girls, we suggest that a conference be arranged in the near future to remedy this deficiency and to make available a printed report of their findings.

We further recommend that greater attention be given to educational work amongst adults, and that all teachers be encouraged to consider this an important part of their work. It is probable that regional committees can best work out programmes of instruction specially adapted to their local needs.

#### IV. Union Normal Schools.

We believe that the provision of an increasing number of teachers trained in accordance with the Government programme is an urgent necessity. We feel that in view of the need to obtain State recognition, and for reasons of economy and staffing, such normal schools as may be needed ought to be established on a union-interdenominational basis. They strongly recommend that steps be taken immediately to develop two such schools, one for the Lower Congo area and one for the Upper Congo area. We further request that at the close of the General Consultation members of the missions working in the Lower Congo area meet together to discuss this proposal further, and to make definite recommendations as to the location and date of inauguration of the new work. A similar request is made to members of missions working in the Upper Congo area.

#### V. Theological Education.

Looking to the eventual establishment of a fully trained ordained native ministry of the Congo Church, we view with concern the slow progress that is being made to this end. We advise that as a first step toward adequate training there be established on a union basis, at one or two of our main pastoral training institutions, post graduate courses of about three years duration for the further training of selected candidates, graduates of existing pastoral schools.

#### VI. Adviser on Education—Area Committees—General Committee.

Realizing the need for closer co-operation in the organisation of schools, the preparation of curricula and syllabi and the rapid diffusion of new information useful in the development of missionary educational work, we recommend:

1. That an experienced missionary of proved educational ability be appointed under the auspices of the Congo Protestant Council to act as Adviser on missionary education for the whole field. It would be the duty of this Adviser to keep in touch with the best educational thought in other parts of the world, to collect and disseminate useful information on text books, proved educational methods, etc. and to assist in the production of such text books as may be needed. It is considered essential that such an Adviser be given every opportunity

to visit the various missions, so making himself conversant with local problems and assisting in their solution.

2. That steps be taken to form inter-mission standing area committees on education in the several union Normal School districts, meeting at least once annually to consider local conditions and needs in their relation to the whole field of missionary and official educational endeavour in the Colony, and to make suggestions and recommendations.

3. That the secretaries of these area committees, together with the Adviser on missionary education, meet at certain fixed intervals to consult together and devise means to maintain education in the whole field at a high level of efficiency in line with the best modern educational thought and practice.

#### VII. Sunday School Work.

Although we rejoice in the progress recently made in Sunday School work in this area we consider that local efforts ought now to be correlated into an adequate programme under expert guidance and in close consultation with the World's Sunday School Association. We recommend that this work be eventually entrusted to the Adviser on General Education whose appointment is projected, but that temporary arrangements be made immediately through the Congo Protestant Council to take full advantage of the help which the World's Sunday School Association is able to give.

#### VIII. Vocational Training.

At the present time we feel unable to recommend the establishment of a vocational educational institute in Congo but we consider that there is a real need for closer co-ordination between class room instruction and village life. We recommend that definite provision be made in the Normal School curriculum for adequate instruction in such handicrafts and skills as will enable the teacher to be an influence in the economic and social life of those amongst whom he is called to work. Special training for teachers most successful in this type of work should be provided at an early date in order that they may be given the preparation necessary to warrant their appointment as teachers of the Jeanes type.

#### IX. Refresher Courses.

The further training of village teachers and evangelists now in service is an essential duty of every mission station and one which cannot be delegated to a central training school. We urge station councils to take this work in hand immediately if they have not already done so, and to establish courses of training of about six months duration, aiming to raise the educational standards of all teachers and evangelists.

Yearly Refresher Courses of four to six weeks duration should also be arranged, either on the Central station or in the district, with a view to giving teachers new inspiration and vision, and increasing their efficiency. It is further recommended that greater attention be given to

adult education and that all teachers be encouraged to consider this an important part of their work. It is probable that local committees are the groups best qualified to work out programmes of instruction wisely adapted to local needs.

#### X. Indigenous Support and Control of Educational Work.

At present the native peoples have only a small share in the support and control of missionary educational work in the Colony. It is hoped that gradually but progressively the indigenous people will rise to their opportunities and responsibilities in this matter. Every encouragement should be given them to this end.

### Literature.

#### I. Books Recommended.

1. THIS list of books was adopted *in toto* by the General Consultation and will be found on page 38.

2. The following publications are urgently needed, apart from the foregoing:

Orders of service for Sunday School and Church services and special occasions.

Lessons and explanations for catechumens' classes.

Church history.

Commentaries and Scripture helps.

Adaptations of Native folk-lore to the teaching of religious truth.

Sunday School materials of three types:

a. Teacher-training courses.

b. Teachers' helps.

c. Lesson materials, particularly pictures, for the scholars. In this connection we urge that full use be made of the pictures without text, to be supplied by the World's Sunday School Association.

#### II. Production of Literature.

There is an extraordinary demand for Christian literature, both in the vernacular and in the European languages of the area. Capable writers must be found, charged with the work and given opportunity to do it. To this end we recommend:

1. That missionaries of exceptional capability be impressed with the importance of literary work and be so far freed from other work that they may have time for it.

2. That native writers be developed, through contributions to vernacular periodicals, through translation from one vernacular to another, and through the encouragement of original work, as for example by the awards offered by the International Institute for vernacular books.

#### III. Congo Protestant Council Clearing House for Literature.

We recommend that the Congo Protestant Council continue to serve as a clearing house for literature, and that it be provided with resources adequate for this work, which would include:

a. Collection, display and listing of literature available in various languages.

b. Exchange of experiences as to usefulness of books.

c. Preparation and exchange of manuscripts for re-translation.

#### IV. Lingua Franca and Normative Languages.

We consider that lingua-franca and normative languages, (Lingala, Kingwana and Kikongo) are essential for educational work, and station use, in areas where a number of languages exist concurrently. These however should not exclude the use of vernaculars where needed for interpretation or for evangelisation.

#### V. Union Language Committees.

We note the existence of an inter-mission Kikongo committee, and recommend the formation of representative Lingala and Kingwana committees of at least five, to include one member from each station or area using the language. The function of such committees shall be to initiate, correlate and apportion literary work, to consult on language matters and to assure the general acceptability of literature produced, all in an advisory capacity. It is hoped that the Religious Tract Society, the Scripture Gift Mission, and the British and Foreign Bible Society may help provide financial aid for the production of Lingala and Kingwana literature.

#### VI. Unification of Kikongo.

We recommend that the aid of the International Institute of African Languages and Cultures be sought, to arrange a conference of all interested parties with a view to the unification of Kikongo, and to deal with other major language problems.

#### VII. Revolving Literature Fund.

We recommend the enlargement of the Revolving Literature Fund of the Congo Protestant Council, and that a Congo Protestant Council Literature Committee be formed, including one representative of each Union Language Committee, for the control of the Literature Fund and the correlation of activities in this field.

#### VIII. Promotion of Literature Sales.

We recommend that efforts be made to increase the sale and circulation of literature, by organized colportage in all areas, and by advertising.



## Medical work.

### I. The Medical Contribution to the Missionary Enterprise.

WE are convinced that for the safe-guarding of the health of the white staff, of the Christian community and of the native populations, medical mission work must not only be maintained, but should be increased in nearly every part of this area. We state our conviction that the ministry of healing is an integral part of the Gospel message. Its special contributions to the missionary programme are the following:

1. The pioneer function among individuals and communities.
2. The response to a very great physical need that is both consciously felt and universally recognised.
3. A most powerful apologetic for Christian missions.
4. The sublimation of beliefs in superstition and witchcraft by the revelation of scientific truth regarding disease and death.
5. The vindication of the Almighty as a God of love.
6. The opening up of a fruitful field of service for Christians.

### II. Programme.

We urge as an adequate European staff for a full medical centre two doctors and two nurses. With such a staff the following should figure in our programme:

1. A well equipped Station Hospital with as complete a surgical, diagnostic and laboratory, equipment as possible.
2. Village dispensaries with simple lodgings for patients.
3. Infant welfare and pre-natal consultations at station hospital and dispensaries.
4. Regular supervision of dispensaries by a European or a competent native assistant, with frequent village visitation.
5. Health education of adults and children in station and village schools.
6. Correlation and co-ordination of our work, methods and statistics and co-operative institutions wherever called for.
7. The fullest possible collaboration with the Government Medical Service.

### III. Medical Education.

The above programme can only be effected by the training of female native assistants. We therefore urge;

1. For boys. That a training programme in French be instituted at selected station hospitals, conforming to the Government syllabus for native infirmiers; and that such boys be employed eventually in the mission or neighbouring mission areas, envisaging, however, the prospect that eventually boys not thus needed will enter into regular Government or commercial service.
2. For girls. That courses in midwifery, infant welfare and pre-natal work be provided. It is most desirable

that the fiancées or wives of infirmiers and evangelists be given this training.

### IV. Direct Evangelistic Opportunities and Methods.

The intense belief of animistic peoples in a spiritual life, makes them very receptive toward the presentation of the message of Christianity, and, therefore, no resentment is felt a direct approach.

We therefore recommend:

1. The inculcation of the greatest sense of responsibility among all members of the staff for the spiritual welfare of the patients, use being made of all opportunities for personal work, both in the hospital and in village visitation.
2. The use of Scripture portions and Christian literature.
3. Evangelistic services in the hospital precincts, attendance by patients being voluntary.
4. The use of follow-up methods after the patients return to their villages.

### The Fraining and Efficiency of Missionaries.

As neither of the other Regional Conferences considered this subject the findings and recommendations of the Léopoldville Conference were adopted *in toto* by the General Consultation.

## Co-operation.

WE record our gratitude that so great a measure of co-operation has already been attained through General Conferences and through the Congo Protestant Council. We believe that a desire exists for yet closer unity, and that the time is ripe to consider methods whereby still fuller co-operation may be achieved.

It is by fostering existing agencies that further co-operation becomes possible. We therefore appeal to all missions in this area to support the Congo Protestant Council as an effective vehicle for this further movement toward co-operation, and to participate heartily in its various activities by the following means among others:

- a. By supplying regularly statistics dealing with all phases of mission work.
- b. By providing English or French Texts of all publications, so that these may become available to other missions.
- c. By enlarging the circulation of the (CONGO MISSION NEWS and L'Evangile en Afrique.)

### I. New Projects.

We are convinced that many new undertakings which are rendered necessary by the changing conditions of to-day can best be inaugurated as co-operative efforts. Such co-operation may take the form of full participation in union projects, or, in certain cases, the sharing of facilities already provided by a single mission. In this spirit of co-operation, we recommend that such projects as the following be developed on a union basis:

- Normal Schools (teacher training schools).
- Schools for the training of Evangelists and Pastors.
- Schools for the training of Infirmiers, and eventually

a School of Higher Education, including professional studies.

We desire that the suggestion for a united school for the study of Bantu Languages and Customs be carefully considered.

## II. Literature.

We earnestly recommend that the production of new literature shall be made a co-operative effort as far as possible.

## III. Co-operation and Fellowship within the Native Church.

We consider that the time has come when the missions should lead the native churches toward a closer fellowship and unity. In making the following proposals however, we do not desire to weaken the links which now connect the native churches with their parent missions. Our desire is rather to indicate ways by which the native churches may enjoy a wider fellowship with their brethren in other areas.

We therefore suggest the following:

1. The use of a common name for all native churches in connection with the Protestant missions, such as one of the following:
  - a. Eglise de Christ au Congo (Belge ou Français) ou (en Angola).
  - b. Eglise Evangelique au Congo (Belge ou Français) ou (en Angola).

This name should figure on all church membership cards, marriage certificates and letters of transfer; the name of

the mission and station may appear as a sub-title in order that the connection with the parent mission may be retained.

2. That the principle laid down in previous Conferences be re-affirmed namely, that members of any Congo Evangelical Church be accepted by any other Congo Evangelical Church on presentation of a letter of transfer or a valid certificate of membership. Further, that a uniform membership card and letter of transfer should be used by all missions.

3. That Regional Conferences of the native churches be held at suitable centres. Such conferences are a natural development of those now held in connection with many mission stations, and of the united gatherings held recently at Sona Bata and Kibentele. The findings of all such Regional Conferences should be sent to the Congo Protestant Council for the guidance of others.

4. That the Congo Protestant Council seriously consider changing the Constitution so as to permit the inclusion of native delegates, in order that the native churches may progressively accept increased responsibilities.

## IV. The Congo Protestant Council.

In order to give effect to the foregoing, we commend to the various constituencies the importance of making possible the enlargement and strengthening of the forces of the Congo Protestant Council.

(We assumed that other Committees dealing with specialized subjects would bring forward more detailed suggestions for giving effect to the foregoing proposals).





LEOPOLDVILLE  
(Kinshasa)

MUTOTO

ELISABETHVILLE.

### MAP OF BELGIAN CONGO

(Showing where the 1934 Conferences were held)

## Books.

DO you need help in formulating syllabuses for Religious Instruction, Health-Education, French etc.?

Are you aware that it is possible to obtain books on Pedagogy and Methodology which have been written specially for use in Africa.

Do you know what books to consult for lesson material in Elementary Science and Causeries générales?

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**Premier Livre de l'Ecolier Africain.** Christian Literature Society. A first reader. 24 pp. 11 illustrations. frs. 2.50 per copy. frs. 46.00 for 20. frs. 220.00 for 100.

### For the Deuxième Degré.

**Méthode Orale de Langage** par F. Faure C. L. S. Livre de l'élève (2me. partie) 50 leçons. 52 pp. frs. 3.50 per copy. frs. 63.00 for 20. frs. 305.00 for 100.

**L'Enseignement de Lecture.** Baptist Missionary Society, Yakusu. A second reader. 28 pp. 14 illustrations. fr. 1.50 per copy. frs. 135.00 for 100. frs. 312.50 for 250.

**Lectures Choisies.** Baptist Missionary Society, Yakusu. A third reader. 28 pp. numerous illustrations. Fr. 1.50 per copy. frs. 135.00 for 100. frs. 312, 50 for 250.

### For the Moniteur Indigène.

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Livre du maître. 100 leçons 32 pp. Contains full directions as to how the Méthode Orale is to be used. frs. 2.50 per copy. frs. 46.00 for 20. frs. 220.00 for 100.

### For Reference

**Le Verbe Français.** E. P. I. Kimpese. 48 pp. frs. 2.00 per copy. frs. 36.00 for 20 copies (post paid).

**In the Press. Will be ready shortly.** Suitable for **Deuxième Degré and Normal Schools.**

**Grammaire Française** par F. Faure. Première Année 50 leçons  
Deuxième Année 50 leçons

These two books are being published by the Christian Literature Society and will probably sell at frs. 2.50 per copy Première Année and frs 3.00 per copy Deuxième Année.

All the C.L.S. publications may be obtained from the B.M.S. Kimpese. Le Verbe Français from E.P.I. Kimpese and the second and third readers from B.M.S. Yakusu, Stanleyville. The Secretary of the C.P.C. will be pleased to receive and forward orders for any or all of the above books.

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AUGUST

1938

# WORLD OUTLOOK



THE YOUNG SHEPHERDESS—J. J. Henner

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**ACME BRASS  
CROSS FOR  
ALTAR OR  
PASTOR'S STUDY**

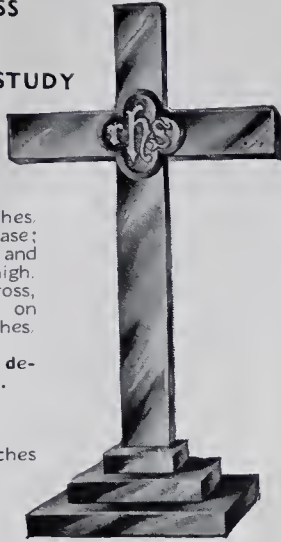
**Size No. 1**  
Cross, 12 inches high; thickness of metal, 1/4 inch, and width, 1 1/8 inches. Three-step base; 4 3/4 x 4 inches and 2 1/8 inches high. Height of Cross, as mounted on base, 14 1/2 inches.

**Price, \$15.00; delivery extra.**

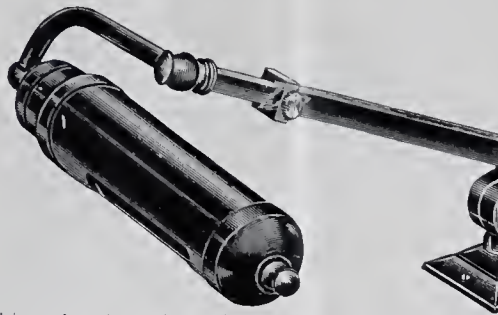
**Size No. 2**

Cross, 20 inches high; thickness of metal, 3/8 of an inch, and width, 1 3/4 inches. Three-step base, 8x5 inches and 4 inches high. Height of cross, mounted on base, 24 inches. (119)

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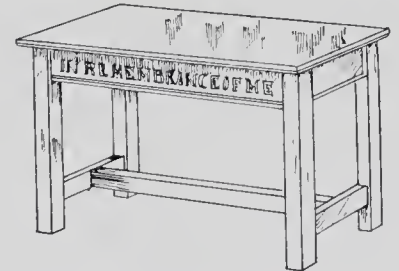


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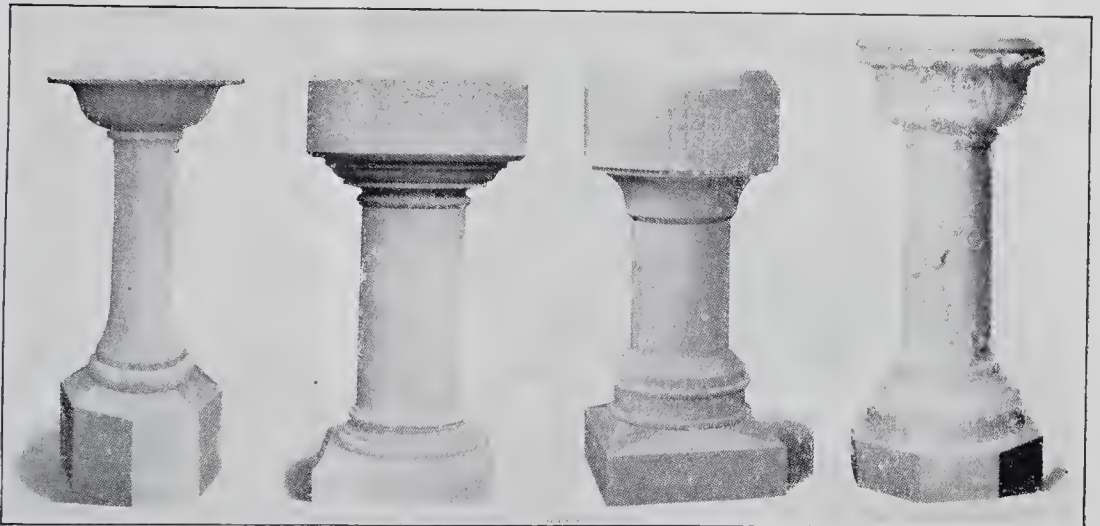
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Silver-plated Cups, **65 cents each, extra.**



# WORLD OUTLOOK

Volume XXVIII, Number 8

## Methodism Mobilizes for Evangelism

By Elmer T. Clark

AS we approach Methodist Unification we of the Southern Church consider ourselves in a favorable position in that we have so largely eliminated, both in thinking and administration, divisional lines in the fundamental work of kingdom extension. In missions we make relatively little of 'home' and 'foreign,' since America is as truly a mission field as is any other nation, or of 'men's' and 'women's,' since we believe the whole Church should unite in the common task. In one united Board of Missions we include home and foreign work, women's work and general work, hospital work, Negro work, rural work, and evangelism.

Is not all this involved in the task of Christianizing the world?

The last General Conference mobilized our Church for Evangelism. This it did by vesting leadership in our College of Bishops, setting up a new Commission on Evangelism, headed by Bishop Chas. C. Selecman, and establishing a Department of Evangelism in the Board of Missions. Dr. Harry Denman, for many years business manager of First Methodist Church, of Birmingham, is the Secretary of the new department.

Dr. Denman is a young layman, graduate of Birmingham-Southern College, of unusual evangelistic zeal and passion. He has shown great administrative ability in his work at First Church, and in Birmingham he is noted for his Christian character, his charitable and benevolent activity, and his work for and with the colored people of that great city. He has the full confidence of the Church and enters upon his impor-



Dr. Harry Denman

*'... will have the full sympathy and support of the entire Church'*

tant duties under happy auspices. Methodism, following the Aldersgate Commemoration, is evangelistically-minded. It is determined to deepen its own spiritual life and to project a revival of religion across this nation.

That this will be no easy task is certainly true. Probably the difficulties in the way—economic, psychological, theological, and general environmental difficulties—are as great as those faced by John Wesley in his own day. That does not mean that a revival is impossible; it does mean that an intelligence, a consecration, and a self-forgetting activity comparable to those which characterized Wesley will be demanded.

Fortunately, our own movement will not run on a single track. The Commission on Evangelism includes

every type of mind among us. There are the 'old-time' revivalists, specialists in religious education, representatives of our theological seminaries, college presidents, and pastors who grapple daily with all the tasks of the modern church. Such a Commission should be able to develop a well-rounded program of evangelism which will meet every need and employ every method.

Dr. Denman will have the full sympathy and support of the entire Church. He will need the prayers of all the people. His colleagues in the Board of Missions give him assurance of their affection and co-operation, and they will place behind him the facilities of their various departments. The need for a revival of spirituality in this country is clamorous. May eight million Methodists unite to bring it about! May each preacher and worker resolve that it shall begin in him!



# Missionaries in China Are Heroic

By Madame Chiang Kai-shek

*This is the text of an address made by Madame Chiang Kai-shek, China's 'first lady,' before a group of American and British missionaries in Hankow on April 6, announcing the repeal of government restrictions on Christian teaching in schools.—Editor*

I AM speaking to you this afternoon personally. I want to bring you a message from the Generalissimo. You may take it to be a personal tribute to your courage, your undaunted valor, and your self-sacrificing spirit in helping our people in this war.

You all know what has happened in Shanghai, in Nanking, in Hangchow, in Wuhu, and in other places in the fighting area. And you know how missionaries have succored the wounded, have helped our refugees, and have faced the bayonets, cannons and bombs, and the unbridled lust of the Japanese troops on our soil, and how they have stood their ground.

The Generalissimo and I feel that no words which we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees.

You may remember a few years ago it was quite the fashion to decry missionary effort. There was even a commission sent from America to investigate mission work because there was a feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingstone, Morrison, and Young J. Allen. 'Is the missionary spirit dead?'

If we are really impartial and look around us at what has happened in the last nine months, I would say their successors were right here. Every one of the missionaries possesses the same valor and the same undaunted spirit that the missionaries of old had.

I would go a step further. When we picture old Dr. Morrison in a sampan with his Chinese teacher working under the heat of the tropic sun on the translation of the Bible into Chinese, while edicts had been issued by the Emperor for his arrest, we think of that as being heroic. But when we think of what the missionaries have done during the last nine months, I would say that missionaries have not been one whit less heroic.

You have asked me to come to tell you how you can co-operate to help us in this national crisis. My answer is, 'Continue your efforts in the same direction which you have been working.'

What do I mean by this? One day one of the cabinet ministers in the Government, a man who is a non-Christian, remarked that he was studying the Bible. Someone asked him, 'Are you a Christian?'

'No,' he replied, 'but I see that the people in the

country who are most self-sacrificing are the Christians; therefore there must be something in Christianity.'

There was another high official who said that the spirit to defend our soil, to defend our fellow-men, and to defend our women is exactly the same spirit which actuated Christ when he went to face the Cross in the Garden of Gethsemane. These are non-Christians, yet they feel that way.

When I was last week at the front with the Generalissimo, I heard the story of a woman missionary at her station thirty miles away, alone in a village in a bandit-infested region. She was the only foreigner on the district. Fifty miles from the place where I was there was another woman carrying on alone in her station. Another story told of two women going up the Yellow River in a sampan. When they arrived at a certain place, they found the Chinese soldiers destroying all the available boats so that the Japanese could not cross the river. These missionaries willingly gave up their sampan to be demolished, one of them remaining to work with the people in that village. I could go on giving one after another of such instances.

One could make a long list of what missionaries have done in the past along educational, medical, social, and agricultural lines. The best fruits we get in China are the Chefoo apples and grapes—the result of missionary efforts. Shantung peanuts, which run into millions of dollars' worth of trade in China, are also the result of missionary effort. Cross-stitch and filet lace, Swatow drawn-work, hairnets—who started all these industries? Missionaries! They have brought us both material and spiritual help!

It was the missionaries who foresaw the need of refugees' zones which have saved hundreds of thousands of people—men, women, and children. Here in Hankow you have started refugee camps, and your International Red Cross Committee has organized help for our wounded soldiers. In Kaifeng they have well-organized plans for establishing a refugee zone wherever the need arises. From all over come reports of work like this.

It may be said that Christians, because they have not been faithful enough to the spirit and teachings of Christ, are responsible for the present war. But there is also this other side of the question. Those of you who are here now have done much for our people. We do appreciate it.

But, noteworthy as your work has been, I want to add one thing. The most effective and worth-while contribution you have made to my country is not so much in the work itself as in the spirit in which you have worked. Why do I say this? A few years ago our own Chinese



people were very much against Christianity, and the Government promulgated a law whereby religion was forbidden to be made a compulsory study in any school. Many of you felt that policy to be unfair, and contrary to the principles of missionary effort. Many of your colleagues wrote to me and asked to have the law rescinded. Even if I could have had it rescinded, which I would not, I did not think it was wise to make a move in that direction, because unless a rule has the general consent of those ruled, that rule will only be obeyed in the letter and not in the spirit.

I sympathized with your point of view. My sister, Madame Kung, went one step further, and I agreed with her. We said not only should this law be amended, but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means, and also what other religions mean. There should be a study of comparative religions in our schools. We can let Christianity stand on its own feet. We feel that

Christianity has something to offer which no other religion has. Let it speak for itself.

I am very glad to tell you that those who criticized you and criticized Christianity in years past are the ones who are articulate now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it. When the missionaries wrote to me, I said that God works in mysterious and inscrutable ways, and let us pray that God's will be made known to the Government and that action may be taken in God's good time.

It gives me great pleasure to tell you that because our people and the government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true, practical Christianity means in its widest sense.

## Recollections of 'Charlie Soong'

**M**ANY have taken in hand to tell the story of the Soong family, usually going back to the conversion of Charlie Soong. These various stories in the main have agreed, but in detail they have been curiously different. Any story, however, coming from Eastern North Carolina, particularly from the city of Wilmington, carries the probability of truthfulness on its face, because it was in this city that Mr. Soong began his interesting life upon this American continent.

Recently there has come to *WORLD OUTLOOK* a story written by Mr. Louis T. Moore, Manager of the Chamber of Commerce, Wilmington, North Carolina, giving some interesting and rather material corrections to the story recently offered by Dr. John C. Orr in this magazine:

*The Editor,  
World Outlook,  
Nashville, Tennessee*

Will you kindly permit me to supplement the interesting article by Mr. John C. Orr on page 8, April issue, your valued magazine, entitled 'Recollections of Charlie Soong.' This for the reason that there were certain facts which Mr. Orr probably failed to have at hand, and because Wilmington, North Carolina, was very vitally connected with the conversion to Christianity of this patriarch and founder of the great Soong influence in China.

The fact is that Charlie Soong had signed in the United States Revenue Cutter Service (now the U. S. Coast Guard).



*Charlie Soong as a student  
at Vanderbilt University*

He reached the port of Wilmington on a revenue cutter. The late Col. Roger Moore, of Wilmington, came in contact with the Chinese boy and became interested in the youth. When Soong indicated that he would like to be released from the Government service as a 'mess boy,' Colonel Moore instituted steps which brought this release. Soong then became a resident of Wilmington and first went to Sunday school at Grace Methodist Church. Later he was converted to Christianity and joined Fifth Street Methodist Church.

Colonel Moore was Colonel of the Third North Carolina Cavalry of the Confederate States Army, of which the late Julian S. Carr, of Durham (later ranked as general in the United Confederate Veterans' organization), was also a member. Colonel Moore and General Carr retained their close personal friendship in after-years. When Colonel Moore advised General Carr of young Soong's interesting story and of

his desire for an education, General Carr, with his usual generous spirit and fine attitude, contributed freely of his wealth so that Soong could be educated at Trinity College (now Duke University) and at Vanderbilt University.

'Charlie' Soong later returned to China, made of himself a financial and business success, lent his influence toward the spread of Christianity, and as set forth in Mr. Orr's interesting outline, was the founder of the present great Soong dynasty in China. He never forgot his benefactors and at various times in later life communicated both with Colonel Moore and General Carr.

With hope that you may find space for these addenda to Mr. Orr's story, I am

Cordially yours,

LOUIS T. MOORE



# Rev. T. Sunamoto

By S. E. Hager

A FEW days ago Dr. Samuel Hager passed through the office on his way back to Japan. We have known Dr. Hager through a long and interesting period of missionary history and have never known him otherwise than fine and hopeful, and so it was not surprising to find him now in the same mood. But in spite of conditions that he must face in Japan and the fact that he was leaving friends in America for another period of service, we never saw him quite so happy in his outlook and cheerful in spirit.

In the few words of farewell, Dr. Hager reported to us the death in Japan on May 7 of a remarkable personality in the Japan Methodist Church, and gave to us a sketch of his life and work. With the Lambuths, Mr. Sunamoto was really the founder of our work in Japan. Through a long period of years he served in a work that was not only devoted but in many ways notable.

When this editor was in Japan, he happened in on a Sunday morning with Bishop Lambuth at the church in Shiminoseki of which Mr. Sunamoto was pastor. We listened to the conversation between these two fine old friends, heard the old pastor announce his plan for a church that was to be a memorial to Bishop Lambuth, heard Bishop Lambuth preach a sermon in Japanese, as a little while before, in our St. John's Church, we had heard him preach a sermon of full length in Chinese. We look back over our experiences in Japan and think of our acquaintanceship with this remarkable worker as central among them. It is interesting to note that Mr. Sunamoto's death occurred on the fifty-seventh anniversary of his conversion to Christianity. Brother Sunamoto leaves a family of a widow and seven children.—E. H. R.

The Rev. Teikichi Sunamoto was born September 30, 1857, at Koi, Hiroshima. When sixteen years old he applied for enlistment in the navy, and served on gunboats until 1880. In October of that year, he sailed as second mate in a merchant vessel to San Francisco. His purpose was to get an education and support his mother. In San Francisco he became a faithful attendant at the preaching services of the Gospel

Society. On May 7, 1881, he was baptized by Dr. Otis Gibson.

Mr. Sunamoto worked for the Gospel Society until August, 1886, when he returned to Japan with the one purpose of leading his mother to Christ. He went to Kobe and presented a letter of introduction from Dr. McClay, of Tokyo, to Dr. J. W. Lambuth. Then he went on to his home in Hiroshima and was warmly welcomed by his family.

Shortly after this Dr. Lambuth went to Hiroshima and held quiet meetings in his hotel. In February, 1887, Mr. Sunamoto's mother and eleven others were baptized; among these were M. Matsumoto, G. Ota, and K. Mito, all three of whom became prominent preachers. The first chapel, located on Daiku Machi, was used also for a girls' school with forty students enrolled in 1887 and conducted by Mr. Sunamoto. Miss N. B. Gaines became the principal of this school, and under her leadership the present Hiroshima Girls' School was developed. Mr. Sunamoto was married to Miss Watanabe, August 8, 1887.

For three years Mr. Sunamoto constantly itinerated with Drs. J. W. and W. R. Lambuth and Dr. O. A. Dukes, aiding in opening work in Tadotsu, Iwakuni, Yanai, Hirao, Shobara, Uwajima, Yawatahama, Oita, Matsuyama, and Himeji. Then he was abroad again until 1894 engaged in Christian work in Hawaii and San Francisco. Returning to Japan, he became pastor of the Kojima Machi Methodist Church in Nagasaki under the Methodist Episcopal Mission.

After six years there and having made that church self-supporting, in August, 1900, he returned to the Southern Methodist Mission, and, from that time until he was superannuated in 1927, he did successful work as

pastor in Iwakuni, Mitajiri, Kure, Shimonoseki, and Oishi.

Even since his retirement he has continued to travel and in many ways to encourage pastors, missionaries, and other workers and to win souls, comfort those in distress, and point the way to heaven.

He initiated a movement for the erection of a memorial church to Bishop Lambuth and has raised nearly 12,000 yen for this important enterprise.

In his eightieth year he was still going in and out among us, radiating faith and a holy influence over all. At the recent celebration of the fiftieth anniversary of the Hiroshima Girls' School, the school faculty, students, and assembled guests took delight in honoring the aged founder, and now well on to his eighty-first our friend lays down his armor and passes to his rich reward.



Rev. T. Sunamoto



# The Christian College an Interpreter of Christ

By J. L. Cuninggim

**H**OW can the Christian college interpret Christ? This is the question we are asked to consider.

And an important question it is. It should be emphasized, first of all, that a Christian college must interpret Christ in terms of a college. A family, a factory, a church, a college might all be Christian, but they would still be quite different institutions. Each must be Christian according to its kind. Whether Christian or un-Christian, they have their distinctive functions, and they must express their character accordingly. So a Christian college must interpret Christ as a college.

This means that a college does not properly interpret Christ when it neglects its legitimate function and tries to adopt the methods or techniques of some other organization or institution. Religion undoubtedly has a very important place in a college, but it does not take the place of sound educational procedures. A Christian college cannot tolerate low standards or do shabby work and expect to make good the loss by revivalistic technique or pious talk. Evangelism and real piety are very important, but they are not substitutes for education.

It may be said, further, that if a college is not justified in adopting the ways of a camp meeting as a substitute for education, no more is it justified in becoming a factory and neglecting the development of persons. There is, I think, a serious danger that education, true education, shall be lost in an overemphasis upon materialistic standards and academic mechanics. Churches are frequently criticized, and justly so, for their attention to the tabulation of statistics rather than to the transformation of lives; we bewail the neglect of vital religion in the absorption of ecclesiasticism. Equally deplorable is the tendency to magnify academic institutionalism to the discouragement of real education.

In short, what I want to emphasize is the fact that a Christian college must interpret Christ by being a genuine college and doing thorough educational work. This is its business, and the neglect of this for any other emphasis will not make it a good college, much less make it Christian.

Having said this, it needs to be said also that a Christian college should have a very definite Christian character. It must be more than a good college measured by educational standards.

In answering the question, "What Makes a College Christian?" I am reminded of a conversation I had several years ago with an administrative officer of a church institution. We were discussing just this question when my friend ventured the opinion that if an institution had a faculty composed of good Christian men, it was entitled to be called a Christian college. It

is, of course, true that an educational institution cannot be Christian unless its faculty members are Christian people. And in saying this, the fact should be emphasized that to be Christian in a formal, conventional way is not adequate. Not infrequently one of the most damaging influences on the campus is a faculty member who outwardly conforms to religious standards but who is a stranger to the spirit and attitude of Christ. If an institution is to be Christian, the people who give the institution its character must be vitally, enthusiastically, contagiously Christian.

But a group of really Christian men and women do not guarantee a Christian institution. They must have an educational ideal that is soundly Christian and must work co-operatively toward its realization. When a practical problem arises the members of the faculty, even though they are Christian, may very easily view the problem in the light of educational practice at other institutions that are not in any real sense Christian. Professor A. says: 'At — University they do so and so, and I think we better adopt the same policy.' An institution, as truly as an individual, must have a genuinely Christian ideal and not be conformed to prevailing practices that may be largely pagan. If an institution is seeking to conform to ideals and standards that leave Christ out of the picture, the fact that it belongs to the Church or has a faculty of Christian people does not make it a Christian institution.

To say that the instruction given in a Christian college should be genuinely Christian may be easily misunderstood, but it needs to be emphasized none the less. This does not mean that the classrooms should be devoted to the teaching of theology or religion. On the other hand, it would not be Christian to pretend to teach science or literature and be doing something quite different. The teacher of science must teach science, but he need not reflect upon or be ignorant of Christ. The teaching of literature should not, of course, degenerate into mere pious exhortation, but it certainly should not turn aside from the beautiful and noble, and fill the minds of students with suggestive and impure pictures. And to deal with the matter more positively, it would seem reasonable to expect that a Christian college should have a curriculum that would give its graduates an intelligent understanding of what the Christian way of life is in both its individual and its social implications. Surely an educational institution cannot be rightly called Christian if its program of instruction does not in some good degree give its students an intelligent conception as to the meaning of Christian faith and life.

What of the extra- [CONTINUED ON PAGE 33]



# M. L. Butler

## An Appreciation

By Harriette Johnson-Westbrook

*'I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.'* Ps. 121: 1, 2

MANY biblical passages could be quoted to typify the earthly journey of Brother M. L. Butler, but his personal creed is summed up in the above lines. The term 'Brother' is used because it was the way in which he preferred to be addressed. He told my school girls and boys so one day when he came to give us a talk, and the children asked what they should call him. His own great talent for friendliness and brotherhood and his innate modesty also make this a fitting title.

Brother Butler believed that all things right and just and holy are worth fighting for whenever they were endangered. Fighting, to him, meant in the spiritual sense; it meant eternal vigilance over the things which are right; it meant constant substitution of proper influences for those which are wrong. He was not a passive Christian. His entire life was spent in a struggle to grow nearer the ideals of the Master and to share those ideals with as many souls as he could reach. He often told me in his half-joking way that he was a real believer in the church militant, yet he was one of the gentlest men I ever knew.

His birth in the South's days of travail, together with a boyhood which was saddened by dark days of reconstruction, probably fired in young Butler's mind a desire to fight for the right. Born at Oxford, Mississippi, July 5, 1860, he remembered well the return of his father, broken and worn, at the close of the war. In 1872 the family moved to Franklin County, Arkansas. Two years later the fourteen-year-old lad joined the Presbyterian Church, the denomination of his mother.

Not yet knowing where the Lord's call might lead him, the young convert truly lifted up his heart unto the Lord. For sixty-four years his willingness to serve the Lord never faltered as he joined his footsteps with those of the great caravan which presses onward



Rev. M. L. Butler, D.D.

*'... a beautiful inspiration to his friends'*

throughout the ages from Judea to the New Jerusalem.

As soon as he was sure of a divine call to the ministry he began to seek an adequate education, working his way through school. He became unusually well educated for that time on the frontier. He was well at home in the classics. In later years the honorary degree Doctor of Divinity was conferred upon him. When I asked him to tell me the story of his receiving this honor, he put me off by saying with his quiet chuckle, 'This degree did not add anything to me intellectually or otherwise, just as the curl in the pig's tail does not increase its value, only makes the pig feel better.'

I am no theologian and I should not want to quote any of Dr. Butler's words to me which might be at variance with the ideas held by his

brothers-in-Christ, but I do know that he had some well-defined ideas of what the next step toward eternity would be like. He firmly believed that the intellectual equipment which we obtain here may be used by our Master in the Land Beyond. Just a few months before he passed through the gate into that new land, he began a systematic study of some of the latest discoveries of science. In explaining why a man nearly eighty years old would start such a course, he said, 'I know the only thing I can take with me into the next world is the intellectual and spiritual power I have gained here. I shall study something new each year as long as I live. I do not want to go through the gates and down the streets of the Holy City empty-handed.'

Doubts and misgivings, which are the common lot of divinity students at some time during their years of preparation, came to young Butler during the three years which followed his conversion. The friend who finally helped the novice to find himself was Dr. I. L. Burrow, of the Arkansas Conference. M. L. Butler always felt a deep debt of gratitude to this good man who helped set his feet on the road which he was to follow so long.

Young Butler had been unwilling to accept the doc-



trine of a limited atonement and through Dr. Burrow he was led into the 'light and beauty of Arminian theology.' The words are Dr. Butler's own. Happy and spiritually secure, he now transferred his membership to the Methodist Church, South, and was soon licensed to preach with Dr. Burrow as his presiding elder.

Just a little past nineteen years of age, M. L. Butler was admitted to the Arkansas Conference on November 14, 1879. Bishop G. F. Pierce assigned to the new minister the Van Buren Circuit. Less than a year later Bishop Pierce called for volunteers to serve in the Indian Mission Conference. Butler offered himself for this frontier service.

He was sent to Flint Circuit, an assignment which he assured me was appropriately named. Rev. Young Ewing, a man who was to have much influence over the young man's subsequent years, now became his presiding elder. Brother Butler has often paid tribute to the splendid characters he came to know as he traveled his huge circuit in the Cherokee Nation. His territory was 75 miles long and 30 miles wide.

Every year he completed the course of study prescribed by his Church, doing much of his studying as his horse jogged along over the Indian trails which were the highways of the day. It was while the young preacher was on the Flint Circuit that he fell in love and married. His lifelong romance meant so much to him that it seems most fitting to let the story be told in his own words: 'I met a beautiful, dark-haired, black-eyed girl who stirred my heart in a most wonderful way. I had girl friends, had found good fellowship with a number whose beauty and high ideals of life were inspiring, but when I met Helen Dougherty she appealed to me as no woman ever had. In fact I discovered I was in love, and to my amazement and inexpressible delight, I discovered that my affection was reciprocated. Her mother's people had been connected with Presbyterian missionary work among the Cherokees back in the Old Nation. We were married in 1881, and from that time to this she has been the greatest factor in my life outside of my Lord. Together we served charges that gave but meager support. She never complained.'

After two years on the Flint Circuit, M. L. Butler was sent to Tahlequah division, which he served for four years. In Tahlequah Brother Butler organized the first Methodist Sunday school ever to meet in that region.

Atoka and Caddo charge claimed the next four years, after which period the Butlers were sent to Muskogee Station. Here they became fast friends of Rev. T. F. Brewer, president of Harrell Institute, which later became Spaulding College.

Bishop Hargrove sent them next to Wynnewood on the Wichita River. Here the parsonage was a shack and the church not much better, but such conditions did not daunt Brother Butler or his flock. Before he left two years later a good church had been built.

Four years at Vinita, which followed the strenuous time at Wynnewood, were counted by Dr. Butler as among the most delightful of his life. While there he

was deeply interested in Willie Halsell College. Back to Muskogee was the next move, and here the Butlers spent the first four years of the new century. Muskogee was growing rapidly. A new church was erected at Okmulgee and St. Paul's was organized as a separate charge during this period.

Dark days came in 1904 and 1905. Rev. M. L. Butler had been in the ministry twenty-five years. Bishop Hoss assigned him to Wynnewood once more. Some things occurred which wounded Brother Butler deeply. Then one of his beloved daughters became ill, and to seek restoration of her health the Butlers went to New Mexico before the year was out at Wynnewood. They had not been out west long before Bishop Morrison sent them to Redlands, California, where they spent two years. They returned to Oklahoma the year that statehood became a fact.

Under appointment by Bishop Key, they served the next four years in Chickasha, until Bishop Denny sent them to Okmulgee, where three more years were spent. The next few years were ones of rapid shifting. Ardmore charge, West Oklahoma Conference, was held one year, and then Dr. Butler was appointed Commissioner of Education for the two conferences in Oklahoma. According to him, he found things in such a chaotic state that he felt the situation was hopeless and he resigned. He finished out the year at Norman Station and then was placed in charge of the Oklahoma City District for the next four years. Personal sorrows made these years hard to bear, but the goodly men and women of his district promoted church work so well that he derived much consolation from the progress his district was making. Among other things, ground was secured at Norman on which McFarland Memorial Church was later erected.

Lawton District was the next location, and from there he returned to Vinita twenty-two years after he had left it the first time. Then in 1925 he was sent back to Muskogee for the third and last time. He was now in charge of Muskogee District and remained for four years. From there he went to Bristow charge, which he held until 1932 when he was appointed associate editor of the *Southwestern Advocate* and came to Okmulgee to spend the sunset years. Two years in editorial work brought to a close fifty-six years of service in the active ranks of the Church. He was granted the superannuate relation by Bishop A. Frank Smith in conference at Ardmore in 1934.

In June, 1937, East Side Methodist Church, Okmulgee, was dedicated and renamed Butler Memorial Church in honor of Dr. and Mrs. M. L. Butler, both of whom were able to be present for the ceremony. Bishop Smith conducted the dedication.

Early morning of February 22, 1938, saw Dr. Butler meet the Great Adventure. Terrific suffering never quenched his spiritual fire. He read his Bible as long as he could hold the book. Mrs. Butler and their daughters, Mrs. Grace B. Ellison and Mrs. John Allen, Okmulgee, and Mrs. Elizabeth B. Kilgore, Oklahoma City, survive him.

[CONTINUED ON PAGE 30]



# Africa's Place in the Present World

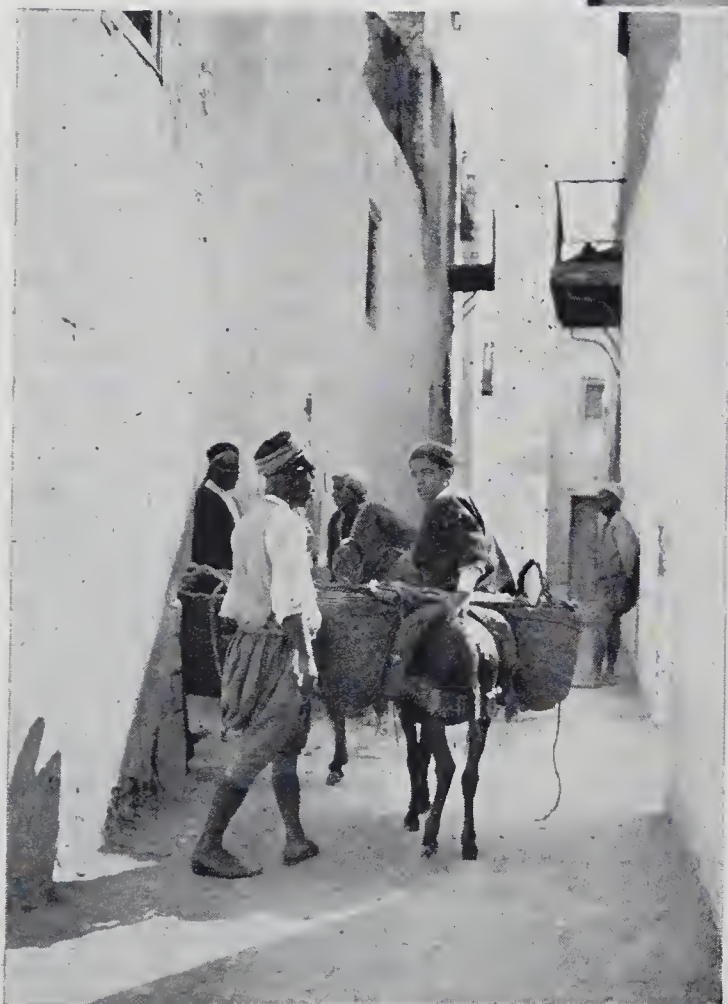
By Charles P. Groves

**N**O continent can today remain isolated from world affairs. Africa is no exception. Take sea communications: the Cape route to the East is the alternative to the Mediterranean, and in time of war would be a vital line for England, France, and Holland. It is not surprising, therefore, that this year the plans are through for developing Cape Town into the greatest sea harbor and base in the southern hemisphere. Rumors that General Franco may reward Germany or Italy with rights in the Canary Islands are a pointer again to the importance of Africa in relation to sea power. The



Philip D. Gendreau, N. Y.

*Cape Town, South Africa. A section of the docks with the famous table mountain in the background*



Philip D. Gendreau, N. Y.

*A scene in a narrow street in Sfax, which is the second largest city of Tunisia. This picture was taken within the ancient walled city founded by the Carthaginians and later became a famous Roman city known as Taphrura. Tunisia is now within French territory*

development of Freetown in Sierra Leone as an important naval base becomes an increasing probability.

Africa today is closely tied to the fortunes of Europe. With the sole exceptions of Egypt and Liberia the entire continent is under European control. It may be conveniently considered for the purpose of this article in three zones—Africa north of the Sahara, Africa south of the Zambezi, and Tropical Africa which is some nine-tenths of the whole. Tensions due to the European situation exist in all three.

North Africa from the days of ancient Rome had been bound up with the interests of southern Europe. Spain and North Africa were bound into one under the Arab Empire of the Two Shores; Turkey at a later date became suzerain. Finally, in the nineteenth century the Latin countries of Europe asserted their interest in these Mediterranean lands. France occupied Algiers in 1830 and by 1838 Algeria north of the Sahara was declared French territory. Tunis, on the east, she occupied in 1881, to the chagrin of Italy, who coveted this old Roman province. West of Algeria lay Morocco, an independent sultanate. In 1904 France claimed this region (with the exception of Spanish interests in the Rif and the international port of Tangier) as her political sphere of influence—and claimed it with British acquiescence but to Germany's deep dissatisfac-



tion. More than once Germany intervened. In 1911 the famous 'Agadir incident' occurred, which brought Europe to the brink of war. Agadir is a small port on the Atlantic coast of Morocco to which a German warship had been dispatched. After several weeks of acute tension agreement was reached on the basis of France making compensation to Germany by ceding some 100,000

Thus the North Africa littoral of today reflects with precision the tensions of Southern Europe.

At the other extremity of the continent in the Union of South Africa we have a quite distinct situation. Not only is the region south of the Zambezi remote from what have been called 'Mediterranean influences'; it is not even under the political direction of any outside group in Europe. By the Union of South Africa Act of the British Parliament in 1910, the four then existing units—the British Cape Colony and Natal and the Dutch (or Boer) Orange Free State and Transvaal—became provinces in a new dominion, the Union of South Africa, in which Dutch and British were granted complete political control of their own affairs, with the responsibility of working out their joint destiny together. Here, then, is an African territory of full Dominion status, but its rulers are all of European descent. The Bantu population of the Union, some four times the white in number, is denied the franchise, though they are allowed a small com-



Keystone View Co., of New York, Inc.

*In Tripoli, Libya, Africa, there are de luxe motor busses which carry first- and second-class passengers. The first-class section for white passengers has leather seats. Attached to the first-class car is the second-class compartment in which only natives ride. Natives are forbidden to ride in the first-class compartment. Libya is Italian territory*

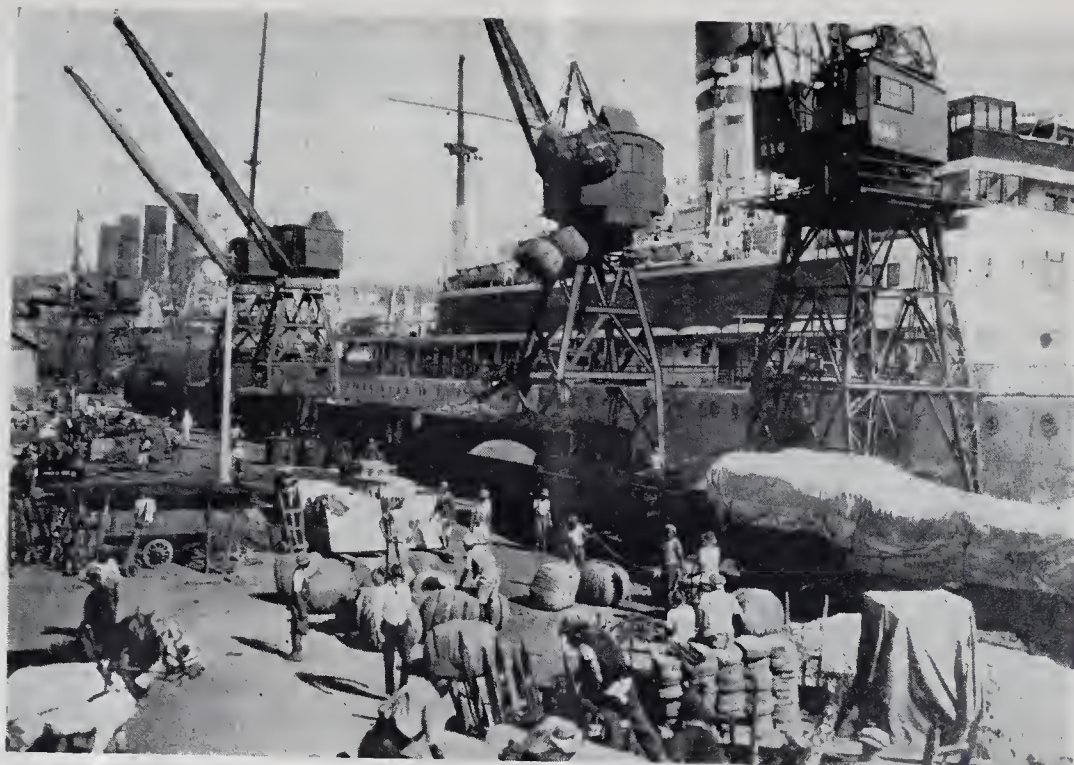
square miles of the French Congo south and east of the Cameroons, which Germany added to that colony. In 1911 Italy seized Tripoli, the coast of Africa facing her own shores, from the control of Turkey, and so secured the Italian Libya of today, neighbor of Egypt and Tunis. To the south lie, through the desert, the frontiers of French West and French Equatorial Africa. Thus the North Africa situation was still in dramatic process of change on the very eve of the World War. Against this background we can appreciate the tensions of today. Italy has at last realized an old ambition to revive an African empire by the conquest of Abyssinia. Her early interest in Tunis as part of the old Roman Empire is likewise not dead, despite its French control. The recently reported Italian maneuvers near the western frontier of Libya have aroused comment. Should any disagreement of Italy with France ever deepen into armed conflict, it is not difficult to foresee where one point of attack would be. German interest in Morocco has found new expression through the Spanish civil war, for if Moors have gone to Spain, Germans have gone to the land of the Moors. What more permanent interest they may have in the area the future will reveal.



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*A native of Libya, Africa, breaking stone to be used by Italy in road building in the desert. Libya is a possession of Italy*





At Durban, South Africa. Wool is being loaded to be shipped abroad

Philip D. Gendreau, N. Y.

munal representation, and through the Native Representative Council may express opinion. The elections recently held in South Africa have given the United Party—a fusion of the old Nationalist and South African Parties—led by General Hertzog and General Smuts, a majority of 72 in a total of 150 non-native seats. The *London Times*, commenting on the situation, says, 'The result of the election seems to justify the hope that racialism is beginning to lose its evil grip on South African politics. The United Party, which has gained such a sweeping victory, has as its objective the creation of a South African nation, in which Briton and Afrikaner are associated on terms of perfect equality, co-operating of its own free will with the other members of the British Commonwealth of Nations to promote their common security and prosperity.' The racialism referred to is the British-Dutch tension, not the relation of white to black. That still remains the Union's major problem. Two aspects of the Union's relation to Europe may be noticed briefly, in one case to Great Britain and in the other to Germany.

Three areas—two islands within the Union and one a next-door neighbor—are not controlled by it, but are still directly under the British Colonial Office. These are the South African Protectorates of Basutoland, Swaziland, and Bechuanaland. This transfer, if and when it occurs, will sever the one remaining link of direct control of Great Britain.

Space will not permit more than a passing reference to Southern Rhodesia, also south of the Zambezi—a self-governing dominion since 1923 with certain reservations to the British Parliament in respect to Native Affairs. Southern Rhodesia has been invited to join the Union as a fifth province. In December last the British Parliament appointed a Royal Commission to visit Southern and Northern Rhodesia and Nyasaland and

consider what form of closer association might be desirable 'with due regard to the interests of all the inhabitants, irrespective of race.'

The other aspect of the Union's relation to Europe is in respect of South West Africa. The Mandate for this ex-German colony is held by the Union Government (not by Great Britain as is sometimes said). Being in the sub-tropical zone, it was the German colony in Africa that catered most for German settlement. In 1914 there were some 15,000 Europeans in the country. In 1936 census showed over 31,000 Europeans. As early as 1934 evidence of Nazi activities inspired from Berlin was secured. By 1937 in a steadily deteriorating situation the Union Government took action and in April issued a drastic proclamation, curtailing the political activities of non-British persons. In July, 1937, the Administrator's order to this end became effective, by which Germans in South West Africa, not British subjects by naturalization, might no longer take any part in local politics. This action was resented in Berlin. The *London Times* special correspondent wrote from the territory (March 18, 1938): 'There is no reason to suppose that either the local Administrator or the Union Government will be induced to modify the action taken or to refrain from carrying out the law.' The Union Government declared in 1936 it had 'as little thought of abandoning the Mandate as it has of abandoning its own territory,' and that resolution is none the less firm today.

The great belt of tropical Africa lies between these northern and southern zones, and contains the bulk of the native African population. France and Great Britain, Portugal and Belgium account for practically the whole area. Italy is a newcomer in Ethiopia, and Spanish possessions on the West Coast are fragmentary. In this zone European population is not a fraction of the total; in Kenya, which [CONTINUED ON PAGE 22]



# The Congo and the Atetela People

By E. B. Stilz  
Missionary to Africa

AFRICA is a very large continent, and the Belgian Congo is a big stretch of country in the center of it. It includes the greater part of the basin of the Congo River, which is second only to the Amazon in size. The area of the Congo, including the mandates over former German territory, is about equal to that of all the Southern states, New Mexico and Oklahoma included. It is more than eighty times as large as Belgium, its mother country.

Until comparatively recently this country was almost altogether a blank space on the map of Africa. Only along the west coast was it known at all. A few years before Columbus discovered America a Portuguese by the name of Diogo Cam sailed down the coast to the mouth of the Congo River, and later penetrated about two hundred miles inland to the headquarters of the big chief of that section, the so-called King of Kongo. This king and great numbers of his people were baptized by the priests who came into that region. Some two hundred years later the Portuguese were driven out, and the attempt at evangelizing the natives was given up. The Portuguese are said to have introduced sugar cane, corn, manioc, sweet potatoes, oranges, tobacco, pineapples, and the muscovy duck. Some of the slaves brought to America were from the western part of the Congo. In that section the word for peanut is *nguba*, hence the Southern term 'goober.'

Not until sixty-odd years ago was anything known of the great interior of the Congo. Livingstone came into the southeastern part in the early seventies. He reached Nyangwe, which is two hundred miles or more southeast of our Mission. There he saw the horrible massacre at the market by the Arabs and their followers. Perhaps some of the Atetela were there on that fateful day. Livingstone could go no farther. He returned south to Lake Bengwelo, where he died.

Henry M. Stanley was a man of the world, the *getter type*. After finding Livingstone, he returned to Europe, and later came back with the determination to explore the Lualaba and find out whether or not it was connected with the Nile. He fought his way along the Lualaba-Congo, and three years after landing on the east coast he came out at the mouth of the Congo on the west coast. That was in 1877.

This trip opened the way for others. Treaties were made with certain chiefs and the Congo Independent State was formed. The Congo and its tributaries were further explored by George Grenfell, Von Wissman, and others. Wissman came as far as Lusambo on the



Publishers' Photo Service, N. Y.

A family of the Bahutu tribe, Congo Belge, wearing typical modern dress

Sankuru River, near the southern edge of the territory of the Atetela tribe. That was in the eighties. A chief at Lusambo says that he worked for Wissman from 1884 to 1887.

The Atetela tribe is situated in the central part of the Belgian Congo, mostly in the highland country drained by the Lukenie, Lomami, Sankuru, and their tributaries; it extends to the Lualaba on the east. There are about 300,000 people in the tribe at present, though formerly there must have been a much greater number. They evidently came from the northwest, where the Congo River crosses the equator, as the languages of the tribes in that section are very similar to that of the Atetela. There was evidently much intervillage warfare among them, as long trenches can be seen be-



tween the villages. They are rather proud of their fighting ability. In the eighties and until his death in 1893 a very cruel chief was in power over the tribe. He was the slave of an Arab and was sent out by his master with guns and other articles to trade for slaves and ivory. He finally secured a following for himself. The guns gave them the advantage over the other natives, who had only spears and bows and arrows. This chief went about killing and destroying. It seems that he took a fiendish delight in seeing people tortured. He and his Atetela followers joined the Belgian forces under Baron Dhanis against the Arabs in 1893. They marched east from Lusambo, captured Nyangwe, and then Kasongo, the great Arab stronghold near the eastern edge of their territory. The Arabs were driven out completely. In the same year Chief Ngongo was executed. Then in 1895 his Atetela followers revolted against the State, killing and eating their officers. It was sometime before they were subdued.

Then came the days of the rubber tax. People were required to bring in a certain amount of rubber each year. Chief Wembo Nyama was one of those commissioned to keep the people in subjection and enforce the rubber tax. He and his followers also did their share of burning and killing, and capturing women and slaves. He had a very large village at one time, but in 1912 the State allowed all that wanted to do so to return to their former homes, and great numbers took advantage of the opportunity. There were whole streets of deserted houses.

The results of the wars and tumults are very evident among the Atetela. The old restraints were broken down to a large extent. The penalty for adultery in the olden days was death, as among the ancient Israelites. One who stole had a fear of the poison cup or other ordeal. In war people become used to committing crimes, such as stealing, killing, plundering, and acts of immorality. These habits persisted after the wars were over. During these wars the use of Indian hemp or hasheesh spread about among the people. They had the idea that it gave them strength for fighting. It does make one more reckless, with the tendency to go into tantrums. It ruins the intellect. It is useless for an addict to go to school, as he cannot learn.

Like other tribes of central and southern Africa, the Atetela had no written literature of their own. All were illiterate. However, they do have a very complete language, one that is difficult to learn. There are nine classes of nouns with their different prefixes, and many tenses of the verbs. There is one past tense for things that happened today, another for things that happened at other times. There are a great number of present tenses; for instance, one expressing habitual action and another unfinished action. There are seven words for the adverb *there*, depending on whether a definite or an indefinite place is meant, whether in sight or out of sight; one has reference to the direction from which something is heard. In Otetela the first part of the noun changes for the singular and plural. Thus we have *Atetela*, meaning the Atetela people, and *Otetela*, meaning

the language or one person. Prefixes, infixes, and suffixes are used with the verb. Sometimes the three kinds may occur in one word, as *lam'akandatatsbokaka*, 'as he was going along,' in which *tsbo* is the root word, and the rest consists of various 'fixes.' On the other hand, some things are simpler than in English. *Moyo* means how-do-you-do and good-bye, good morning, and good afternoon. There is only one word for yesterday and tomorrow, the tense of the verb determining which one is meant.

There are oral records, mainly of exploits of fighting and folklore stories, corresponding to the Uncle Remus tales, also proverbs with which to make decisions and guide conduct. Some of the proverbs correspond to our own; for example: 'The grasshopper that got away was all husk.' 'Your own faults pasted to the wall, your neighbor's out in the open street.' 'The nose is close to the eyes, but the eyes are not well acquainted with it.' 'You have meat in the house, but you bring out only the manioc greens,' meaning you keep the best for yourself.

The difficulty with many of the folklore stories is that they teach deception. The hero is the one who can get the best of a situation, usually making free use of the art of lying. Some of the stories teach respect for parents and elders, but even in these the use of deception is taken for granted.

The basic occupation is agriculture. It is said that the Arabs introduced the hill rice among the Atetela, and it has become one of the principal foods. For raising this crop a strip of forest is cut each year and burned over, a very destructive method of farming. The men usually do the clearing and burning. Millet is grown on the plains, and that is considered women's work. These are the two main food crops in the immediate section of our mission, though many other things are grown also, such as plantains, bananas, and sugar cane. The nuts of the oil palm furnish the cooking oil. Now each able-bodied man is required to plant a patch of cotton, and this has become one of the principal crops.

Some of the natives are smiths, the trade being handed down from father to son. They make the hoes, spears, knives, razors, bracelets, and other articles useful and ornamental. Some show great skill, even making iron gongs and welding the two parts together. Others show skill in weaving cloth, or making baskets and mats. Still others do wood carving, making stools, drums, and whistles. Pots are made for household use, such as cooking and carrying water. The making of pottery is considered woman's work.

Many of the natives work for the white man, as servants, workmen, mechanics, miners, railroad workers, and so on. The native industries tend to disappear with the coming of manufactured articles from abroad. To the east are tin mines, and laborers are recruited from our section. People of our tribe may be found from Leopoldville on the west to Elizabethville on the south, and as far as Stanleyville on the north. Some are employed as railroad engineers, station agents, hospital assistants, and in other more or less responsible positions.

The Atetela are not ac- [CONTINUED ON PAGE 23]



# Jews and the Aryan Myth

By Ina Corinne Brown

TO be just across the English Channel from the turmoil of the European continent is an enlightening experience, and to read the London newspapers daily is an education in world affairs. Reports of wars and rumors of wars occupy the largest amount of space, of course, but no day passes without its reference to the plight of the European Jew. Following Hitler's march into Austria the question assumed still greater importance in the flood of suicides in Vienna and the arrival of Jews by boat and airplane at England's door.

In his zeal for 'racial purity' Hitler has sought not only to humiliate, dispossess, or expel all persons having Jewish 'blood,' but he has also attempted to rewrite history in so-called Aryan terms. The great men of Germany's past are found either to have been 'Aryans' or their alleged greatness is found to have been a mistake after all. German-Jewish composers such as Mendelssohn are found to have produced inferior music, and so their works cannot be played in Germany today.

The logical next conclusion in this sort of mental gymnastics was not long in appearing. Either Jesus must be found not to have been a Jew or the Christian religion must be repudiated. It was no surprise, therefore, to read of the founding of a new church which calls itself the National Church of the German Reich. Nor was it out of keeping with the general policy that Hitler's *My Struggle* should be described as 'our most holy book,' to be consecrated on the altar 'to the German people and thus to God,' and 'at the left the sword shall be sanctified.' And along with the removal of the Bible, the Christian cross is to be replaced by the 'immortal symbol' of the swastika.

The absurdity of this elaborate myth-building is apt to obscure its significance in one respect; that is, its illustration of the highly dangerous business of playing with unfounded racial theories. Hitler's use of the Jews as a scapegoat is made possible, in part at least, not only by the long years of smoldering hatred of the Jews as a group, but also by a general ignorance of the facts of race. This is not the first time that the notion of 'racial purity' has been made the excuse for cruelty and oppression or their twins, blood and slaughter. It brings home to us the necessity of seeing that our own racial attitudes and policies are founded on fact rather than fiction.

There is a great deal that we do not know about race. We do not know just how major racial stocks



*Ina Corinne Brown, at one time on the staff of the General Board of Christian Education. At present she is in London preparing her dissertation for her Ph.D.*

came to be, nor can we classify all the peoples of the world into neat categories of this race and that. We do not know exactly how certain physical features will develop in race mixture. But there is a good deal that the biologist and physical anthropologist can tell us that is of the highest importance. And one of the most significant contributions is made not when the scientist says thus and so is true, but when he says such and such is *not* true.

Among these important negatives is this: There is no Jewish race and no Aryan race in the physical or biological sense in which the word race is properly used. There is a Jewish religion and there are, or were, Aryan languages, but neither religion nor language has anything to do with the purely physical make-up or other inherited qualities which alone distinguish races.

It is true that you 'tell a Jew'—but only about one time in ten. Among the fifteen million Jews in the world there are to be found a variety of physical types. The so-called Jewish nose is not 'Semitic' and is actually the possession of only about one Jew in six. Many non-Jews have such noses, including a great many American Indians. While a majority of Jews do have dark eyes and hair there are large numbers of blond Jews both in America and in Europe, and red-haired Jews are by no means rare. There are 'black Jews' in India and Abyssinia, and Mongolian Jews in China. There are long-headed Jews and round-





*Mrs. Thomas Nicholson, President  
Woman's Foreign Missionary Society  
Methodist Episcopal Church*



Photo by Manning

*Mrs. J. W. Shell, President  
Woman's Convention  
Methodist Protestant Church*

## Messages from Leaders of Methodist Women

### A Challenge to Methodist Women

IN 1923 a little Korean student at Ohio Wesleyan, now Dr. Helen Kim, acting president of Ewha College, submitted to the writer a document addressed 'To the Women of the World.' Coming as it did from a young girl of the hermit nation where, until the arrival of missionaries in 1884, women did not even have a name and 'did not know they were human beings,' the document seemed the more remarkable. It called for 'the unification of women into a stable organization.'

A few years ago Madame Naidu sent a summons throughout the Orient asking 'women to come together for the purpose of considering the conditions and needs of the eastern world.'

The Conference was held in January, 1931. It was attended by Asiatic delegates from eleven countries and by visitors from three continents. Madame Naidu was elected president, but, being held as a political prisoner in India, the Maharani of Kapurthali opened the Conference. She said: 'We meet to promote cultural unity among the women of Asia, and to place at the service of humanity those qualities which are peculiar to our oriental civilization; to pick out and adopt those qualities of civilization and culture which have elevated the West to its high pinnacle of social and material prosperity, and [CONTINUED ON PAGE 33]

### A Dream Come True

METHODIST Union has been a dream in many of our hearts for many a day, but somehow the great idea could never seem to get past the dream stage. Another cause less worthy must truly have been lost. But we believe that Methodist Union is God's dream, and so must come to fruition. Eagerly the womanhood of the Methodist Protestant Church has watched the progress of the plans for union, and we have thrilled with every advance. Even before the Southern Church had taken its vote we were taking advantage of every opportunity of contact with our sister churches and striving to make those contacts purposeful and significant. Already in most of our communities we have developed a real sense of unity as we have come to know each other personally, not as M.E.'s and M.P.'s, but as fellow-Methodists, alike in our desire to serve Him who is Master of us all. As president of the Woman's Convention of the Methodist Protestant Church I have long since come to know and love the presidents of the other woman's organizations, and we are not finding it difficult to understand each other. In fact, as we draw nearer to the actual moment of union the fears which loomed large in our thoughts a few years and months ago begin to fade into nothingness. Indeed we are persuaded now that we can even take your bishops and like them!!!!

MRS. J. W. SHELL

WORLD, OUTLOOK





Photo by S. Walters. Seattle

*Mrs. W. H. C. Goode, President  
Woman's Home Missionary Society  
Methodist Episcopal Church*



*Mrs. J. W. Perry, President  
Woman's Missionary Council  
Methodist Episcopal Church, South*

### Widening Our Fields of Service

ONE of the finest things about the coming together of our three Methodisms is the widening of our outlook, which is coming about by the study of the pieces of work carried on by the different groups.

I was in Porto Rico and the Dominican Republic in February. I found the needs in both islands standing out 'like a sore thumb.' The density of the population was 449.5 to the square mile in 1930 and increasing rapidly. The *daily* increase of births over deaths in San Juan is 56. The tremendous need is for Christian teaching. Only 45 per cent of the children of the island can attend any sort of school, public or parochial. We have an institution in San Juan where eighty-five children are mothered and taught through all the grades of a common school education. Then our Women's Home Missionary Society co-operates with the Church by carrying on primary schools in five of the churches.

In the Dominican Republic, an excellent piece of co-operative work is being done by the two Home Mission Boards of our Church, the Presbyterian and United Brethren Churches, through a hospital, ten chapels, and three schools.

Now we are looking toward Cuba and the island work of Southern Methodism with much interest and hope. We may visit it the next time we go to the Greater Antilles.

The Women's Home Missionary Society is hoping to celebrate its sixtieth anniversary with our sister societies in 1940, and we expect [CONTINUED ON PAGE 32]

### Harmonizing the Women's Organizations

THERE is much cause for gratitude in that a Plan of Union has been formulated which has received the approval of a large majority of the members of the three branches of Methodism involved. Such indorsement strengthens the belief that the details of plans and policies, boards, and organizations, whereby the new Church will function, can be worked out, though the task will be hard and will present some delicate and difficult problems.

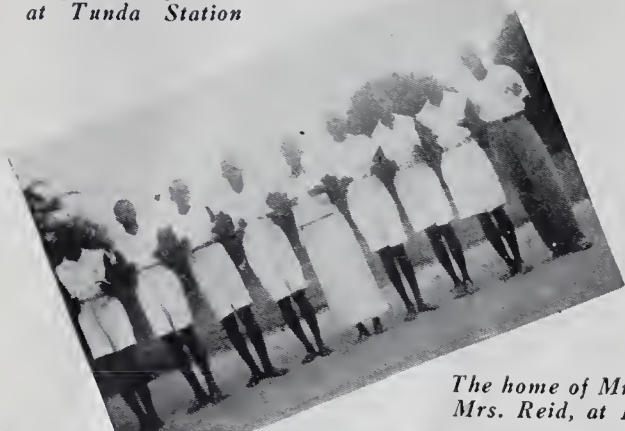
Harmonizing the women's organizations now in existence within the three groups of Methodists will be no exception. The undertaking will require patience and courage, insight and vision, consideration and co-operation. It will demand something of the spirit of venture and pioneering that characterized the efforts of the women who started us in this work. Theirs was no easy task. Ours will not be lighter.

In describing the erection of a Gothic cathedral someone said: 'Thrust and counter thrust are in balance; part stands against part; force counteracts force; the structure is a unit—a symbol of strength; it stands in poise; it is at peace with itself; it is a thing of beauty.'

In the erection of that cathedral went much of toil and labor—skilled labor of the master workmen, hard labor of the daily toiler. Both were necessary; not one of either type could be spared, for each had a contribution to make. Over it all was the architect who furnished the plans and who saw the finished, beautiful cathedral before ever a stone [CONTINUED ON PAGE 32]



A graduating class  
at Tunda Station



The home of Mr. and  
Mrs. Reid, at Lodja



A Catholic  
church in the  
Congo



A school at  
Kandola



The girls at Minga who  
gave Miss MacKinnon her  
African name, *Beuayang-  
nadgi*

# A Diary of My Travels in Africa

(Continued from July)

By Sallie Lou MacKinnon

*Minga, August 11, 1937.* How clear today are many matters that puzzled me in Nashville! 'Educational buildings' on an appropriation sheet carried a different connotation from the picture in my mind after a day and a half in Minga. No wonder the missionaries have been saving their own money to replace these buildings. The walls are of mud with thatched roofs—a heavy rain or wind and any one of them may collapse, as some have done already. The church building is so greatly in need of rebuilding that a dear woman who spent an hour with me this morning said, 'I know Jesus is weeping about our poor church.'

Some good teaching is being done in these buildings. Early yesterday morning I heard a whistle sound and saw Miss Anne Parker, the one educational missionary on the station, ride off on her bicycle to assign the manual tasks to the schoolboys for the day. She returned to the house for breakfast and then was off again to begin the class work. Later I joined her, saw the school, and made my first speech to a group in Africa. This is a first- and second-degree school, equivalent to five grades, with courses in French and Otetela. More than two-thirds of the pupils are boys, but there is a respectable minority of girls from the Girls' Home and the mission village. The teachers are all boys, most of them trained in the Normal School at Wembo Nyama.

Because much cleaning and rearranging of personal belongings was necessary after my long journey and because I shall return to Minga I have not attempted to see all the work at this station. But I have had a happy initiation into the Congo Mission, and I have a beautiful new African name. In the late afternoon with Mrs. Maw, the missionary in charge of the Girls' Home, I sat in the yard while the girls played native games for my entertainment, and I in turn told them stories. They announced that they had selected three names for me from which I was to choose. All were honorable names. My choice was *Beuayangnadgi*, meaning 'the one who comes with love.' The title for all women is 'Mama,' so in Africa I shall be known as 'Mama Beuayangnadgi.'

*Tunda, August 12.* It would be difficult to crowd into any day more interesting experiences than I have enjoyed today. At an early hour Miss Mary Foreman, Miss Dorothy Rees, and I left Minga for Tunda, ninety-five miles away. In the rear of the 'pick-up' car were our suitcases, an extra supply of gasoline, boiled

water, food, and the mission postman, who was grateful for a lift for a part of his eighty-five miles to Wembo Nyama. The whole journey seemed one of friendliness. We stopped at the Roman Catholic Mission to deliver a message to the priests from Dr. Hughtlett, who is helping with their medical work during the absence of their doctor. The relations between the Protestant and Catholic Missions in the Belgian

Crossing the river





Congo leave much to be desired, but here we found a cordial welcome. At this mission we picked up a white trader whose car had broken down, and brought him on his journey to a place where our roads branched and he could secure other transportation. At a State post we stopped to speak to the lonely wife of a trader, who had once been a patient in the hospital at Minga. Again in a native village we visited one of the Christians who had not walked for years, but who is a radiant Christian whose simple needs the neighbors gladly supply.

There were two ferries to cross. At both the native people crowded to cross with us. At one the chief of the village, hearing that the *woman chief* from America was there, came down, and himself superintended our crossing. In rowing the ferries across, the natives sing a kind of chant or story, one group giving a phrase or sentence and the other responding, in much the way that the Chinese sing when rowing or carrying heavy loads. At the end of our journey we found a cooling welcome after the hours under a tropical sun.

Miss Kelly, Miss White, Miss Parham, and Miss Moore are enjoying the first of the brick homes to be built for the women missionaries. There was little time for resting, for this was commencement day. In the church were singing, recitations, and talks; on the grounds, athletics; and in the buildings exhibitions of class work, weaving, carpentry, and drawing. All was exciting and thrilling to me. A commencement like this after only twenty-four years of mission work among a primitive people who had no written language and who were cannibals is interesting indeed. The boys and girls have been taught by native teachers under the guidance (this year) of Miss Lorena Kelly. Miss Kelly has been on the field only two years, and it is a joy to see how well she has wrought on the foundation laid by Miss White. Through her own interest in music she has taught the pupils to sing hymns and spirituals in parts and is seeking to learn more about the native music.

Tonight we had a real dinner party on the lawn with long dresses and all the 'fixings.' Those present were Dr. and Mrs. Lewis and Billy, Mr. and Mrs. Ayres, a couple from a so-called faith mission who are here for medical care, and our group.

*Sunday, August 15.* The three and a half days at Tunda have been delightful and inspiring. Mrs. Ayres, the mission treasurer, and I have talked over many puzzling problems of finance. With Dr. Lewis and Miss Moore I have seen the hospital—more buildings of mud and thatch and inadequate equipment. However, during the days of my visit, native, Hindu, and white patients have received treatment. The reputation of the hospital is spread far and wide. The orphan babies in the cottage near the hospital have won my heart. The Belgian Government has just completed the buildings for a leper colony and will pay the salary of one worker. The supervision and medical care will be given by our hospital staff. In the middle of the leper colony is a church, probably the first Protestant church built by the government.

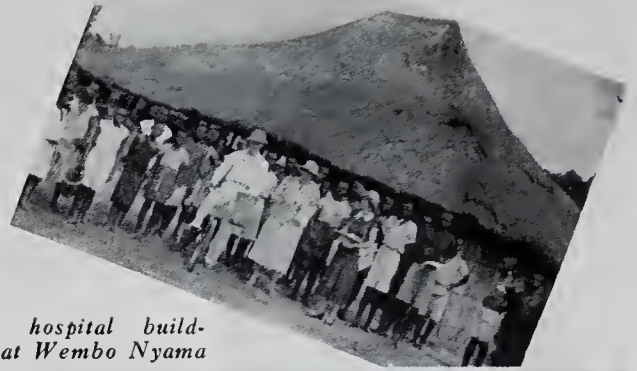
I enjoyed a walk of a mile to the beautiful spring from which the water supply for the station comes. A beautiful walk, but I think I would not enjoy it as a daily walk carrying in buckets the water supply of the mission station. Someone said, 'The only running water is that with which the boys run.'

The church service today was reverent and helpful, though I did not understand the language.

*Wembo Nyama, August 16.* Another day in the 'pick-up' car with delightful coolness in the early morning, scorching heat in the middle of the day and refreshing coolness again at night.

Before coming to Wembo Nyama we retraced our way to Minga as far as the [CONTINUED ON PAGE 31]

*A thatched-roof school*



*The hospital building at Wembo Nyama*



*Miss Mac-Kinnon helps grind the meal at Girls' Home*



*Sifting meal at Girls' Home, Wembo Nyama*

*Begging for teacher for Lodja District*



*Giving treatment at the Wembo Nyama Hospital*



# Burning the Mortgage on the Atlanta Wesley House

IT has been forty-three years since the Methodist women began City Mission work in Atlanta, having opened the first Wesley House in connection with a mill village. In all that forty-three years the women of Atlanta have had no greater thrill than when they met recently in the First Methodist Church to burn the mortgage on the Community House.

Deaconess Bessie Allen inspired the Board to undertake the purchase of property for a permanent location ten years ago. The Community House had been moved many times into different localities in an effort to find the community that would make possible the largest and most effective service. After a careful survey, the property on Richardson Street was selected and purchased at the price of \$6,500. Since that time, many repairs and additions have been made. The Activity Hall was built in the back yard and dedicated more than a year ago when Mrs. J. A. Guinn was president.

The City Mission Board brought to Atlanta the first trained social worker when Miss Rosa Lowe came as head resident of the Mill Settlement House. In connection with several doctors, Miss Lowe is given credit for opening the first free clinic and dispensary in the city outside of hospitals. She organized a day nursery, night school, and kindergarten, through which she trained volunteer workers, many of whom are prominent in social and educational work. She was elected the



Photo by Atlanta Constitution

From left to right: Mrs. Wallace Rogers, Mrs. J. Hawthorne, Mrs. John A. Manget burning the mortgage on the Atlanta Wesley House. They were officers of the City Board when the present location was purchased

first secretary of the Associated Charities and later became the first executive secretary of the Tuberculosis Association. Social history in Atlanta shows that many valuable welfare activities grew out of the work of those pioneer Methodist women. Mrs. W. A. Gregg, one of the original Board members, was present at the service when the mortgage on the present property was burned.

At present the Board employs three trained workers: Miss Mary Lou Bond, Miss Cleo Barber, and Miss Rosamond Johnson. With this splendid staff, the property clear of debt and the Activity Hall available, the Board is anticipating advanced steps in the type of service and number of groups served in the community and city. Mrs. W. E. Letts, who is the new president, is a daughter of Mrs. Arthur L. Norris, a former president. It is most interesting to see the second generation come into office and lead the workers and Board members into larger service. 'Others have labored, and we are entered into their labors.'

## The Congo and the Atetela People

[CONTINUED FROM PAGE 16]

quainted with science. To them there are no natural causes. Sickness and death are caused by demons or the influence of some enemy. Witchcraft is taken for granted. Leopards are supposed to be under the control of some person, and it is considered the thing to do to keep the person in a good humor by means of presents.

It is believed that the moon dies and comes to life again. The new moon is the occasion for dancing and other forms of celebration. The sun is said to wander around in the big forest all night and then come up in the morning. To them, of course, the earth is flat and the

sky is a dome. They do not know that frogs come from tadpoles or mosquitoes from larvae.

They seem to have no difficulty with a belief in immortality. One will talk to a corpse as if it were alive, and great care is taken in burial so as not to offend the spirits. Charms or fetishes are used in the prevention of all kinds of ill fortune: to avoid sickness, to keep animals from destroying the crops, to ward off lightning, or to keep people from stealing the sugar cane or vegetables. This is often very effective, as one would think twice before inviting misfortune by taking anything from a garden thus pro- [CONTINUED ON PAGE 33]



# Let Me Tell You a Good Story

THE story this month was furnished by the Rev. George J. Steinman, the preacher in charge of the Crystal City Methodist Episcopal Church, South. It was furnished many weeks ago, but is so high in its quality that it is in a way timeless. It is the story of a good woman giving her life to serve.

In Southwest Texas near the Rio Grande is an irrigated region known as the Winter Garden District of Texas where much of the nation's spinach and other winter vegetables are grown. The district centers about Crystal City, a progressive little city of about six thousand people, of whom about five thousand are Mexicans who labor at growing and harvesting the vegetables.

Our story concerns the life and labors of an American woman and a member of the Southern Methodist Church who became distressed about the condition of the large Methodist population as she found it in Crystal City and who has given such years of devoted, sacrificial service in their behalf that she has become known as 'Crystal City's Saint,' and a sort of Lady Bountiful to the Mexicans.

Miss Annie Swindall was born in San Augustine, Texas, February 3, 1864, the daughter of a teacher of rural schools. 'I learned early in life,' she says, 'to face hardships, for we moved to St. Landry Parish, Louisiana, just after the close of the Civil War. With a Negro Lieutenant-Governor and a majority of colored people, poverty and reconstruction days, coupled with the ill health of my father, hardships were inevitable.'

Forced to return to Texas because of the health of the father, the family continued serving the state rural schools, for Miss Swindall followed in her father's footsteps. Her first teaching was with him in the Bell Springs School in Hays County. Her salary was twenty-five dollars a month for the first term and thirty-nine the second. 'Board was cheap and teachers dressed in calico and gingham and wore cotton stockings in those days, and so I was able to save a part of my salary, which I used in attending the Sam Houston Normal at Huntsville, Texas. Following Normal days, I taught rural schools for twenty years. The schools were crowded with short terms and poor pay. Some of the schools opened in November after cotton was picked and lasted until cotton chopping in April, others lasted through the summer until cotton picking began in September. I usually taught a winter school at one place and summer school at another.'

After teaching twenty years, Miss Swindall decided that she 'needed a rest,' and having an aunt living in Austin, attended the University of Texas for four years, from 1906 to 1910. In the latter year she came to Crystal City, where for another fifteen years she served as a teacher in the public schools, and helped to mold the lives of many of the present-day leaders of the community. During those years she was increasingly distressed about the condition of the Mexicans. One move in the direction of helping them was to become a teacher in a school opened for them in 1925. She began with twelve pupils and one teacher, and has continued her service with that school to the present, having had the pleasure of

seeing it grow into a system of schools with nineteen teachers and an enrolment of almost a thousand pupils at peak time during the harvesting season. She is the honored principal of the Mexican school system, active in its P.-T.A. and in every movement for helping her adopted people, who love, honor, and trust her.

The spiritual welfare of the Mexicans weighed heavily upon her also, and she set about to do something about it. One day she met a young Mexican Methodist minister on a train. She painted the picture of the large Mexican population at Crystal City without a Protestant church and prevailed upon him to come and conduct a series of services with the hope of establishing a Mexican Methodist church. He came in a short while and conducted such a series of services. 'So many Americans attended these,' says Miss Swindall,

'that the Mexicans were delighted to have the privilege of meeting on friendly terms with neighbors they had always regarded with suspicion. Each race began to learn and appreciate the other.'

At the close of the services a church was established with eight members and attached to a circuit composed of nearby towns. In a few months the happy little congregation built a church on a lot purchased for them by Miss Swindall. 'A man slept in the building to guard it until it was finished and insured.' For several years Miss Swindall never missed a service in the little church. The Rev. Frank Onderdonk, Superintendent of the Texas Methodist Mission, appointed her a steward in the church, a position which she still holds, although not a member of the church. Through the American Bible Society, penny copies of portions of the Bible were secured in Spanish for the little church, and the Crystal City Methodist Church, South, provided literature for its church school, Epworth League, and Missionary Society. The church has grown in membership and influence

through the years, and its present pastor is the Rev. Antonio Guillin, the young minister who came at Miss Swindall's invitation to begin Protestant work among the Mexicans.

Time and space fail to tell of all Miss Swindall's labors in behalf of the Mexican population; for outside the classroom and church, she is a Good Samaritan, visiting the sick and needy, instructing in temperance and disease prevention, and challenging the churches and Americans to render greater assistance to them. At present an attempt is being made to secure a deaconess for full-time work with the Mexicans. Miss Swindall's labors have largely stimulated this effort.

On August 22, 1937, a Community Appreciation Service honoring Miss Swindall was conducted in the Crystal City church and dedicated to her as a loving tribute to her work and the place she occupies in the hearts of the people of Crystal City. Speakers spoke of her rich life of service to the schools and to the community. An outstanding Mexican citizen told of what she had meant to the Mexican population. Another presented Miss Swindall in her personal contacts, bringing out the fact that she has a fine sense of humor, is a good citizen and taxpayer; for she has built a large home, which has sheltered many unfortunates through the years. She is a great lover of plants and flowers and has shared them with everyone who has asked [CONTINUED ON PAGE 30]



Miss Annie Swindall  
*'I learned early in life to  
face hardships'*



# The Missionary Society

*The September Program:* Planting the Gospel in Mexico.

## 'Beautiful, But Can It Be?'

(MEDITATION)

*Scripture:* Luke 4: 18, 19; I Cor. 1: 26-31.

A Chinese gentleman listened with careful attention as he heard the Sermon on the Mount read for the first time. At the close, he exclaimed, 'Beautiful! But can it be?' The question of just how practical Jesus' principles are for men to live by is not an easy one. More frequently than otherwise, the average church member will admit the loftiness and beauty of Jesus' teaching, but will say by act if not in word that it cannot be put into practice in ordinary affairs. It needs to be seen that this position of the so-called 'practical' man is a worse expression of unbelief in Jesus than if he refused to repeat the Apostles' Creed. It is exactly the kind of unbelief against which Jesus warned when he said, 'Whoever *does* the will of God is my brother and sister and mother.' (Mark 3: 31-35.)

Faith in the actual possibility of a Christian society has frequently been shaken from within the Church itself. Those who are responsible for the running of institutions and the balancing of budgets for organized Christianity have been slow to see and slower to point out the evil features of the life of the world. Financial support is secured from things as they are at a given time. Periods of change are periods of uncertainty. Accordingly, the counsel of wisdom is usually, 'Do not rock the boat,' and the Christ who said (Matt. 10: 34), 'I came not to send peace, but a sword,' is turned aside. On a short-term basis, that is wise. In the long run, however, it is suicidal for the very interests for which protection was sought. Consider the fate of the organized church in Russia and Spain, and remember that the missionary enterprise in Mexico has a very uncertain future. Short-sighted compromise with the ways of the world, the confusion of 'worldliness' with 'godliness' gives the answer.

Several years ago a missionary on furlough from Mexico showed me several paragraphs from the new Constitution of Mexico and asked my opinion on their probable effect on Christian work. They seemed so Christian in their nature and so very desirable that I answered without hesitation, 'I wish we might secure some such provisions in our own American Constitution.' That was before the days of the 'New Deal' in the United States. Then I gave this bit of advice: 'If missionaries intend to root a vital, Protestant form of Christianity in Mexican soil, you must claim as definitely Christian the humanitarian program of the liberal Mexican leadership. Instead of opposing change in the interest of the betterment of the masses of the people as organized religion has so frequently done, you

must throw the fervor and faith of religion behind such change.' That is advice I like to repeat today, both for those who represent Jesus Christ in Mexico and in the United States!

Probably, the most powerful single influence that made Christianity victorious in the Roman world of the first century was its promise of social salvation. The oppressed masses welcomed the promise of a new world order in which there would be peace, justice, equality, security, fraternity, righteousness. It was among the oppressed, the poor, the 'forgotten men' of that ancient time that Christianity won its converts. Hear Paul describe the Christians of Corinth for evidence of this statement: 'Not many of you were what men call wise, not many of you were influential, not many were of high birth. But it was what the world calls foolish that God chose to put the wise to shame with, and it was what the world calls weak that God chose to shame its strength with, and it was what the world calls low and insignificant and unreal that God chose to nullify its realities.' (I Cor. 1: 26-31.)

The terms in which Jesus first publicly described his mission carried this promise of social salvation:

'The spirit of the Lord is upon me,  
For he has consecrated me to preach the good news to  
the poor,  
He has sent me to announce to the prisoners their release  
and to the blind the recovery of their sight,  
To set the downtrodden at liberty,  
To proclaim the year of the Lord's favor!'

Nobody nodded in the Nazareth synagogue that Sabbath morning. What the Preacher said stirred not only the village where he began his earthly ministry but within a short time stirred the Mediterranean world. The truths he had in mind have continued to haunt man's imagination and to keep the hopes of the human heart alive. A recovery of the original flavor of Jesus' words and purposes will gain for the gospel a new hearing in lands where deep-running changes are afoot.

The first appeal of Christianity was to the victims of an evil society. That appeal consisted in large part in the assurance of social change. The privileged and the powerful and the 'wise' controlled the institutions of religion in Jesus' day, so that Christianity was forced to become a separate movement with its own institutions. Through the centuries of Christian history, as when John Wesley was forced out of the Anglican Church, vital Christianity has had to leave 'outworn shells' and build 'more stately mansions' of the spirit.

For Jesus, the coming of the Kingdom involved not so much the destruction of the old world order as its transformation. But he saw clearly a new beginning in history as well as in individual hearts. In the new world he looked for and which he called the Kingdom of God, all differences of rank and class and race would lose their meaning, and love alone would govern it.

[CONTINUED ON PAGE 34]



# Thy Kingdom Come

*"The Kingdom of Heaven Is Like Unto Leaven Which a Woman*

## A Letter from India

THE *Upper Room* continues to grow and thrive. Published now in English and Hindustani, plans are on foot for a Korean edition. Apropos of the edition in India, a letter recently came to the Business Manager from Bishop Badley. The Bishops says:

You will be interested to know that an edition of the *Upper Room* has been printed in India in Roman Urdu. This edition includes one of your messages that appeared in the American edition some months ago. Thinking that you may be interested in seeing it, I am sending you a copy. You will find your name at the bottom of one of the pages and by comparing with the original edition, you can see just how the message reads in this Romanized Indian language. This is the third quarterly edition.

The Roman Urdu edition is going into schools, hospitals, churches, and homes of all denominations in the north, west, and central portions of India where Urdu is the prevalent vernacular. It has become immediately a popular book of devotions in this land. The English edition from America is receiving wide publicity in this way, and hundreds of copies are being ordered.

The opportunities for Christian work are greater than ever. The number of secret believers is increasing, and we find no difficulty in selling Gospel portions and all kinds of Christian tracts. Among our Christians the need for devotional books, such as the *Upper Room*, is widely acknowledged, and I am thankful that we have been able to arrange for the Roman Urdu edition of this most helpful publication. They have so few books in their own languages that the appearance of one is hailed with delight. I am eager to make the circulation as wide as possible, but the entire enterprise is undertaken in faith, as I have had no funds to guarantee the cost of publishing and advertising.

## 'In Flanders Fields'

WHO has not known and thrilled to the lines of John McCrae, written during the second battle of Ypres in 1915? During the week which marked the twentieth anniversary of McCrae's death, the *New York Times Magazine* carried an article on the poem and the man, written from Paris by Bernhard Ragner. With their gracious permission and that of the author, we give part of this article below.

The poem was real; so were the poppies, the singing larks, and the belching guns. If confirmation were needed, it is to be found in the testimony of McCrae's commanding officer, Major General E. W. B. Morrison:

'This poem was literally born of fire and blood during the hottest phase of the second battle of Ypres. My headquarters were in a trench on the top of the bank of the Ypres Canal, and John had his dressing station in a hole dug in the foot of the bank. During periods in the battle, men who were shot actually rolled down the bank into his dressing station. Many times during the sixteen days of battle he and I watched the chaplains burying their dead whenever there was a lull.

'Thus, the crosses, row on row, grew into a good-sized cemetery. We often heard the larks in the mornings singing

high in the air, between the crash of the shells and the reports of the guns in the battery just beside us. . . .'

A memorial chapel has been built near the spot where McCrae penciled his famous lines; to it every month ex-soldiers of different creeds and countries come to pray.

McCrae was a doctor by profession; he had served in a Maryland hospital. . . . McCrae the poet and McCrae the man of action was also a man of faith. . . . On Easter Sunday, 1915, he wrote: 'We had a church parade this morning, the first since we arrived in France. Truly, if the dead rise not, we are of all men most miserable.' For him there was no doubt. He believed implicitly in the immortality of the soul. . . .

## Our Daily Bread

OUR *Advancing World*' is the heading of a weekly page in the *Christian Advocates*, New York, Central, Northwestern, conducted by Otto Nall, always good, always worthy of more than passing interest. Recently on this page appeared an interesting sidelight on New York's mayor.

'Give us this day our daily bread' was not put into the prayer that Jesus taught his disciples for 'poetic balance,' in the opinion of Mayor Fiorello H. La Guardia, who spoke recently before the St. George Association of the New York City Police Department, a Protestant group. The mayor called the phrase a genuine appeal for the hungry. He affirmed his own belief that Christ Jesus 'wanted to make people happy; that he fought against injustice; that he abhorred exploitation of the weak; that he wanted to feed the hungry and wanted to level the privileged classes. I believe he was sincere in his denunciation of the powerful few who exploited the masses. I believe the "Our Father" was purposely written to carry out the message that God's Word was intended for us all.' He offered this further explanation: 'God makes the fields fertile. He brings the rain; he provides the harvests. The food is there, but some can't get it. . . . Call it what you will—charity, aid, relief, or good wholesome working conditions—it makes no difference in carrying out the spirit of his leadership that men and women should live in love, friendship, and brotherliness, and there should be no strife.'

## Pastor Niemoller

ACCORDING to the *Missionary Review of the World*, Dr. Henry L. Henriod, general secretary of the Universal Christian Council for Life and Work, issues the warning: No protest should be made on a political basis because this would increase the danger in which Pastor Niemoller stands.

It is important that churches should state clearly that the reason for their protest is that he has taken his stand entirely on the basis of the right of the Christian church to proclaim the Word of God. Expressions of sympathy on any other basis would only increase his danger. The German Government should be informed in no uncertain terms that concern for Pastor Niemoller is very widely felt.

Dr. Henriod also calls attention to the gravity of the present world situation, manifested by Niemoller's continued im-



# Thy Will Be Done

*Took and Hid in Three Measures of Meal Till It Was All Leavened"*

prisonment after being cleared in a trial. Christian churches should be awake to the danger at the root of such a situation in its religious and ethical implications.

Pastor Niemoller's spirit remains unbroken, as is shown by the following extract from one of his letters to his wife:

'Somehow in these last six months the ship of the Church has got afloat again. The color is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm, and the ship moves forward. . . . And I think my imprisonment also belongs to the holy humor of God. First the mocking laughter: "Now we've got that fellow," and then the imprisonment; and what are the consequences? Full churches, a praying community. To get bitter about such things would be shameful ingratitude.'

## New Commandments

**D**R. WALTER VAN KIRK of the Federal Council has proposed 'Ten Commandments of Good Will.' They are of the very essence in the present world situation.

1. I will respect all men and women regardless of their race or religion.
2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.
3. I will exemplify in my own life the spirit of good will and understanding.
4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether by kings, dictators, or demagogues.
5. I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.
6. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism, or anti-Protestantism.
7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.
8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.
9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.
10. I will do more than live and let live; I will live and help live.

## 'Suffer Little Children . . . .'

**U**NDER the arresting title, 'God & Company, Unlimited,' appeared in the June issue of the *Missionary Review of the World* an account of the work of the work of Central Park Baptist Church, New York, which is rendering a wide service to what the pastor, the Rev. Milton W. Pullen, calls '100,000 possible customers.' Especially interesting is his story of how this work began.

Why did this church, twenty years ago, attempt this sort of an approach to its neighbors? Partly because its leaders believed the church possessed a treasure too valuable to be selfishly hoarded within its walls for the benefit of its members only; partly because of a small Spanish boy and his gang

who were troublemakers. They almost always found the church door locked, and so they pounded on it, threw rocks at it, and even cut their initials in it. They found a can of paint and covered the front door with specimens of futuristic art. Decidedly out of patience, the church worker in charge hid just inside the church, and when the gang returned again to the fray, the worker gave chase. After running a block, he caught the leader, a Spanish lad of about ten, and brought him back to the church in righteous wrath and virtuous triumph. 'Now,' he chortled, 'now we will deal with this gang of rowdies.' He was just calling police headquarters when he thought to ask the boy his name and why he and his gang hated the church. The boy replied tearfully, 'My name is Emanuel Jesus. We do not hate the church. We come to play on the church steps because there are no playgrounds, and we find excitement pounding on the locked church door.' The worker was stricken to the heart. Suddenly he saw a great light—it was not the gang of boys who was guilty, rather the church that kept the door locked against the neighborhood. He realized that he had kept 'Emanuel Jesus' locked outside the Church of the original Jesus, who once said, 'Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven.'

## Christ Alone

**I**N its message to the Church, the United Methodist Council laid its emphasis upon the adequacy of Christ to redeem the time. The portions of the message given below are taken from the article printed in *Zion's Herald*.

We do not underestimate the perils of the world, but we do emphasize the power of our leader and Savior.

The only Giver of new hearts is the One who declared that we could be born from above. The only Solver of economic difficulties is our Elder Brother. The only Guide for our young people is the Young Man of Galilee. The only Refuge for a war-torn world is the Prince of Peace. The only Inspirer of our highest philanthropy is the Christ who went about doing good. The only One who can remove the barriers that divide the children of men is Jesus the Son of Man. The only Builder of the New Jerusalem, the perfect society, is the Carpenter of Nazareth.

The power to share all these great aims with Christ and to work them out into actual deeds must come from Him who bore the cross for us and who commands us to take up our crosses for Him.

. . . . Let us humbly pray that God may make it (the meeting) the greatest Aldersgate that our church in this land has ever experienced.

Then can we tell the world:  
That our faith is the faith of redemption;  
That Christ can save every man,  
That Christ can redeem all society;  
That Christ is greater than any state;  
That Christ is more powerful than any despotism;  
That Christ has given to us the only Name under heaven  
whereby men can be saved.

We do not need to make our gospel more than it is.

We must not make our gospel less than it is.

We proclaim the adequacy of Christ to redeem every moral and spiritual situation. . . .



## Madame Chiang Kai-shek Greets General Conference

ON Thursday morning, May 5, Bishop Arthur J. Moore arose in the General Conference and addressed the Chair on a question of very high privilege. 'Members of the Conference,' said Bishop Moore, 'I hold in my hand greetings from Generalissimo and Madame Chiang Kai-shek of China, sent to this body through Dr. John C. Hawk, for thirty years a missionary in China and now a member of this General Conference. I doubt that ever did the Christian church receive higher commendation from the ruler of a great nation than the letter I hold in my hand and which I shall now read to the General Conference.'

'The Generalissimo and I send greetings to all fellow-Christians and gratitude to all those missionaries who have done so much to help China. Even the most glowing tributes to the heroism of those who have stood by the Chinese in this terrible time of tragedy and suffering would fail adequately to describe what the missionaries have done and are doing in order to help the Chinese people.

'The missionaries in China have shown the world that they are without fear, and are ready to make the greatest sacrifices in contributing something to the personal well-being and safety of all our people who are involved in war.

'The influence of the missionaries has been far-reaching. They have worked with untiring zeal in tragic circumstances to help the terrified unfortunates and they have earned the deep gratitude of all those who have profited by their Christian kindness. We hear from most unexpected sources enthusiastic laudations of what the missionaries have accomplished. Their spirit has imbued thousands with profound admiration. I am sure that what has been done now will go far toward effecting a great awakening amongst large sections of people with regard to the missionary body and their adherence to their Christian principles.

'The Generalissimo and I wish to express our deep gratitude to the missionaries for all they have done. We have abiding faith in them and true appreciation of the kindness and courage in Christian hearts.

'We wish, also, to tender our thanks for the prayers that are offered for us and our country from sympathizers all over the world. We hope that all who are able to hear this message will accept it as a personal tribute to what you and yours have done and are doing for our country.

'We are glad to hear that the Methodist Episcopal Church, South, and the Methodist Episcopal Church will be united, because the Chinese are puzzled to see so many denominations when we all worship the one true God and when the Christian ideals and principles are the same.'

'This is signed by Madame Chiang Kai-shek.'

The audience arose and applauded.

# Personals

**Bishop Henry W. Hobson**, of Cincinnati, has been elected president of the 'Movement for World Christianity,' an interdenominational organization created in 1934, as a result of the Laymen's Commission Report on Foreign Missions. Bishop Hobson has attracted wide interest by literally carrying the church to the people in a specially constructed trailer, called 'St. Paul's Wayside Cathedral,' replacing the cathedral in downtown Cincinnati.

❖

**Dr. Edward Shillito**, London correspondent of *Christian Century*, writes in a late issue of the missionary societies, which he said 'are keeping their anniversaries in no spirit of defeatism.' He goes on to say: 'The London Missionary Society may be taken as an example. Last year it was hampered by a debt of £76,000, which had grown through a number of years; it needed £15,000 more to avert a drastic withdrawal. Last week it was able to rejoice that almost the whole debt had been wiped out, and that £18,000 had been added to its income from home sources. Little wonder that its friends filled the Albert Hall and sang their *Jubilate*.'

❖

The Hindu temple brought from Benares, India, ten years ago by the late **Frederick B. Fisher** and promised by him to Southern College, Lakeland, Florida, during his visit there just a short time before his death, is being erected on the campus of the college under the supervision of Mrs. Fisher, as a memorial to Dr. Fisher. The temple will stand near the E. Stanley Jones School of Religion. It will be surmounted by a cross, and inside, instead of an idol, there will be an altar, signifying the change that has taken place in many Hindu villages since the coming of Christianity. Mrs. Fisher revealed the plans for the erection of the temple in the brochure, 'Good Friday to Easter Day,' which she sent out to Dr. Fisher's friends following his death.

❖

On June 8 Emory and Henry College conferred the degree of Doctor of Divinity upon a distinguished missionary, the **Rev. J. M. Terrell**. Receiving his A.B. from Emory and Henry in 1894 and his B.D. from Vanderbilt in 1897, Dr. Terrell went out in 1900 to serve under this Board in Brazil. In 1924 he established in Porto Alegre the first Methodist seminary in South Brazil. There he served also as pastor, presiding elder, and professor in the American College, and was for some years editor of the Conference organ, *O Testamunho*. He has contributed a

number of hymns to the Brazilian Hymnal. Dr. Terrell has seen service also as dean of the only 'Union Seminary' in Brazil, at the same time serving as superintendent of People's Central Institute. Some years later he was made dean of the Seminary at Granbery College, continuing as professor of Greek and Systematic Theology when a national was made dean. As an efficient missionary, with an unusual knowledge of Brazilian life, literature, and language, Dr. Terrell, at the age when it is his privilege to retire, has unanimously been asked by the Central Council of the Brazilian Methodist Church to return to Brazil at the end of his present furlough.

❖

First Methodist Episcopal Church, Clarksburg, West Virginia, one of the oldest churches in the denomination, celebrated, May 12-16, the sesquicentennial of its first building—a small log church erected in 1788 at the suggestion of Bishop Francis Asbury. Methodist preaching began in Clarksburg in 1782. Bishop Asbury made at least three visits. Outstanding speakers on the program were **Bishop Adna W. Leonard**, **Bishop Edwin H. Hughes**, and **Rev. R. L. Shipley**, editor of the *Methodist Protestant-Recorder*. Dr. Shipley addressed a great unification rally in which the various Methodist churches of the city participated.

❖

**Lord Baldwin** of Bewdley, better known as Mr. Stanley Baldwin, three times Prime Minister of England, from which post he retired a year ago to take his seat in the House of Lords, has sent to the Church his felicitations on the accomplishment of unification. He says: 'The unification of Methodist Churches in the United States of America in May, 1938, is an occasion in

which Englishmen must take the liveliest and most sympathetic interest. We are very glad to see a step being taken which must bring a great access of strength to Methodism in America and which will be a great encouragement and example to Christian people everywhere. There could be no more propitious moment than the present for this happy event. . . . These are testing times for the Christian faith. At such a time a strengthening of one great branch of the church cannot fail to encourage and confirm other branches, even in distant lands.

❖

**Rev. Maurice Daily**, missionary to Cuba, is at work upon a booklet called *The Christian Use of Leisure Time*. This will be the first book in the field of recreation to be published in Spanish. Mr. Daily is also writing the Sunday school notes for the Cuban Sunday School quarterly.

## The World in a Word

**N**OT all Japanese are militarists. **Rev. H. H. Kano**, minister in charge of the Episcopal Church's work among Japanese farmers in western Nebraska, has sent a gift of \$10 to the China Emergency Fund. Besides, a young Japanese artist, son of Yone Noguchi, made a drawing of a Chinese mother and child, to be sold at a benefit in New York City for the Chinese. The artist is quoted as saying: 'I give this drawing to make the Americans understand that the Japanese are not all militaristic. I am just as distressed for the Japanese as for the Chinese. Whereas in China people are killed and hearts are broken, in Japan children will be raised with hearts hardened to a race next to them if they win this war.' ¶ During the week when our church union was made a fact, in France a constituent assembly of four separate denominations was held which resulted in a decision to form a united French Protestant Church. The uniting bodies are three groups of the Presbyterian family—the Reformed, the Evangelical Reformed, and the Free Evangelical—and the Methodists. The co-operative spirit developed in the French Protestant Federation during the last two decades had created a desire among these four churches for a closer unity than federation represented. It is hoped that the large measure of united front now achieved will greatly strengthen the Protestantism of France, a minority group of about one million in a country in which the secularist attitude has long been strong.

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## M. L. Butler---An Appreciation

[CONTINUED FROM PAGE 11]

It was not my privilege to know Dr. Butler until after his retirement, for I was born in a distant state and to another denomination. By the time I knew him faith had triumphed over all the disappointments this life held for him.

His serene confidence in the all-wise plans of the Creator was a beautiful inspiration to his friends.

This man who had received every honor his Church could bestow except consecration as bishop, who had served as a trustee of six different colleges, who was an ornament to the doctor's

degree, had the clear-eyed faith of a child. He had a keen grasp of the social and economic as well as the religious problems of the day, but he knew that only in Jesus can we find all the answers. The last two sentences from a letter he wrote me shortly before his last illness show his belief.

'And now as I calmly await the Great Adventure that is not far distant, let me say mankind's only hope for the present or the future is in the Person of Jesus Christ. Whenever the Church will put him in the issues of everyday life, the world will find a safe haven.'

## Let Me Tell You a Good Story

[CONTINUED FROM PAGE 24]

for them. She has furnished many plants and shrubs for the beautification of the church and parsonage grounds, and the flowers on the altar are often from her garden. At the close of the service, Miss Swindall herself was asked to speak. In a few words of appreciation, she said that people are paid in three ways for the work they do: in money, in one's own satisfaction, and in appreciation. 'I am happy,' she said, 'in that I have been paid in all three

ways.' After she had spoken, she was presented with a Life Membership in the Woman's Missionary Society, the gift of her friends and admirers from all walks of life.

Miss Swindall is in excellent health, and has not missed a day from the classroom in forty years of teaching. It is the prayer of her many friends that she may be spared to devote many years to the betterment of the Mexicans, the cause that is dearest to her heart.

## Jews and the Aryan Myth

[CONTINUED FROM PAGE 17]

headed ones, tall ones and short ones. Their blood groups vary, and in general they tend to take on the prevailing characteristics of the people among whom they live for a long time. When the Jews live in ghettos there is inbreeding, and this fact, together with a general likeness in customs, manners, and habits, exaggerates the notion of a single Jewish type. They are, however, only a socio-religious group who vary so widely in physical type that they cannot accurately be called a race.

The 'Aryan' race is still more mythical. The word Aryan properly refers to an ancient language grouping, and nobody has the faintest evidence that the Aryan languages were spoken by the tall, long-headed blonds whom the Nazis would claim as their proper proto-German ancestors. The pure 'Nordic' type—that is, the long-headed, tall blonds—is difficult to find in great numbers anywhere, even in the Scandinavian countries. And it may be added that some of the greatest Germans, including Beethoven, Kant, Schiller, and Goethe, were round-headed. So is Einstein.

It is true that Europe can be rough-

ly marked into zones in which given racial types predominate. There can be found a fairly high percentage of rather tall, rather blond, and fairly long-headed persons of the 'Nordic' type in North Europe. There are a large number of round-headed 'Alpines' in parts of Central Europe, and the brunette, long heads of medium stature predominate around the Mediterranean basin. But this is only a matter of fairly high percentages, and to try to sort these types out along hard and fast lines of

national or linguistic boundaries makes no sense at all. The simple truth is that the various peoples of Europe—including the Jews—have been mixing for centuries on end, and there are no pure races to be found. An 'Aryan' race is pure myth, and even a 'Nordic' race is only a statistical average useful for some purposes.

The physical anthropologist can likewise put an end to another false notion summed up in the term 'disharmonic race crossing.' One finds supposedly learned accounts of physical monsters or unstable personalities produced by the crossing of different races. There is now a respectable degree of evidence to disprove this notion, and there is no real evidence in its favor. What does happen is that the children of mixed marriages are apt to be at a disadvantage because of the social problem involved in their not belonging to either group. And, of course, it is often true that the parents in the case do not represent the best strains of their respective stocks. There are plenty of social arguments against the mixture of persons of widely different races or of different cultural levels, and we do not help the case by adding false biological ones.

Finally, the anthropologist can say that there is in general no evidence of the correlation of physical or racial traits and mental ability. That is, with the possible exception of certain isolated primitive groups which are of no significance as factors in world population, there is no evidence of superior or inferior races. There are undoubtedly superior and inferior persons, and probably family lines or strains that represent desirable or undesirable stock. But there is no so-called race all the members of which are superior to all the members of another race. There may be some differences in the mental equipment of racial groups and some races may have a higher percentage of superior persons than others, but even that we cannot prove because we have no way of measuring racial groups as a whole apart from their opportunities. And undoubtedly certain groups have

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had more favorable opportunities than others.

The real danger to our world is not in being swamped by 'races' that are biologically inferior, though there is something to be said for the preserving of the best stock within any group. The greater danger lies in our failure to make possible for all persons the highest development of which they are capable, and in our failure to advance our methods of social control as rapidly as we do our technical inventions. We do not need to fear the 'racial infamy' which Hitler ascribes to the Jews, but we must be profoundly concerned with

the kind of social system which produces a Hitler.

None of the major races of mankind have innate qualities so inferior as to make them unfit for full membership in the human family, nor did the Creator make the tall blond Nordics his chosen people by giving them superior endowments. The Christian concept of a common Father has its scientific counterpart in the evidence of our common humanity. The fate of the Central European Jew gives point to the necessity of our using both the facts of science and the sentiments of religion in the cause of truth.

On a drive of one hundred fifty miles to Bene Bedeli, a river port, we passed through a comparatively thickly populated country. In some of the villages we have work and in these the Christians greeted us. In others crowds of children and adults came to see us with curiosity and with the constant plea for more Christian workers for their villages. In one village in this section the people have the wildest appearance I have ever seen in human beings. They are different from the others of the tribe in hairdress and in the tattoo ornamentation of their bodies. Mr. Reid said that a few years ago white persons were afraid to stay here, but the villagers had learned that the Christians were friendly, so they made us welcome. On our return trip they crowded around us to sell the curios Mr. Reid said we would like to buy.

Because I have grown quite brave about crossing ferries, I was amused as we crossed one river to have the Christians crossing with us singing 'Shall We Gather at the River?' and 'Rescue the Perishing.'

*Wembo Nyama, Sunday, August 22.* Yesterday we returned to Wembo Nyama. Mr. and Mrs. Anker and Mr. and Mrs. Lovell and Mr. Chappell welcomed us. This Sunday has been a high point in my trip. In the morning the big Lambuth Memorial Church was filled, and I was struck with the reverent attitude of the people. I was asked to take the morning service, but I declined, for I have suffered under too many interpreted sermons. I dared not talk, for how can I know where my experience touches that of these primitive people? In conversations with a few at a time I am learning.

In the afternoon I was brought close to the beginnings of our mission when

## A Diary of My Travels in Africa

[CONTINUED FROM PAGE 21]

river at Luebo to exchange passengers. We have only three doctors in the Congo with three general hospitals and two for lepers. Hence, while Dr. Sheffey is on furlough, Dr. Hughlett must meet emergencies in the Wembo Nyama hospital in addition to his work at Minga. My conviction is strong that the medical work should be strengthened by additional staff and equipment.

*Lodja, August 20.* We have been traveling so steadily and enjoying so many new experiences that I have begged for a day of rest in which I hope to clarify the impressions of the last few days.

After a night's rest in Wembo Nyama, a party of seven, Misses Martin, Armstrong, Robken, Rees, two native boys, and I, set out in the pick-up. In the afternoon we reached Ngonga and were met by Mr. Reid, superintendent of the Lodja District, and a group of native preachers. As soon as we were in sight a large company of Christians greeted us with 'Moya, Moya,' and waved palm branches and flowers. We gathered in the church for a service, at the close of which the preachers and teachers asked for a conference in which they pleaded for more missionaries. I explained our desire to help and the fact that we had fewer missionaries than when I became secretary. They said, 'Well, we want a "Mama," but if you can't send one, will you please send a man.' Is this progress for the Congo?

We left Ngonga about five in the afternoon with five hours yet to go before we reached Lodja. The distance from Wembo Nyama is about 250 miles over narrow sandy roads. It is thrilling to drive through equatorial forests at night and to see the fires in front of the little houses, possibly to keep the wild animals away. With every rustle I hoped or feared to see an exciting animal, but to date I have seen only a few antelopes and monkeys. At several villages the people came out to greet us, and to plead for a preacher or

a teacher. I am frustrated in this northern part of the tribe because the opportunity is great, the people want help, and we have too few trained preachers and teachers for the work already established. Also we need missionaries. Only Mr. and Mrs. Reid are there at present. We are sleeping in the temporary house Mr. Reid has built for the women missionaries we have not yet been able to send, and are enjoying the gracious hospitality of Mr. and Mrs. Reid.

Because Lodja is a distributing center and not a station there has been no necessity for rising early for a sunrise prayer meeting, as is done on the other stations. The nearest institution is about twelve miles away at Kongola. Here we have a school that is overflowing with pupils. In charge are some of the teachers trained in the Normal School, who feel keenly the need of more supervision from a missionary. Again I shared the joy of the missionaries in the work their former pupils are doing.

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I met Chief Wembo Nyama, the friend of Bishop Lambuth. He was dressed in a spotless white suit and wore all his medals. He welcomed me with great cordiality—as the woman chief from America. When he talked of Bishop Lambuth I found that he treasured the memory of his friendship and mentioned with greatest joy the many conversations they had shared as friends.

Wembo Nyama is the central station with the Normal and Bible Schools. To my joy I find a few women in each. They have finished the second-degree school and have proved so capable that they are continuing their 'higher education'—two grades above the fifth.

Another joy here are the hospital

buildings of brick with a chapel that is really satisfying, though simple.

Under the trees today I watched the native hospital assistants give injections to the crowds of men and women and children, many of whom have walked miles for the treatment. The boys seem skilful with the injections, and to my surprise the patients did not wince.

It was fun to visit the Girls' Home and to pound the cassava with them for the evening meal. My awkwardness and the patience and courtesy of the matron and the girls was like that of my mother's cook when I made biscuit as a little girl. The women and girls appeal to me, and I am concerned that we work more intensively with them.

## Harmonizing the Women's Organizations

[CONTINUED FROM PAGE 19]

came from the quarry or a shovel of earth was removed for the foundation. He saw it all and watched its erection with pride and gratitude.

The building of the structure in which we shall be engaged will require similar endeavor. Parts must be fitted into parts, force must counteract force, as beauty and symmetry are created from the materials which each of the former organizations presents. Every woman in the three Methodist Churches has a contribution to make to the new structure, and none can be spared. I'm thinking that the Great Architect

will be looking with joy and approval as each one brings her gift and as a new and more splendid woman's organization shall emerge.

We may not be able to see the finished structure, but we can trust Him who has a perfect pattern for our work, and as we seek to follow His guidance we have faith to believe He will be directing the erection of a more efficient and symmetrical plan whereby the women of the Methodist Church may make a larger contribution toward the coming of His Kingdom.

MRS. J. W. PERRY

## Africa's Place in the Present World

[CONTINUED FROM PAGE 22]

man. Chief Ndansi, who played the part of Lobengula in the film, *Rhodes of Africa*, has reported a visit to London: 'We went to the War Museum and saw all your terrible ways of killing, big guns, and tanks, aeroplanes, and submarines. With your weapons you shoot from far, far away, and do not know whom you are killing; that is unmanly . . . . If the white people must make such weapons, let them fight

among themselves! It is not a fair way of fighting. No, it is not manly.'

Was there ever a time when Africa was more sorely in need of a message concerning the ultimate spiritual realities and of a fellowship transcending the rivalries of nationalism and the cleavages of race? The message of the love of God in Jesus Christ our Lord, and the fellowship of the Church which is his body?

## Widening Our Fields of Service

[CONTINUED FROM PAGE 19]

to bring to our United Methodism a new building at San Juan and two hundred children instead of the eighty-five of our George O. Robinson School.

Much of the work of our Society is within the territory of the Southern sections of the Church, and we crave your interest in these institutions. I cannot see any serious overlapping even in the educational fields.

A pioneer project of our Society was work in Alaska. As early as 1883, a

missionary was sent to Unalaska, one of the Aleutian Islands. A school and medical work was carried on there until 1926, when it was moved to Seward. In this thriving little city, we have Jesse Lee Home, where one hundred and thirty-five native children are being trained to become self-supporting Christian citizens. The Society also conducts a hospital in Seward. At Nome, we have a hospital and a deaconess who gives Christly service to the natives.

Our Indian work is very interesting, especially among the Navajos, where we have an excellent school and farm.

In addition to institutions for all underprivileged groups, the Women's Home Missionary Society functions, from a national secretary down to every auxiliary, in developing Christian citizenship. Organizations for young people and children train Methodist youth in World-wide Missions.

As we present to the women of Methodism the work which has been carried on for fifty-eight years by the women of the Methodist Episcopal Church, we rejoice that we are not surrendering it, but that we are offering to the women of the other two branches of our great Church an opportunity to engage in a thrillingly interesting and important bit of Kingdom-building here in our own country. We rejoice that we are to have the high privilege of taking into our hearts all of the Methodist work at home and abroad.

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## A Challenge to Methodist Women

[CONTINUED FROM PAGE 18]

lastly to promote the cause of peace. It is our desire not merely to regenerate ourselves, but to regenerate and promote human happiness at large. Let us discard customs and traditions that have been strangling our domestic lives and wield an inspiring and noble influence in our households, in our countries and in the world at large.' An astounding and revolutionary statement indeed for oriental women to make! Furthermore, these women passed resolutions calling for prohibition of alcoholic drink, for restrictions on opium, abolition of brothels and polygamy, for equal rights of guardianship and franchise.

At the Jerusalem Conference of the International Missionary Council, there were Christian leaders from fifty-two countries. Forty of them were women. Said Mrs. Kubushiro of Japan, 'Of all the religions that have come to my country Christianity alone has recognized woman as a person. Fifty years more under the influence of Christ's teachings will give woman her rightful place.' Miss Tseng of China said, 'We look to Christianity to release woman. Christ set no double standards. Half of China should take its place as citizens of China and the world.' The Persian and Korean delegates asked for woman

the right to proclaim Jesus—to express her gratitude by service.

The women of the mission world are on the march. Of all the tides that sweep around our planet none is so significant, so potential of good or ill, as this woman movement. Its leaders, whether Christian or not, give credit for its inception, and for the unleashing of woman's spiritual and intellectual powers to the work of Christian missions.

What shall we women of united Methodism do in the face of the most propitious, necessitous, and emergent issue that ever presented itself to Christian women?

Already the Methodist women of twenty-two countries have indicated their desire to unite in a fellowship, the purpose of which is to *Know Christ and Make Him Known*, and to aid in making possible the realization of His Kingdom for all peoples in all areas of life.

The union of our Methodisms will bring together a mighty host of Christian women. If one can 'chase a thousand and two put ten thousand to flight,' what may not four million accomplish if One is their Leader, even God!

EVELYN RILEY NICHOLSON

## The Christian College an Interpreter of Christ

[CONTINUED FROM PAGE 9]

curricular activities of the institution, whether athletic, social, or otherwise? To say that all such activities should be carried forward in keeping with the teaching and spirit of Christ will doubtless be thought by many to be idealistic foolishness. It is, however, the foolishness of the gospel, for if an institution is to be really Christian, Christ must permeate every phase of its program. As long as an institution is composed of people whose ideals and practices represent many religious and non-religious levels, it cannot be perfectly Christian in every detail, but the several phases of the institution's program and life must be based on Christian principles.

And this leads finally to the statement that the administration of the Christian college should conform to the teaching and spirit of Christ. This applies to the program of advertising and cultivation, and no less to the raising and spending of money. The solicitation and selection of students, fur-

thermore, should be conducted on a basis of fairness and Christian consideration. And if an institution is to be a true interpreter of Christ, it is not too much to say that not only scholarship but also vital Christian character should be accounted as an essential qualification in the selection of the teaching staff.

Summarizing very briefly, I would say that a Christian college as an interpreter of Christ must meet two tests. It must avoid unnecessary academic red-tape on the one hand and unhealthy revivalistic pressure on the other and devote itself to sound educational procedures for the full development of persons. It must also be permeated with the teaching and spirit of Jesus Christ, and this applies to its personnel, its goal, its curriculum, its extra-curricular activities, and to the various phases of its administration.

A college, to be an interpreter of Christ, must be a true college, and truly Christian.

## The Congo and the Atetela People

[CONTINUED FROM PAGE 23]

tected. Perhaps the charm which commands the highest price from the witch doctor or other medium is one used to gain favor with the white man, or to give protection in case the possessor of it wants to get away with some of the white man's property. During a storm the lightning doctor goes up and down the street or streets of the village blowing a whistle and begging the lightning to stay away. The lightning itself is thought to be a kind of animal. An eclipse is a thing of great terror. When a blazing meteor passed across the sky a few years ago and landed somewhere to the west of us, there resulted an unprecedented increase in attendance at the sunrise prayer meeting the following morning. A shooting star is thought to be connected with the birth of an extraordinary person.

It is obvious that the people need the best that civilization and culture has to offer. Above all they need Christianity to give them the right attitude toward all phases of life.

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Cover, 'The Young Shepherdess,' by J. J. Henner  
(By courtesy of Braun & Co., New York)

## The Missionary Society

[CONTINUED FROM PAGE 25]

The Kingdom itself was future for Jesus, and yet he felt within himself and saw in the lives of men of courageous faith the spirit and quality of the life of the New Age. In such lives he saw the Kingdom coming in advance of the actual coming of the Kingdom as the surest means of bringing the Kingdom in. This is still probably the best Christian process for evangelizing the world.

The difficulties of the Christian task when it is fully seen are so great as to make the average person feel that there is little he can do. Yet Jesus teaches that opportunity knocks at very humble doors and frequently comes in obscure garb. He saw, and Christians must see, the greatness and value of simple things at hand. Right in the local community is the place to lay the foundations of world peace. So with every great and pressing problem. Look about with your eyes open, and you will see.

ALBERT E. BARNETT

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Please send the pencils to:

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**I**F you are a friend of WORLD OUTLOOK—Conference Superintendent, District Secretary, Local Superintendent, any sort of good worker!

It is about our campaign for subscriptions.

The point of emphasis in 1937 was the goal. We underscored last year the one word *goal* and made a splendid advance.

This year 1938 we tilt the slant of emphasis a little, and are underscoring three words, *getting the goal*.

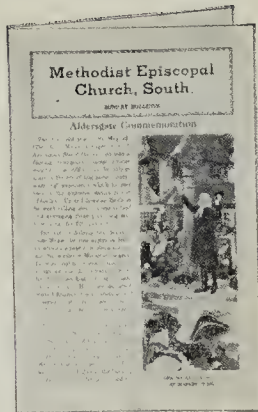
Below is a good line for World Outlook speakers: Sometimes it is well to set the goal high for the strain of it. Example: Better to make it 1100 and get 1020 than to make it 1000 and get 1000. But this year, just for the moral effect of actual achievement, it might be better to set the goal at 1000 and actually get 1000.

Be sure of your goal. Then go out to get it!





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